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No. 134

**A DICTIONARY  
OF  
SANSKRIT GRAMMAR**



**A DICTIONARY**  
**OF**  
**SANSKRIT GRAMMAR**

by

Mahāmahopādhyāya

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**DEDICATED**

to

The Memory of

the late Mahāmahopādhyāya

**VASUDEV SHASTRI ABHYANKAR**

my father, whose example has inspired  
me to undertake this and similar  
other works on Sanskrit Grammar.

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## FOREWORD

We take this opportunity to place before the world of Sanskrit scholars this Dictionary of Sanskrit Grammar, which, we are confident, will be an indispensable reference book for all students working in this field as well as allied branches of knowledge.

Prof. Kashinath Vasudev Abhyankar has the good fortune to inherit traditional Sanskrit learning from his father, Mahāmahopādhyāya Pandit Vasudevashastri Abhyankar, who is well known for his translations of The Brahmasūtra Śāṅkara Bhāṣya and The Pātañjala Mahābhāṣya. Prof. Abhyankar had a brilliant academic career and is a reputed teacher and a very well known scholar of Sanskrit Grammar and Prakrit language and literature. He has himself edited several books, and is at present bringing out revised editions of The Pātañjala Mahābhāṣya and Paribhāṣenduśekhara and has compiled a Paribhāṣāsaṅgraha all of which are being published by the Bhandarkar Oriental Research Institute, Poona. His exhaustive introduction to The Pātañjala Mahābhāṣya is enough to show that he is pre-eminently qualified for preparing this Dictionary of Sanskrit Grammar, which is a valuable product of a life-time of devoted scholarship.

We are thankful to the University Grants Commission and the State Government for the liberal financial assistance they have given towards publication of this work.

Oriental Institute, Baroda, }  
17-3-1961. }

B. J. SANDESARA  
Director





## INTRODUCTION

### Object of this Dictionary

No apology is needed for undertaking the compilation of the present 'Dictionary of Sanskrit Grammar', which, although concise, is expected to meet the needs of Sanskrit scholars and research students of Vyākaraṇa and other Shastras by serving as a useful reference book in their study of, and research work in, any branch of Sanskrit learning. The many independent treatises in the several Shastras and the learned commentaries upon them, as also the commentaries on classical poems and dramas, are, in fact, full of grammatical explanations of words and constructions, involving a liberal use of grammatical expressions and technical terms at several places. The elementary knowledge of grammar which a general scholar of Sanskrit possesses, is not found sufficient for his understanding fully the grammatical references in these books, especially so at present, when the practice of sending young boys to the Tolls and Sanskrit Pāṭhashālās to study the standard classical works with commentaries along with some standard elementary treatises on grammar, has already stopped. The number of Sanskrit Pandits and Shastris, who had to obtain a sound footing in grammar before they undertook the study of the higher texts of the several Shastras, and who therefore could be consulted by young scholars and research workers in the several Shastras, has also diminished considerably. The usual Sanskrit Dictionaries such as those of Monier Williams, V.S. Apte and others are found of no avail in supplying explanations of the grammatical technique which confronts modern scholars at every step in their critical reading of the several Sanskrit texts. In these circumstances it is only the technical dictionaries of the type of the present 'Dictionary of Sanskrit Grammar' that can render a valuable assistance to scholars and research workers in their reading of the higher Sanskrit texts in the several Shastras.

### Beginnings of Sanskrit Grammar

Every science has necessarily its own terminology and a special vocabulary. The remark is true with respect to Sanskrit Grammar or Vyākaraṇaśāstra which has developed as a science during the last two thousand years and has got several technical terms and numerous words with a special grammatical significance. The origin of grammar can well-nigh be traced to the Period of the Brāhmaṇas i. e. about 2000 B.C., when Vedic scholars began to discuss the meaning of the inspired Vedic hymns by carefully showing disconnected, the words of the Vedic hymns and noting down the differences in accents as also the changes caused by their coalescence in the continuous recital or the Saṁhitāpāṭha. They also tried to explain the sense of the Vedic words by tracing them back to the roots of suitable senses and laid down rules for their proper and correct

pronunciation. These three pursuits viz. (a) the discussion of the features of the Pada text, (b) the derivation of words, and (c) directions regarding the proper pronunciation of the Vedic words, were carried on with vigour with a view to preserving the Vedic texts intact, and the treatises dealing with these three branches were respectively called by the names Prātiśākhya, Nirukta and Śikṣā, all of which could rightly be called Vyākaraṇa or Grammar, as they were devoted to determining the correct words as distinguished from the incorrect ones. Although a number of books were written by Vedic scholars in these three branches, not more than five or six Prātiśākhya works, a solitary Nirukta work, and a few Śikṣā works are the only available works at present.

### Development of Sanskrit Grammar

In course of time, on the analogy of the derivation of words, an analysis of the word into its constituent elements such as the base, the affix, the augments and the modifications, was undertaken by grammarians. This separation of the different elements of a word constituted Vyākaraṇa or grammar, which was developed as an art by ancient grammarians like Āpiśali, Śākaṭāyana and others before Pāṇini. It was Pāṇini who carried it to perfection, and his work, the Aṣṭādhyāyī, compact yet exhaustive, and laconic yet clear, is simply a marvellous product of art by a man of amazing intelligence. As a result, the works on grammar by all ancient scholars who flourished before Pāṇini disappeared in course of time leaving only a few quotations behind them. Pāṇini was followed by a number of grammarians who wrote popular treatises on grammar, based, no doubt, on Pāṇini's grammar, some of which, in their turn came to have auxiliary works, glosses and explanatory commentaries. These different treatises, written by Sarvavarman, Candragomin, Devanandin, Pālyakīrti Śākaṭāyana, Hemacandra, Kramadīśvara, Jumarānandin, Supadma and others with their auxiliary works and commentaries, came to be looked upon as different systems of grammar. These treatises present two kinds of treatment: some of them are arranged in Sūtras in the same manner as the Aṣṭādhyāyī of Pāṇini which treats one after another the several grammatical elements such as technical terms, padas of roots, case-relations, compound words, kṛt affixes, taddhita affixes, substitutes, accents and euphonic changes; while others give a topic-wise treatment following in that respect the ancient grammarians before Pāṇini such as Indra, Vedic Śākaṭāyana and others who treated one after another the different topics of grammar such as the euphonic changes, declension, conjugation, compound formation, nouns derived from roots, nouns derived from nouns and the like. The special feature of all these grammars was that they entirely omitted the Vedic peculiarities and accents.

### Sanskrit Grammar as a Science

The subject of Sanskrit grammar was first treated as a science by the two epoch-making grammarians, first by Kātyāyana a few centuries after Pāṇini,

and then by Patañjali, the exponent of Kātyāyana who lived in the second century B. C. It was carried to perfection by the stalwart grammarian Bhartṛhari of the seventh century A. D. Later grammarians, prominent among whom were Jayāditya, Vāmana, Kaiyaṭa, Haradatta, Bhaṭṭojī, Koṇḍabhaṭṭa and Nāgeśa, developed by their substantial contributions, the work of Pāṇini as a science to such an extent that the number of smaller and greater works well nigh rose to eight hundred and that of the authors to four hundred. The grammar of Pāṇini, which is looked upon as the standard one at present gives about a hundred technical terms, more than two hundred suffixes, about two thousand primary roots and more than five thousand special words arranged in more than two hundred and fifty classes according to the special grammatical peculiarities shown by each class. The number of independent primary words, besides these five thousand special words, if roughly estimated, may exceed even twenty-five thousand. Besides these primary roots, primary nouns, affixes and technical terms in the different Shastras, there is a vast number of secondary roots and secondary nouns, which is rather impossible even to be approximately determined.

### **Nature and Scope of this Dictionary**

The preparation of a comprehensive dictionary of Sanskrit Grammar, a subject which has been developed fully by Sanskrit Grammarians for the last two thousand years, is certainly a stupendous work which can only be done by a band of grammarians who have got a sound footing in the subject. In the light of what has been said above, the present dictionary is only an honest and humble attempt in that direction, made by the compiler who was inspired to undertake this rather arduous venture by his close study of the subject for more than sixty years according to the traditional method of the East, combined with the critical and comparative method of the West. As the work was done single-handed, and finished within a limited time with a view to making it available to students and scholars of Sanskrit at as early a date as possible, the number of books consulted was a limited one. The number of entries is more than four thousand out of which the important ones are in the form of short articles supplying very briefly the necessary information from the different sources with quotations from or references to the original works. All the standard works in grammar have been carefully consulted including the available Prātiśākhya works, the Mahābhāṣya, the Kāśikā, the Vākyapadīya, the Siddhānta-Kaumudī and others. The Kātantra, the Śākaṭāyana, the Jainendra, the Haima and other grammars, as also the different Paribhāṣā works have been consulted at important places. Minor works and commentaries are not consulted as the important words and topics occurring therein have been mostly included here on account of their occurrence in the major works. Attention is, of course, paid to grammatical importance and significance, and only such such words and such senses of them as have a grammatical significance, have been included in the present dictionary along with affixes, augments, substitutes and technical terms mostly given

in Pāṇini's grammar. Names of authors and books, printed as well as found in a manuscript form, have been included as far as practicable in the present work. A scrupulous attention has been paid to the Prātisākhya works, the Mahābhāṣya and the Kāśikā which are looked upon as supremely authoritative in the field of Sanskrit grammar. It must be admitted that the scholarly index works of Dr. Bōthlingk and Dr. Renou were found very useful in providing references to standard grammar works. The abbreviations for the titles of books consulted and those of grammatical terms are given separately at the beginning of the present 'Dictionary of Sanskrit Grammar.' Names of books and authors have been sometimes given in the Roman script and sometimes in the Devanāgarī script.

### Conclusion

Acknowledgements are due to Mr. M. N. Chapekar, Aryasanskriti Mudranalaya, Poona, who has given ample co-operation in getting this Dictionary printed in the shortest possible time. For facility of printing, accents of Vedic passages and words are not shown, nor italics have been used for Sanskrit terms written in the Roman script nor the breaking of a word at the end of a line is done scrupulously at the end of a syllable or a constituent part. In spite of all possible care, some slips have crept in for which the indulgence of the reader is craved. It is expected that Sanskrit scholars will make full use of this work and offer their valuable suggestions for future undertakings of this type.

A sincere sense of gratitude must be conveyed to Dr. Bhogilal J. Sandesara, the Director of the Oriental Institute, Baroda, at whose initiative the project of this 'Dictionary of Sanskrit Grammar,' undertaken some years ago, but postponed from time to time, was not only pursued with vigour, but completed and turned into a volume in the Gaekwad Oriental Series.

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Varshapratipadā, Shaké 1883.  
17-3-61.

K. V. ABHYANKAR.

## HINTS FOR THE USE OF THIS DICTIONARY

1. Words in this dictionary are arranged in the serial order of the Sanskrit alphabet which is current everywhere, viz. the fourteen vowels beginning with अ and ending with औ, and then the thirtythree consonants consisting of the five guttural, the five palatal, the five cerebral, the five dental and the five labial consonants and then the four semi-vowels and the four sibilants. क्ष is taken as a combination of क् and ष्, and ज्ञ as one of ज् and ञ्.

2. Words are given in their noun-base ( प्रातिपदिक ) such as अकर्मक, अकार, अक्षर etc., without the addition of any case affix.

3. At places of option where any one of the anusvāra and the parasavarṇa could be used, the anusvāra is consistently used, and a place after the vowels and before the consonants is assigned to it in the alphabetical order. For example, the words containing anusvāra such as संकर्ष, संक्रम, संचय, संज्ञा, संतान, संधि, संप्रसारण, संयोग, संवरण, संसर्ग, संहिता etc., are all placed after स and before सकृ, सकर्मक etc.

4. Each word entered, has got only one paragraph assigned to it, although the explanation of the word may cover sometimes a full page or more.

5. The meaning or meanings of a word are given immediately after it, and therefore no capital letter is used at the beginning of the word with which each meaning begins.

6. The various senses of a word are given one after another with serial numbers placed before them. The several senses of a word are arranged as far as possible in their chronological order of origin.

7. The various senses are usually illustrated with quotations from standard authors with full references as far as possible. From among the Prātiśākhya works, the Ṛkprātiśākhya is generally quoted, while from among the numerous grammar works, the Mahābhāṣya and the Kāśikā are quoted profusely.

8. The first figure in references, which is generally the Roman one, refers to the main section such as the adhyāya or the Kāṇḍa or the Paṭala, while the next one refers to the subordinate sections, such as the stanza or the Sūtra or the like. When there are three figures they refer to the adhyāya, the pāda and the Sūtra in the case of Pāṇini, and to the Maṇḍala, the Sūkta and the stanza in the case of the Ṛksaṁhitā.

9. When a particular form is illustrated, the illustration begins with the abbreviation 'e. g.'; while usually, when the sense given, is illustrated, the explanation or the quotation in Sanskrit begins with the abbreviation 'cf.'.

10. Each of the different senses of a word or of the uses of a word in different ways, begins with a separate number (1), (2), (3), etc.; when however, the same sense is given with different shades of it, by words which are practically synonymous, no separate numbers are given, the shades of senses being separated by a colon, or by a comma.

11. As the senses given in such dictionaries are more or less technical or conventional, the literal or the usual sense of the words is given only when it is allied to the conventional sense.

12. Sanskrit words are generally given in the Devanāgarī script; when, however, the Roman script is used, the diacritical marks which are in current use at present, are employed.

## LIST OF WORKS AND AUTHORS CONSULTED

( In order of abbreviations used )

- A. Pr. = Atharvaveda Prātiśākhya.  
 Aṣṭādhyāyī = Pāṇini's Aṣṭādhyāyī.  
 Bh. Vr. = Bhāṣāvṛtti of Puruṣottama-  
 deva.  
 Bhār. Śikṣ = Bhāradvāja Śikṣā.  
 C. Vy., Cān. Vy. = Cāndra Vyākara-  
 ṇa.  
 Dhātuvṛtti = Mādhaviyā Dhātuvṛtti.  
 Durgācārya = Durgācārya's commen-  
 tary on the Nirukta.  
 Durgasimha = Durgasimha's Kātantra-  
 Sūtravṛtti.  
 Durgh. Vr. = Durghaṭavṛtti of Śara-  
 nadeva.  
 Hem. = Hemacandra's Śabdānuśāsana.  
 Hem. Pari. = Hemacandra's Paribhā-  
 ṣāpāṭha as given by Hemahaṁsa-  
 gaṇi.  
 Jain., Jain. Vy. = Jainendra Vyākara-  
 ṇa by Pūjyapāda Devanandin.  
 Jain. Pari. = Jainendra Paribhāṣāvṛtti  
 by K. V. Abhyankar.  
 Kaiy., Kaiyaṭa = Kaiyaṭa's Mahā-  
 bhāṣyapradīpa.  
 Kālāpa = Kālāpa-Vyākaraṇasūtra.  
 Kāś. = Kāśikā of Jayāditya and Vāma-  
 na.  
 Kās. viv. = Kāśikāvivarāṇapañjikā,  
 known by the name Nyāsa.  
 Kāt. = Kātantra Vyākaraṇa Sūtra.  
 Kāt. Pari. Durg. = Kātantra Paribhā-  
 ṣāvṛtti by Durgasimha.  
 Kāv. Prak. = Kāvya prakāśa of Mam-  
 maṭa.  
 Laghumañjūṣā = Laghumañjūṣā of  
 Nāgeśa.  
 M. Bh. = Mahābhāṣya of Patañjali  
 on the Sūtras of Pāṇini (Dr.  
 Kielhorn's edition).  
 Mahābhāṣya Vol. VII = The Volume  
 of the introduction in Marāṭhi to  
 the Pātañjala Mahābhāṣya, written  
 by K. V. Abhyankar and publi-  
 shed by the G. E. Society, Poona.  
 Mahābhāṣyadīpikā = commentary on  
 the Mahābhāṣya by Bhārtrhari.  
 Muktvāli = Nyāyamuktāvali of  
 Viśvanāthapañcānana.  
 Nandikeśvara = Nandikeśvarakārikā.  
 Nir. = Nirukta of Yāska.  
 Nyāsa = Kāśikāvivarāṇapañjikā, a com-  
 mentary on the Kāśikāvṛtti by  
 Jinendrabuddhi, called Nyāsa.  
 P., Pāṇ. = Pāṇini's Aṣṭādhyāyī.

- Padamañjarī = Padamañjarī, a commentary on the Kāśikāvṛtti by Haradatta.
- Pāṇ. Śik. = Śikṣā of Pāṇini.
- Par. Bhās. = Paribhāṣābhāskara of Haribhāskara Agnihotrī.
- Par. Śek. = Paribhāṣenduśekhara of Nāgeśa.
- Paramalaghumañjūṣā = Paramalaghumañjūṣā of Nāgeśabhṭṭa.
- Pari. Sang. = Paribhāṣāsaṁgraha by K. V. Abhyankar.
- Phit. Sūtra = Śāntanava's Phitsūtra.
- Pradīpa = Kaiyaṭa's Mahābhāṣyapradīpa.
- Puruṣottama = Puruṣottamadeva's Paribhāṣāvṛtti.
- R. Pr. = Ṛgvedaprātiśākhya by Śaunaka (Sanskrit Sāhityapariṣad Edition, Calcutta.)
- R. T. = Ṛktantra Prātiśākhya.
- R. V., Ṛgveda, Ṛk. Saṁh = Ṛgveda-saṁhitā.
- Śabdakaustubha = Śabdakaustubha of Bhattojī Dikṣita.
- Śāk. = Śākaṭāyana's Śabdānuśāsana.
- Śāk. Pari = Śākaṭāyana Paribhāṣā-pāṭha.
- S. K. Sid. Kau. = Siddhāntakaumudī.
- Siradeva = Siradeva's Paribhāṣāvṛtti.
- Śiva Sūtra = Māheśvarasūtras.
- Śring-Prak. = Śringāraprakāśa of Bhoja.
- T. Pr. = Taittirīya Prātiśākhya.
- Tait. Saṁh. = Taittirīya Saṁhitā.
- Tattvabodh. = Tattvabodhini by Jñānendrasarasvatī.
- Tattvacintāmaṇi = Tattvacintāmaṇi of Gaṅgeśopādhyāya.
- Tribhāṣyaratna = commentary on the Taittirīya Prātiśākhya.
- Uddyota = Mahābhāṣya-Pradīpoddyota by Nāgeśa.
- Un. Sūtra = Unādisūtrapañcapādī.
- Un. Sūtravr. = Unādisūtravrṛtti by Ujjvaladatta.
- Upamanyu = Nandikeśvarakārikābhāṣya by Upamanyu.
- Uvvaṭa = Uvvaṭa's Bhāṣya on the Prātiśākhya works.
- V. Pr. = Vājasaneyi Prātiśākhya.
- Vaidikābharaṇa = commentary on the Taittirīya Prātiśākhya.
- Vaiyākaraṇabhūṣaṇa = Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra.
- Vāk. Pad. = Vākyapadīya of Bharṭhari.
- Vāk. Pad. tikā = Commentary on Bharṭhari's Vākyapadīya.
- V., Vārt. = Vārtikas on the Sūtras of Pāṇini as given in the Mahābhāṣya (Dr. Kielhorn's edition.)
- Vyāḍi = Vyāḍiparibhāṣāsūcana.



## ABBREVIATIONS USED.

abl. ablative case.	ind. indeclinable.
above a reference to some preceding word, not necessarily on the same page.	inf. infinitive.
acc. accusative case.	ins., inst. instrumental case.
adj. adjective.	kr̥t. kr̥t (affix).
adv. adverb.	lit. literally.
Āhn. Āhnika of the Pātañjala Mahābhāṣya.	loc. locative case.
aor. aorist.	masc. masculine gender.
Ātm. or Ātmanep. Ātmanepada.	ms. manuscript.
caus. causal.	neut. neuter gender.
cf. confer, compare.	nom. nominative case.
com. commentary.	Pāṇ. Pāṇini.
comp. compound.	p-p.p. past passive participle.
cond. conditional.	Parasmai. Parasmaipada.
conj. conjugation.	pari. paribhāṣā.
dat. dative case.	part. participle.
desid. desiderative.	pass. passive voice.
dual. dual number.	perf. perfect.
ed. edition.	pers. person.
e.g. exempli gratia, for example.	pl. plural.
etc. et cetera, and others.	pres. present tense.
f., fem. feminine.	pron. pronoun.
freq. frequentative.	sec. second.
fut. future.	sing. singular.
gen. genitive case.	subj. subjunctive.
gend. gender.	suf. suffix.
gr. grammar.	tad. taddhita affix.
i.e. id est, that is.	Vārt. Vārttika (on the Sūtra of Pāṇini).
imperf. imperfect.	Ved. Vedic.
impera. imperative.	vide see
	v. l. varia lectio, another reading.
	voc. vocative case.

# A Dictionary of Sanskrit Grammar.

अ (1) the first letter of the alphabet in Sanskrit and its derived languages, representing the sound *a* (अ); (2) the vowel *a* (अ) representing in grammatical treatises, except when prescribed as an affix or an augment or a substitute, all its eighteen varieties caused by accentuation or nasalisation or lengthening; (3) personal ending *a* (अ) of the perf. sec.pl. and first and third pers. sing.; (4) *krt* affix *a* (अ) prescribed especially after the denominative and secondary roots in the sense of the verbal activity e. g. बुभुक्षो, चिन्ता, ईक्षा, चर्चा etc. cf. अ प्रत्ययात् etc. (P. III. 3.102-106); (5) sign of the aorist mentioned as *añ* (अङ्) or *cañ* (चङ्) by Pāṇini in P. III 1.48 to 59 e.g. अगमत्, अचीकरत्; (6) conjugational sign mentioned as *śap* (शप्) or *śa* (श) by Pāṇini in P. III.1.68, 77. e. g. भवति, तुदति etc.; (7) augment *am* (अम्) as prescribed by P. VI.1.58; e. g. द्रष्टा, द्रक्ष्यति; (8) augment *at* (अट्) prefixed to a root in the imperf. and aorist tenses and in the conditional mood e. g. अभवत्, अभूत्, अभाविष्यत् cf. P. VI.4.71; (9) *krt* affix *a* (अ) prescribed as अङ्, अच्, अञ्, अण्, अत्, अप्, क्, ख्, घ्, ज्, ट्, ड्, ण्, etc. in the third Adhyāya of Pāṇini's Aṣṭādhyāyī; (10) *tad.* affix *a* (अ) mentioned by Pāṇini as अच्, अञ्, अण्, अ etc. in the fourth and the fifth chapters of the Aṣṭādhyāyī of Pāṇini; (11) the *samāsānta* affix *a* (अ), as also stated in the form of the *samāsānta* affixes (ङच्, अच्, टच्, षच्, ष्, झप्, and अञ्) by Pāṇini in V.4. 73 to 121; (12) substitute *a* (अश्) accented grave for इद्म

before case-affixes beginning with the ins. case; (12) remnant (अ) of the negative particle नञ् after the elision of the consonant *n* (न्) by नलोपो नञः P. vi. 3.73.

अं ( ँ ) nasal utterance called अनुस्वार and written as a dot above the vowel preceding it. cf. स्वरस्मनु संलीनं शब्दोते इति; it is pronounced after a vowel as immersed in it. The *anusvāra* is considered (1) as only a nasalization of the preceding vowel being in a way completely amalgamated with it. cf. T. Pr. V. 11,31; XV. 1; XXII. 14; (2) as a nasal addition to the preceding vowel, many times prescribed in grammar as *nut* (नुट्) or *num* (नुम्) which is changed into *anusvāra* in which case it is looked upon as a sort of a vowel, while, it is looked upon as a consonant when it is changed into a cognate of the following consonant (परसवर्ण) or retained as *n* (न्). cf. P. VIII.4.58; (3) as a kind of consonant of the type of nasalized half *g* (ग्) as described in some treatises of the Yajurveda Prātiśākhya; cf also R. Pr.1.22 V. Pr.14.148-9. The vowel element of the *anusvāra* became more prevalent later on in Pali, Prakrit, Apabhraṃśa and in the spoken modern languages while the consonantal element became more predominant in classical Sanskrit.

अंशिसमास the same as एकदेशिसमास or अवयवसमास or अवयवषष्ठीतत्पुरुष prescribed by the rule पूर्वापराधरोत्तरमेकदेशिनैका-

धिकरणे P. II.2.1 and the following P. II.2.2 and 3; e. g. पूर्वकायः, अपरकायः, अर्धपिप्पली etc.

अंशुगण, also अंशुदिगण a class of words headed by अंशु which have their last vowel accented acute when they stand at the end of a tatpuruṣa compound with the word प्रति as the first member. cf. P. VI. 2. 193.

अः (:) visarga called visarjanīya in ancient works and shown in writing by two dots, one below the other, exactly of the same size, like the pair of breasts of a maiden as jocularly expressed by Durgasimha. cf. अः इति विसर्जनीयः । अकार इह उच्चारणार्थः । कुमारीस्तनयुगाकृतिर्वर्णो विसर्जनीयसंज्ञो भवति (दुर्गासिंह on कातन्त्र I.1.16). विसर्ग is always a dependent letter included among the Ayogavāha letters and it is looked upon as a vowel when it forms a part of the preceding vowel; while it is looked upon as a consonant when it is changed into the Jihvāmūliya or the Upadhmāniya letter.

अ ँ क् (ः) जिह्वामूलीय, represented by a sign like the वज्र in writing, as stated by Durgasimha who remarks वज्राकृतिर्वर्णो जिह्वामूलीयसंज्ञो भवति. The Jihvāmūliya is only a voiceless breath following the utterance of a vowel and preceding the utterance of the guttural letter क् or ख्. It is looked upon as a letter (वर्ण), but dependent upon the following consonant and hence looked upon as a consonant. e. g. विष्णु ँ करोति.

अ ँ प् (ः) Upadhmāniya represented by a sign like the temple of an elephant as stated by Durgasimha who remarks "गजकुम्भाकृतिर्वर्णो उपध्मानीयसंज्ञो भवति." Kāt.I. It is a voiceless breath following the utterance of a vowel and preceding the utterance of the labial letter प् (प) or प्ह (फ). It

is looked upon as a letter (वर्ण), but dependent upon the following consonant and hence looked upon as a consonant.

अःकार name given to the nom. case in the *Taittiriya Prātisākhya*. cf. अःकार इति प्रथमादिभक्तेरपलक्षणम् T. Pr. I. 23.

अक् (1) condensed expression (प्रत्याहार) representing the letters अ, इ, उ, ऋ and ए in Pānini's Grammar cf. P. VI. 1. 12, 101; VII. 4. 2. (2) sign (विकरण) of the benedictive in Vedic Literature in the case of the root दृश् e. g. पितरं च दृशेथ P. III. 1. 86 V 2; (3) remnant of the termination अकच् P. V. 3. 71; (4) substitute (आदेश) अकङ् for the last vowel of the word सुधातृ (P. IV. 1. 97) e. g. सौधातकिः.

अक (1) affix अक substituted for the affix वु given in Pānini's Grammar as -णुच् as in आशिका, शाशिका (P. III. 3. 111); णुल् as in कारकः, भोजको व्रजति, विचारिका (P. III. 1. 133, III. 3. 10, 108); वुच् as in उपकः (P. V. 3. 80); वुञ् as in निन्दकः, राजकम्, भालवकः (P. III. 2. 146, IV. 2. 39, 53 etc.); वुच् as in प्रवकः, सरकः; भ्रमकः, पदकः. III. 1. 149, IV. 2. 61 etc.

अकङ् substitute (आदेश) for the last letter of the word सुधातृ prescribed along with the tad. affix इञ् by P. IV. 1. 97. e. g. सौधातकिः

अकच् affix prescribed before the last syllable of pronouns and indeclinables without any specific sense for it (P. V. 3. 71) e. g. सर्वकः, उच्चकैः etc.

अकथित not mentioned by any other case-relation such as अपादान, संप्रदान and अधिकरण; stated with respect to the indirect object, governed by roots possessing two objects such as दुह्, याच् and others, which in the passive voice is put in the nominative case. The in-

direct object is called akathita because in some cases there exists no other case-relation as, for example, in पौरवं गां याचते or भिक्षते, or माणवकं पन्थानं पृच्छति; while, in the other cases, the other case-relations (with the activity expressed by the verb) are wilfully suppressed or ignored although they exist, as for instance in गां दोग्धि पयः, अन्ववरुणद्धि गां व्रजम्; see अकथितं च P. 1. 4.51 and the Mahābhāṣya thereon.

**अकम्पित** not shaken; tremulous; said with respect to vowels in Vedic utterance, kampa being looked upon as a fault of utterance. cf अकम्पितान् । कम्पनं नाम स्वराश्रितपाठदोषः प्रायेण दाक्षिणात्यानां भवति । तमुपलक्ष्य स वर्ज्यः । R. Pr. III. 31.

**अकर्तृ** a case-relation excepting that of the subject to the verbal activity. cf. अकर्तारं च कारके संज्ञायाम् P. III. 3.19.

**अकर्मक** intransitive, without any object, (said with regard to roots which cannot possess an object or whose object is suppressed or ignored). The reasons for suppression are briefly given in the well-known stanza ; धातोरर्थान्तरे वृत्तेर्धात्वर्थे-  
नोपसंग्रहात् । प्रसिद्धेऽथिवशातः कर्मणोऽकर्मिका-  
क्रिया ॥ In the case of intransitive roots, the verbal activity and its fruit are centred in one and the same individual viz. the agent or कर्ता cf. फलव्यापारयोरेकनिष्ठतायामकर्मकः Vāk. Pad.

**अकाण्डताण्डव** name of the commentary by Harinātha on the Paribhaṣendusekhara ( परिभाषेन्दुशेखर ) of Nāgesabhaṭṭa.

**अकाम** ( अकामसंधि ) an invariable (नित्य) euphonic change (संधि) such as the dropping of the consonant *r* ( र ) when followed by *r*. cf. R. Pr. IV. 9. रेकोदयो लुप्यते द्राघितोपधा ह्रस्वस्या-

कामनियता उभाविमौ । e. g. युवो रजासि, सुयमासौ अथा रथः R. V. I. 180.1.

**अकार** the letter *a* ( अ ) inclusive of all its eighteen kinds caused by shortness, length, protraction, accentuation and nasalization in Pāṇini's grammar, in cases where *a* ( अ ) is not actually prescribed as a termination or an augment or a substitute. cf. अगुदित्स्ववर्णस्य चाप्रत्ययः P. I. 1.73. The letter is generally given as the first letter of the alphabet ( वर्णसमाम्नाय ) in all Prā-tisākhya and grammar works except in the alphabet termed Varnopadeśa, as mentioned in the Rk Tantra cf. ए ओ ऐ औ आ ऋ ॠ ई ऊ ऋ ॠ इ उ आः । रयवलाः । ड्यगनमाः । .....अः × क × पाः । हुं कुं खुं गुं थुं अं आं एवमुपदेशे etc. R. T. I. 4.

**अकारक** not causing any verbal activity; different from the kāra-kas or instruments of action such as the agent, the object, the instrument, the recipient ( संप्रदान ), the separated ( अपादान ) and the location, ( अधिकरण ) cf. M. Bh. on I.4.23, 29 and 51 and on II.3.1.

**अकार्य** not a grammatical positive operation: e. g. elision ( लोप. ) cf. ननु च लोप एवेत्कार्यं स्यात् । अकार्यं लोपः । M. Bh. on I.3.2.

**अकालक** (1) not limited by any time-factors for its study such as certain periods of the day or the year. (2) not characterized by any technical terms expressive of time such as *adyatani*, *parokṣā* occurring in the ancient Prā-tisākhya and grammar works. The term *akālīka* is used by the writers of the Kāśikāvṛtti in connection with the grammar of Pāṇini. cf. "पाणिन्युपज्ञसकालकं व्याकरणम्" Kāś. on P. II.4.21 explained by the writer of the Padamañjarī as

पूर्वाणि व्याकरणानि अद्यतनादिकालपरिभाषा-  
युक्तानि तद्रहितम् ।

**अकालापक** different from the Kālāpa  
or the revised Kātantra Gram-  
mar cf. पाणिन्युपज्ञमकालापकं व्याकरणम् Kās.  
on P. II.4.21.

**अकृत्** not marked by the mute  
letter *h* (क्) and hence not dis-  
allowing guṇa or vṛddhi sub-  
stitutes for the preceding vowel, cf.  
सृजिदृशोर्ज्ञल्यमकृति P. VI. 1.58; दीर्घोऽ-  
कृतिः P. VII. 4.83.

**अकृत्** lit. non-kṛt; an affix applied  
to a root, but different from the  
conjugal affixes. cf. अकृत्सार्ध-  
धातुकयोर्दीर्घः P. VII. 4.25.

**अकृत** not established; said of a  
grammatical operation which has  
not taken place e. g. अकृतसंधिकार्यम्  
M. Bh. on V. 2.100, V. 3.84. also  
कृताकृतप्रसङ्गि नित्यम् M. Bh. on VI.  
4.62.

**अकृतकारि** doing or accomplishing  
what is not done or accom-  
plished; the expression is used in  
connection with grammatical  
operations like ह्रस्वकरण or दीर्घकरण  
only in cases where it is necessary  
i. e. where already there is no  
hrasva or dīrgha cf. अकृतकारि खल्वपि  
शास्त्रमग्निवत् । तद्यथा । अग्निर्वददग्धं तद्दहति ।  
M. Bh. on VI. 1.127. The rules  
of Grammar, like fire, are applied  
to places where they produce a  
change.

**अकृतव्यूह** short expression for the  
grammatical maxim अकृतव्यूहाः पाणि-  
नीयाः which means "the followers of  
Pāṇini do not insist on the taking  
effect of a rule when its cause  
or causes disappear." See Par.  
śek. Par. 56.

**अकृतसंधि** word or expression with-  
out the necessary euphonic chan-  
ges cf. वरुणादीनां च तृतीयात् स च  
अकृतसंधीनाम् P. V. 3.84 vārt. 1.

**अकृतसंहित** words ending with a  
breathling or visarga which are  
not looked upon as placed imme-  
diately before the next word and  
hence which have no combination  
with the following vowel e. g. एष  
देवो असत्यः R. V. IX.3.1.

**अकृत्रिम** non-technical; not formed  
or not arrived at by grammatical  
operations such as the applica-  
tion of affixes to crude bases  
and so on; natural; assigned only  
by accident. cf. the gram. maxim  
कृत्रिमाहृत्रिययोः कृत्रिमे कार्यसंप्रत्ययः which  
means "in cases of doubt whether  
an operation refers to that ex-  
pressed by the technical sense or  
to that which is expressed by the  
ordinary sense of a term, the  
operation refers to what is ex-  
pressed by the technical sense." Par.  
Śek. Par. 9 also M. Bh. on I. 1.23.

**अकृत्स्न**—अकृत्स्ना, an epithet applied to  
the pronunciation of Veda words  
improperly which does not  
serve any useful purpose. cf.  
अकृत्स्ना अप्रयोजना इत्यर्थः Uvāṭa on R.  
Pr. XIV. 68.

**अकृत्** not possessing the mute letter  
*h* (क्) or *g* (ग) or *ḥ* (ह) and hence  
not preventing the guṇa and  
vṛddhi substitutes for the preceding  
vowel, if they occur. e. g. मृजेरकृ-  
त्सु प्रत्ययेषु मृजिप्रसङ्गे मार्जिः साधुर्भवति ।  
M. Bh. on P. I.I.I. Vārt.10.

**अकृत** definite, known or specified  
definitely. cf. अकृतपरिमाणानामर्थानां  
वाचका भवन्ति य एते संख्याशब्दाः परिमाण-  
शब्दाश्च M. Bh. I.1.72.

**अक्रियाज** not a result of a verbal acti-  
vity; the expression is used in con-  
nection with qualities (on a sub-  
stance) as opposed to the activities  
found in it. cf. आधेयश्चाक्रियाजश्च सोऽ  
सत्त्वप्रकृतीर्गुणः M. Bh. on IV. 1.44.

**अक्षरसमाज्ञाय** a class of words headed by अक्षरसूत्र which take the tad. affix *thak* ( इक ) in the sense of 'resulting from' e. g. आक्षरसूत्रिकं वेरम्, जातुप्रवृत्तिकम्, गातागातिकम् etc. cf. P IV.4.19.

**अक्षर** a letter of the alphabet, such as. *a* (अ) or *i* (इ) or *h* (ह) or *y* (य) or the like. The word was originally applied in the Prātiśākhya works to vowels (long, short as also protracted), to consonants and the ayogavāha letters which were tied down to them as their appendages. Hence अक्षर came later on to mean a syllable i. e. a vowel with a consonant or consonants preceding or following it, or without any consonant at all. cf. ओजा ह्रस्वाः सप्तसान्ताः स्वरणामन्ये दीर्घा उभये अक्षराणि R. Pr. I 17-19 cf. एकाक्षरा, द्व्यक्षरा etc. The term *akṣara* was also applied to any letter (वर्ण), be it a vowel or a consonant. cf. the terms एकाक्षर, सन्व्यक्षर, समानाक्षर used by Patañjali as also by the earlier writers. For the etymology of the term see Mahābhāṣya अक्षरं न क्षरं विद्यात्, अक्षोतेर्वा सरोऽक्षरम् । वर्ण वाहुः पूर्वसूत्रे । M. Bh. Āhnika 2 end.

**अक्षरपङ्क्ति** name given to the *dvipadā virāj* verses divided into *pādas* of five syllables. cf. विराजो द्विपदाः केचित् सर्वा आहुश्चतुष्पदाः । कृत्वा पञ्चाक्षरान्पादास्तास्तथाऽक्षरपङ्क्तयः R. Pr. XVII. 50.

**अक्षरसमाज्ञाय** alphabet; traditional enumeration of phonetically independent letters generally beginning with the vowel *a* (अ). Although the number of letters and the order in which they are stated differ in different treatises, still, qualitatively they are much the same. The Śivasūtras, on which Pāṇini's grammar is based, enumerate 9 vowels, 4 semi-vowels, twenty five class-consonants and 4 sibilants. The nine vowels are five

simple vowels or monothongs (समानाक्षर) as they are called in ancient treatises, and the four diphthongs, (सन्व्यक्षर). The four semi-vowels *y, v, r, l*, ( य व र ल् ) or *antasthāvāṇa*, the twenty five class-consonants or mutes called *sparsā*, and the four *ūṣman* letters *ś, ṣ, s* and *h* ( श ष स ह् ) are the same in all the Prātiśākhya and grammar works although in the Prātiśākhya works the semi-vowels are mentioned after the class consonants. The difference in numbers, as noticed, for example in the maximum number which reaches 65 in the Vājasaneyī-Prātiśākhya, is due to the separate mention of the long and protracted vowels as also to the inclusion of the Ayogavāha letters, and their number. The Ayogavāha letters are *anusvāra, visarjaniya, jihvāmūliya, upadhmaniya, nāsikya*, four *yamas* and *svarabhakti*. The Rk Prātiśākhya does not mention *l* (ल), but adding long *ā* (आ) *ī* (ई) *ū* (ऊ) and *ṛ* (ऋ) to the short vowels, mentions 12 vowels, and mentioning 3 Ayogavāhas ( × क्, × प् and अं ) lays down 48 letters. The Rk Tantra Prātiśākhya adds the vowel *l* (ल) (short as also long) and mentions 14 vowels, 4 semi-vowels, 25 mutes, 4 sibilants and by adding 10 ayogavāhas viz. 4 *yamas, nāsikya, visarjaniya, jihvāmūliya, upadhmaniya* and two kinds of *anusvāra*, and thus brings the total number to 57. The Rk Tantra makes a separate enumeration by putting diphthongs first, long vowels afterwards and short vowels still afterwards, and puts semi-vowels first before mutes, for purposes of framing brief terms or *pratyāhāras*. This enumeration is called *varṇopadeśa* in contrast

with the other one which is called varṇoḍḍeśa. The Taittiriya Prātiśākhya adds protracted vowels and lays down 60 letters; The Śikṣā of Pāṇini lays down 63 or 64 letters, while the Vājasaneyi-Prātiśākhya gives 65 letters. cf. V. Pr. VIII. 1-25. The alphabet of the modern Indian Languages is based on the Varṇasamāmnāya given in the Vājasaneyi-Prātiśākhya. The Prātiśākhyas call this enumeration by the name Varṇa-samāmnāya. The Ṛk.tantra uses the terms Akṣarasamāmnāya and Brahmaraśi which are picked up later on by Patañjali. cf. सोयमक्षरसमाम्नायो वाक्समाम्नायः पुष्पितः फलितश्चन्द्रतारकवत् प्रतिमण्डितो वेदितव्यो ब्रह्मराशिः । सर्ववेदपुण्यफलवाप्तिश्चास्य ज्ञाने भवति । मातापितरौ चास्य स्वर्गे लोके महीयते । M. Bh. Āhnika 2-end.

**अक्षराङ्ग** forming a part of a syllable just as the anusvāra ( nasal utterance ) or svarabhakti ( vowel-part ) which forms a part of the preceding syllable. cf. अनुस्वारो व्यञ्जनं चाक्षराङ्गम् R. Pr. I.22, also स्वरभक्तिः पूर्वभागक्षराङ्गम् R. Pr. I.32.

**अखण्डशाब्दबोध** unitary import; the meaning of a sentence collectively understood.

**अगति** (1) absence of any other recourse or alternative. cf. अगत्या हि खलु परिभाषाश्रियते. Puruṣottamadva-Pari. vṛtti Pari. 119; (2) which is not a word termed gati. cf. चनच्चादिवगोत्रादितद्धिताम्रेडितेष्वगतेः P. VIII.1.57.

**अगमकत्वं** non-communicativeness, inability to communicate adequately the intended meaning. cf. सविशेषणानां वृत्तिस्तर्हि कस्मान्न भवति । अगमकत्वात् M. Bh on II. 1.1; cf. also अगमकः निर्देशः अनिर्देशः ।

**अगुण** non-secondary, principal; cf. ध्रुवचेष्टितयुक्तिषु चाप्यगुणे तदनल्पमतेवैचनं स्मरत M. Bh. on I. 4.51,

**अगृहीत** uncomprehended, unincluded cf. नागृहीतविशेषणा शक्तिर्विशिष्यमुपसंक्रामति । cf. also नाञ्जलौ इत्यत्र अगृहीतसवर्णानामचां ग्रहणम् Padamañjarī on Kāś VIII. 3.57.

**अग्नि** a term in the Kātantra grammar for a word ending in *i* ( इ ) or *u* ( उ ) cf. इदुदग्निः Kāt. II. 1.8, अग्नेरमोऽकारः Kāt. II. 1.50.

**अग्निपदादिगण** a class of words headed by the word अग्निपद to which the tad. affix अण् is added in the senses of 'given there' or 'done there' e. g. अग्निपदम्. cf. अण्प्रकरणे अग्निपदादिभ्य उपसंख्यानम् P. V.1.97 Vārt. 1.

**अग्निवेश्य** an ancient writer of Vedic grammar mentioned in the Taittiriya Prātiśākhya. cf. कपवर्गपरश्च (द्विसर्गः) अग्निवेश्यवाल्मीकयोः ( मतेन ऊप्यमाणं न आपद्यते ) T.Pr. IX. 4.

**अग्निवेश्यायन** an ancient writer of Vedic grammar, mentioned in the Taittiriya Prātiśākhya. cf. नाग्निवेश्यायनस्य ( मते उदात्तपरः स्वरितपरो वा अनुदात्तः स्वरितं नापद्यते इति न ) Tait. Pr. XIV.32.

**अग्नीकरवागिन्याय** analogy conveyed by the expression अग्नी करवाणि implying permission to the agent to do certain other-things in a sacrificial session when, as a matter of fact, he is only permitted to work as an agent at the sacrificial action ( अग्नीकरण ), by virtue of the reply ' कुरु ' to his request made in the sentence अग्नी करवाणि. cf. अग्नीकरवागिन्यायेन भविष्यति M. Bh. on II. 2.24.

**अग्र** the original Sāmlīta text as opposed to pratṛṇṇa ( प्रवृण्ण ) or pada-pāṭha, ( पदपाठ ) which is the recital of separate words.

**अग्रवाल** (Vāsudeva-Śaraṇa Agravāla), a modern scholar of Sanskrit grammar, the author of "India as known to Pāṇini".

**अग्रहण** non-inclusion, non-comprehension. cf. विभक्तौ लिङ्गविशिष्टाग्रहणम् Par. Śekh. Par. 72, M. Bh. VII. 1-1 Vārt. 13.

**अग्लोप** elision of the vowel *a*, *i*, *u*, *r* or *l* ( अ, इ, उ, ऋ or लृ ) which prevents Sanvadbhāva cf. सन्वल्लुपनि चङ्परेऽनग्लोपे P. VII. 4-93, as also नाग्लोपिशास्त्रदिताम् VII. 4.2 where the elision prevents the shortening of the penultimate vowel if it is long.

**अघोष** unvoiced, merely breathed; a term applied to the surd consonants, *ś*, *ṣ* *s*, and *visarga* which are uttered by mere breathing and which do not produce any sonant effect. cf. T. Pr. I. 12; R. Pr. I. 11. The term *jit* ( जित् ) is used for these letters as also for the first two consonants of a class in the Vājasaneyi-Pratiśākhya cf. द्वौ द्वौ प्रथमौ जित्; ऊष्माणश्च हवर्जम् V. Pr. I. 50.51.

**अङ्** The vikaraṇa before luṅ affixes, substituted for the affix *cvi* ( च्वि ) in the case of the roots mentioned by Pāṇini in Sūtras III.1.52-59; (2) the Vikaraṇapratyaya in Vedic Literature before the benedictive affixes prescribed by Pāṇini in Sūtra III. 1-86; (3) *kṛt* affix in the feminine gender showing verbal activity applied to roots marked with the mute letter *ष्* and the roots भिद्, छिद् and others. P. III. 3 104-106. e.g. जरा, त्रपा, भिदा, छिदा etc.

**अङित्** not marked with the mute letter *ṅ* ( ङ ) signifying the absence of the prohibition of the *guṇa* or the *ṛddhi* substitute. cf. अङिति गुणप्रतिषेधः ( वक्तव्यः ) M. Bh. III. 3-83 Vārt. 2. In the case of the preposition *ā* ( आ ) unmarked with *ṅ* ( ङ ), it signifies a sentence or remembrance of something cf. वाक्यस्मरणयोरङित् e.g. आ एवं नु मन्यसे, आ एवं किल तत् cf. M. Bh. on I. 1-14.

**अङ्ग** (1) the crude base of a noun or a verb to which affixes are added; a technical term in Pāṇini's grammar for the crude base after which an affix is prescribed e. g. उपगु in औपगव, or कृ in करिष्यति etc. cf. यस्मात् प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम् P. I. 4-13; (2) subordinate part, constituent part cf. पराङ्गवद् in सुवामन्त्रिते पराङ्गवत्त्वे P. II. 1. 2, also विध्यङ्गभूतानां परिभाषाणां Par. Śekh. Par. 93-10; (3) auxiliary for an operation, e. g. अन्तरङ्ग, बाहिरङ्ग etc. cf. अत्राङ्गशब्देन शब्दरूपं निमित्तमेव गृह्यते Par. Śekh. Par. 50; (4) element of a word or of an expression cf. अङ्गव्यवाये चाङ्गपरः R. T. 190, अङ्गे च कृम्य्यादौ R. T. 127. व्यञ्जनं स्वराङ्गम् T. Pr. 21-1.

**अङ्गवत्** considered as auxiliary or part of another e. g. पूर्वाङ्गवद्भावः, पराङ्गवद्भावः; cf. सुवामन्त्रिते पराङ्गवत्त्वे P. II. 1-2 and the Vārtika thereon " परमपि च्छन्दसि पूर्वस्याङ्गवद् भवतीति वक्तव्यम्."

**अङ्गवृत्त** an operation prescribed in the section named *āṅgādhikāra*; comprising the fourth quarter of the sixth book and the whole of the seventh book of Pāṇini.

**अङ्गाधिकार** a large section of Pāṇini's *Aṣṭādhyāyī* covering five quarters (VI. 4-1 to the end of VII) in which the various operations undergone by crude bases before various affixes etc. are prescribed.

**अङ्गुल्यादिगण** class of words headed by अङ्गुलि to which the *tad.* affix *ठक्* ( ङक् ) is added in the sense of comparison ( इवार्थे ); e. g. अङ्गुलीव आङ्गुलिकः cf. Kās. on P. V. 3. 108.

**अच्** the short term or *pratyāhāra* in Pāṇini's Grammar representing a vowel, e.g. अजन्त (ending with a vowel), अच्संधि (vowel coalescence or combination).

**अचिकित्स्य** impossible to amend, not to be discussed. cf. एवं च 'पूजितो यः



सुरैरपि' इति आचिकित्स्यः अपशब्दः; Pada-  
mañjarī on P. II. 2.12.

**अजादिगण** class of words headed by अज to which the fem.affix आ is added, sometimes inspite of the affix ई being applicable by other rules such as जातेरस्त्रीविषयात्० P. IV, 1,63 and other rules in the section. e. g. अजा, एडका; त्रिफला, उष्णिहा, जेष्टा, दंष्ट्रा. cf P. IV. 1. 4.

**अजितसेन** author of the *Cintāmañi-prakāśikā* a gloss on *Cintāmañi*, the well known commentary by Yakṣa-varman on the Śabdānūśāsana of Śākatāyana. Ajitasena was the grand pupil of Abhayadeva; he lived in the 12th century A.D.

**आजिरादिगण** class of words headed by the word अजिर which do not allow lengthening of the final vowel by P. VI. 3 119. although they form technical terms e. g. अजिरवती, पुलिनवती etc. cf. Kās on P. VI, 3. 119.

**अज्भक्ति** See under स्वरभक्ति.

**अञ्** (1) tad. affix अ (अ) with the mute letter ण (ञ्), prescribed (i) after the words उत्स and others in various senses like progeny, dyed in, produced in, come from etc.P. IV 1.86, (ii) after the words विद् and others in the sense of grandson and other descendents.P. IV.1.104. For other cases see P. IV. 1. 141, 161; IV. 2.12, 14 etc. IV. 3.7 etc. IV. 4.49. The feminine is formed by adding ि (ई) to words ending with this affix अञ्, which have the vrddhi vowel substituted for their initial vowel which gets the acute accent also e.g. औत्सः, औत्सी, औदपानः, वैदः, वैदी.

**अट्** (1) token term standing for vowels and semi-vowels excepting ऌ (ऌ) specially mentioned as not interfering with the substitution of ॠ

(ण्) for ॠ (ञ्) e.g. गिरिणा, आयेण, स्वयेण etc. Sec P. VIII. 4.2; (2) augment अ (अट्) with an acute accent, which is prefixed to verbal forms in the imperfect and the aorist tenses and the conditional mood. e.g. अभवत्, अभूत्, अमविष्यत् Sec P.IV.4.71; (3) augment अ (अट्) prescribed in the case of the roots रुद्, स्वप् etc. before a Sārvadhātuka affix beginning with any consonant except य (य्), e.g. अरोदत्, अस्वपत्, अजक्षत्, आदत् etc.; see P. VII.3, 99, 100;(4) augment अ (अट्) prefixed sometimes in Vedic Literature to affixes of the Vedic subjunctive (ऌट्) e.g. तारिष्यत्, मन्दिष्यत् etc. sec P. III. 4.94.

**अठच्** tad. affix अठ prescribed after the word कर्मन् by the rule कर्मणि घटोऽठच् cf कर्मणि घटते कर्मटः पुरुषः Kās. on p. V. 2. 35.

**अडच्** tad. affix अड applied in the sense of pitiable or poor to a word preceded by the word उप when the whole word after उप is dropped. e. g उपड (उपेन्द्रदत्त + अड) see. p. V. 3. 80.

**अण्** (1) token term (प्रत्याहार) for all vowels and semivowels which, when prescribed for an operation, include all such of their sub-divisions as are caused by length, protraction, accent or nasalization. cf अणुदित्सवर्णस्य चाप्रत्ययः P. I. 1. 69;(2) token term for the vowels अ, इ and उ in all Pāṇini's rules except in the rule I. 1. 69 given above e.g. see दृशेपि पूर्वस्य दीर्घाः P. VI. 3. 111, केऽमः P. VII. 4. 13. and अणोऽप्रगृह्यस्य P. VIII. 4. 57; (3) tad. affix अ (अ) prescribed generally in the various senses such as 'the offspring,' 'dyed in,' 'belonging to' etc. except in cases where other specific affixes are prescribed cf प्राग्दीव्यतोऽण् P. IV. 1. 83; (4) कृ.

affix *a* (अ), applied, in the sense of an agent, to a root with an antecedent word (उपपद) standing as its object. e. g. कुम्भकारः, see P.III. 2.1; काण्डलावः, see P.III.3.12.

**अणादि**—a term applied to all taddhita suffixes collectively as they begin with अण् cf. P. IV. 1. 83.

**अणु** the minimum standard of the quantity of sound, which is not perceived by the senses, being equal to one-fourth of a Mātrā; cf. अणोस्तु तत्प्रमाणं स्यात् मात्रा तु चतुराणवात्॥ see T. Pr. 21. 3, V. Pr. 1. 60, A. Pr. III. 65. Ṛk. tantra, however, defines अणु as half-a-mātrā. cf. अर्धमणु ( R.T. 1. 41 ).

**अणुदिच्छास्त्र**—the rule prescribing cognateness (सावर्ण्य) of letters. The term refers to Pāṇini's sūtra अणुदित्सवर्णस्य चाप्रत्ययः P. I. 1. 69. The terms ग्रहणकशास्त्र and सवर्णशास्त्र are used in the same sense.

**अण्णैयाचार्य** author of लिङ्गनिर्णयभूषण, who was a Tamil Brāhmaṇa by caste.

**अत्** (1) tech. term in Pāṇini's grammar for short अ, cf तपरस्तत्कालस्य P. I. 1. 70; अदेङ् गुणः P. I. 1. 2; (2) personal ending अ for इ ( इट् ) of the 1st pers. sing. Ātm. in the Potential, P III. 4. 106; (3) case-affix in the case of युष्मद् and अस्मद् for abl. sing. and pl. P. VII. 1.31, 32; (4) tad-affix अत् (अ) prescribed after किम् in the sense of the loc. case before which किम् is changed to कु, क्व being the tad. formation; cf. P. V. 3.12 and VII.2.105; (5) substitute अत्(शतृ) for लट् forming the present and future participles in the Parasmaipada, active voice cf. लटः शतृशानचौ P.III. 2.124 and लृटः सद्वा P. III. 3.14.

**अतङ्** non-Ātmanepadin verbal affixes ति, तः...म् P. III.4.78, Cān. I.4.11, Śāk. 1.4.101.

**अतत्काल** not taking that much time only which is shown by the letter (vowel) uttered, but twice or thrice, as required by its long or protracted utterance; the expression is used in connection with vowels in Pāṇini's alphabet, which, when used in Pāṇini's rules, except when prescribed or followed by the letter त्, includes their long, protracted and nasalized utterances; cf. अणुदित्सवर्णस्य चाप्रत्ययः I.1. 69.

**अतदनुबन्धक** not having the same mute significatory letter, but having one or two additional ones, cf. तदनुबन्धकग्रहणे नातदनुबन्धकस्य ग्रहणम् (Par. Śek. Pari. 84.)

**अतद्धित** an affix which is not a taddhita affix. cf. लशक्तद्धिते P.1.3.8; M. Bh. I.3.4, V.3.1 etc.

**अतन्त्र** implying no specific purpose; not intended to teach anything, अविवक्षित; e.g. ह्रस्वग्रहणमतन्त्रम् Kās. and Si. Kau. on तस्यादित उदात्तमर्धह्रस्वम् P.1.2.32; cf. also अतन्त्रं तरनिर्देशः ( the use of तरप् does not necessarily convey the sense of the comparative degree in Pāṇini's rules) M. Bh. on P. I.2.33. This statement has been given as a distinct Paribhāṣā by Vyādi and Śākatāyana. The author of the Mahābhāṣya appears to have quoted it from the writings of Vyādi and the earlier grammarians. See also M. Bh. on अल्पात्तरम् P. II.2.34.

**अतसुच्** ( अतस् ) tad. aff. अतस् applied to the words दक्षिण, उत्तर, पर and अवर; e.g. दक्षिणतो वसति; उत्तरत आगतः, परतो रमणीयम्, परस्ताद्रमणीयम्, अवरत आगतः अवरस्ताद्रसति. cf. P. V. 2. 28, 29.

**अताद्व्यातिदेश** conveyance of only the properties of one to another without conveying the actual form, described as the significance of *antādivadbhāva*. cf. न वा अताद्व्यातिदेशात् M. Bh. on P. VI.1.85 Vārt. 26. See ताद्व्यातिदेश below.

**अताम्** personal affix of the third pers. pl. Ātm. in the Imperative (लोट्). cf. P. III. 4. 90.

**अतिक्रम** passing over a word in the क्रमपाठ without repeating it; passing beyond, cf. अतिक्रम्य परिग्रहः R. Pr. X.7, which means catching a word for repetition by coming back after passing over it, e. g. इन्द्राग्नी अपात् । इन्द्राग्नी इति इन्द्राग्नी । or अनु दक्षि । दक्षि दावने । दक्षीति दक्षि ।

**अतिजगती** one of the varieties of—in fact, the first variety of—the Atic-chandas metre, which see above; this Atijagatī consists of 52 syllables. e. g. तमिन्द्रं जोह्वीमि मधवानमुग्रम् Rk. Saṁh. 8.97.13 cf. प्रथमातिजगत्यासां सा द्विपञ्चाशदक्षरा R. Pr. XVI.80.

**अतिदेश** extended application; transfer or conveyance or application of the character or qualities or attributes of one thing to another. *Atideśa* in Sanskrit grammar is a very common feature prescribed by Pāṇini generally by affixing the tad. affix मत् or वत् to the word whose attributes are conveyed to another. e. g. लोटो लृवत् P. III. 4.85. In some cases the *atideśa* is noticed even without the affix मत् or वत्. e. g. गाङ्कुटादिभ्योऽङ्गिन् इत् P. I.2.1. *Atideśa* is generally seen in all grammatical terms which end with 'vadbhāva' e. g. स्थानिवद्भाव (P. I.1.56-59), सन्वद्भाव (P. VII.4.93), अन्तादिवद्भाव (P. VI. 1.85), अभूततद्भाव (P. IV.60) and others. Out of these *atideśas*, the स्थानिवद्भाव is the most

important one, by virtue of which sometimes there is a full representation i. e. substitution of the original form called *sthānin* in the place of the secondary form called *ādeśa*. This full representation is called *रूपातिदेश* as different from the usual one which is called *कार्योतिदेश*, cf. M. Bh. VIII.1.90 Vārt. 1 and VIII.1.95. Vārt.3. Regarding the use of अतिदेश there is laid down a general dictum सामान्यातिदेशो विशेषानतिदेशः—when an operation depending on the general properties of a thing could be taken by extended application, an operation depending on special properties should not be taken by virtue of the same; e. g. भूतवत् in P. III. 3.132 means as in the case of the general past tense and not in the case of any special past tense like the imperfect (अनद्यतन) or the perfect (परोक्ष). See Par. Śek. Pari. 101, M. Bh. on P. III. 3. 132. There is also a general dictum आतिदेशिकमनित्यम्—whatever is transferred by an extended application, need not be necessarily taken. See Par. Śek. 93.6 as also M. Bh. on P. I.1.123 Vārt.4, I.2.1 Vārt. 3, II.3.69 Vārt. 2 etc., Kaiyaṭa on II. 1.2 and VI. 4.22 and Nyāsa on P. I.1.56 and P. I.2.58 Vārt. 3. The dictum आतिदेशिकमनित्यम् is given as a *Paribhāṣā* by Nāgeśa cf. Pari. Śek. 93. 6.

**अतिघृति** one of the varieties of Atic-chandas consisting of 76 syllables. e. g. स हि शर्धो न मारुतं नृविष्वणिः Rk. Saṁh. I.127.6.

**अतिनिचृत्** a variety of the Gāyatrī metre consisting of 20 syllables, cf. R. Pr. XVI.22.

**अतिपत्ति** absence of any possibility; See क्रियातिपत्ति. cf. P. III.3.139 Cān. 1.3.107.

**अतिप्रयत्न** intense effort; characteristic effort as required for uttering a vowel with विक्रमस्वरित.

**अतिप्रसङ्ग** over-application of a definition which is looked upon as a serious fault; e. g. अतिप्रसङ्गो ऋश्चादिषु P. VI.1.66 Vārt. 3.

**अतिबहु** too much, rather unnecessary; e. g. इदं चाप्यद्यत्वे अतिबहु क्रियते, M. Bh. on I.1.38, इदमतिबहु क्रियते M. Bh. on I.4.63, VI.1.145; नातिबहु प्रयोक्तव्यम् M. Bh. on VIII.1.4.

**अतिरिक्त** surplus, redundant; cf. Nir. IV.20; see Kaiyata on M. Bh. V. 1.131.

**अतिव्यक्त** quite distinct; used with respect to pronunciation नातिव्यक्तं न चाव्यक्तमेवं वर्णानुदीर्येत् । cf. T. Pr. XVII.8.

**अतिव्यस्त** quite apart, used with respect to lips which are widely apart (विच्छिद्यौ) in the utterance of long आ and ओ; cf. T. Pr. II. 12, 13.

**अतिव्याप्ति** the same as अतिप्रसङ्ग, which see above. Extensive application with respect to a rule which applies to places where it should not apply. See Par. Śekh on Pari. 28, Pari. 85; also Padamañj. on Kās. II. 1. 32.

**अतिशक्करी** a variety of Aticchandasa metre consisting of 60 syllables. e. g. सुषुमा यातमद्रिभिः Rk. Sañh. I. 137. 1. cf. R. Pr. XVI.82.

**अतिशय** excess or excellence as shown by the affixes तर and तम cf. तरतम-योश्चातिशये V. Pr. V. 2; क्रियाप्रधानमाख्यातं तस्मादातिशये तरबुत्वद्यते M. Bh. on VI. 2.139; VIII.1.71; (2) desire as shown by the affix क्यञ्च in Pāṇini's grammar; cf. यश्च अतिशये R. T. 126.

**अतिशायन** excellence, surpassing; the same as अतिशय in V. Pr. V. 2 cf. अतिशयने तमविष्टनौ P. V. 3.55, also cf. भूमनिन्दाप्रशंसासु नित्ययोगेऽतिशयने । संसर्गेऽस्तिविवक्षायां भवन्ति मनुवादयः M. Bh. on V. 2.94, where अतिशायन means अतिशय. Patañjali, commenting on P. V. 3.55 clearly remarks that for अतिशय, or for अतिशयन, the old grammarians, out of fancy only, used the term अतिशायन as it was a current term in popular usage; cf. देश्याः सूत्रनिबन्धाः क्रियन्ते यावद् ब्रूयात् प्रकर्षे अतिशय इति तावदातिशयान इति M. Bh. on P. V. 3. 55.

**अतिस्पर्श** excess of contact, which to a certain extent spoils the pronunciation and leads to a fault. अतिस्पर्श is the same as दुःस्पर्श, the letter ळ being called दुःस्पृष्ट on account of excess of contact. This excess of contact (अतिस्पर्श) in the case of the utterance of the letter र results into a fault as it practically borders on stammering; cf. अतिस्पर्शो बर्बरता च रेफे. R. Pr. XIV. 26.

**अतिस्वार्थ** (अतिस्वार also) name of the seventh musical note in the singing of Sāman. cf. कुष्ठप्रथमद्वितीयतृतीयचतुर्थमन्द्रातिस्वार्थाः T. Pr. XXIII. 13.

**अतिहार** transfer of a consonant in a Stobha. See पुष्पसूत्र.

**अतु** short term used by Pāṇini to signify together the five affixes क्वतु, इवतुप्, इमत्तुप्, मतुप् and वतुप्; cf. अत्वसन्तस्य चाधातोः P. VI.4.14.

**अतुल्यबल** not having the same force; not belonging to the same type out of the four types of rules viz. पर, नित्य, अन्तरङ्ग and अपवाद. cf. अतुल्यबलयोः स्वर्थो न भवति Jainendra Pari. 66.

**अतुस्** personal ending of perf. 1st pers. dual. cf. परस्मैपदानां णल्लुप्तस्यल्लुप्तसणल्लवमाः P. III.4.82.

**अतृन्** कृत affix अत् applied to the root ज् in the sense of past time. cf जीर्यतेऽतृन् P. III.2.104.

**अते** personal ending of pres. 3rd per. pl. substituted for झ (अन्त), the अ of झ (अन्त) being changed into ए and न् being omitted; see झोन्तः (P.VII.1.3) अदभ्यस्तात् (P.VII.1.4) and टित आत्मनेपदानां ष्टेरे (P. III.4.79).

**अत्यन्तगति** complete contact of the verbal activity ( क्रिया ); cf. P. V.4.4.

**अत्यन्तसंयोग** constant contact; complete contact, uninterrupted contact. cf. अत्यन्तसंयोगे च P. II. 1.29; II. 3.5.

**अत्यन्तापह्व** complete or absolute denial or concealment of facts; cf. परोक्षे लिट् । अत्यन्तापह्वे च । 3.2.115, Vārt. 1.

**अत्यय** past happening, cf. अत्ययो भूतत्वमतिक्रमः । अतीतानि हिमानि निर्हिमम् । निःशीतम् । Kāś. on P. II. 1.6.

**अत्यल्प** rather too little, an expression used by Patañjali idiomatically cf. अत्यल्पमिदमुच्यते M. Bh. on I. 1.69 etc.

**अत्यल्पस्पृष्ट** having a very slight contact (with the organ producing sound), as in the case of the utterance of a vowel.

**अत्याष्टि** a variety of Aticchandās metre consisting of 68 syllables. e. g. अथा रुचा हरिण्या पुनानः Rk. Saṃ. 8.111.1.

**अत्यादिगण** the group of prepositions headed by अति which are compounded with a noun in the acc. case; cf. अत्यादयः क्रान्ताद्यर्थे द्वितीयया M. Bh. on P. II. 2.18.

**अत्युच्चनीच** characterized by a sharp utterance; a name of the grave accent:

**अत्युपसंहृत** very closely uttered, uttered with close lips and jaws,

(said in connection with the utterance of the vowel अ ); cf. T. Pr II. 12. See अतिसंक्षिप्त.

**अत्त्व** also अत्त्व change of a vowel into short अ.

**अत्वत्** possessing or having a short अ vowel in it; archaic form used by Pāṇini in उपदेशेऽत्वत् (P. VII. 2.62) instead of अद्त्वत् the correct one; cf. छन्दोवत्सूत्राणि भवन्ति M. Bh. on I. 1. 1 and I. 4. 3.

**अथ** Unādi affix अथ prescribed in Unādi Sūtras 393-396 e.g. see शपथ, अवभृथ, आवसथ etc.

**अथर्वप्रातिशाख्य** the Prāṭisākhya work of the Atharva veda believed to have been written by Śaunaka. It consists of four Adhyāyas and is also called शौनकाया चतुरध्यायिका.

**अथुच्** कृत affix अथु with उ accented, applied to roots marked by Pāṇini with the mute syllable ढ् in the sense of verbal activity; e. g. वेपथुः श्वयथुः; cf. द्वितोथुच् P. III. 3.89.

**अथुस्** conjugational affix of perf. 2nd pers. dual Parasmai, substituted for the personal ending थस् cf. P. III. 4.82.

**अदन्त** ending with the short vowel अ; cf. P. VIII. 4.7; a term applied to nouns of that kind, and roots of the tenth conjugation which are given with the letter अ at their end which is not looked upon as mute (इत्) e. g. कथ, गण. etc. Mark also the root पिव described by पतञ्जलि as अदन्त cf. पिविरदन्तः M. Bh. on I.1.56., M. Bh. on II. 4.43.

**अदर्शन** a term in ancient grammars and Prāṭisākhyas meaning non-appearance of a phonetic member वर्णस्यादर्शनं लोपः (V. Pr 1.141), explained as अनुपलब्धि by उब्बट. Later on, the idea of non-appearance came to be associated with the idea of expectation and the definition of

लोप given by Pāṇini in the words अदर्शनं लोपः (as based evidently on the Prātisākhya definition) was explained as non-appearance of a letter or a group of letters where it was expected to have been present. See M. Bh. on I. 1.60 Vārt. 4 and Kaiyaṭa thereon.

**अदादि** name given to the class of roots belonging to the second conjugation, as the roots therein begin with the root अद्. The word अदिप्रभृति is also used in the same sense; cf. अदिप्रभृतिभ्यः शप्ः p. II. 4.72; cf. also अदाद्यनदाद्योरनदादेरेव given by Hemacandra as a Paribhāṣā corresponding to the maxim लुग्विकरणालुग्विकरणयोरलुग्विकरणस्य Hem. Pari. 61.

**अदि** Unādi affix अदि e. g. शरद्, दरद्; cf. शृद्धृभसोऽदि; Un. 127;

**अदिप्रभृति** See अदादि above.

**अदुक्** aug. अद् added to the word एक before the negative particle न; e. g. एकानविंशतिः, एकानत्रिंशत् cf. P. VI 3.76.

**अदृष्ट** not seen properly; doubtful; indistinct; said with respect to a letter which is not distinctly deciphered in the Saṁhitāpāṭha; e. g. तन्नः ( R. Saṁ. I. 107. 3 ); the last letter त् of तत् is deciphered in the Pada-pāṭha which is given as तत्-नः cf. अदृष्टवर्णे प्रथमे चोदकः स्यात् प्रदर्शकः R. Pr. X. 15.

**अदोष** absence of fault; absence of inconvenience. The expression सोप्यदोषो भवति often occurs in the Mahābhāṣya; cf. MBh. on I. 3.62; I. 4.108, etc.

**अद्द्** substitute for case affixes सु and अम् added to words ending with the affixes डतर and डतम and to the words अन्य, अन्यतर and इतर. cf. P. VII. 1.25.

**अद्यतनी** tech. term of ancient grammarians signifying in general the present time of the day in question, the occurrence of the immediate past or future events in which is generally expressed by the aorist (लुङ्) or the simple future (लृट्); the other two corresponding tenses imperfect and first future (viz. लृङ् and लृट्) being used in connection with past and future events respectively, provided the events do not pertain to that day which is in question; cf. ' वा चाद्यतन्याम् ' M. Bh. P. III. 2.102 Vār. 3, वाद्यतन्याम् P. VI. 4.114. Vārt. 3; (2) term for the tense showing immediate past time called लुङ् in Pāṇini's grammar e. g. मायोगे अद्यतनी । मा कार्षत् Kāt. III. 1.22, Hem. III. 3.11.

**अद्रव्यवाचिन्** not expressive of any substance which forms a place of residence (of qualities and actions); cf. तथा व्याकरणे विप्रतिभिर्द्धं चानधिकरणवाचि ( P. II. 4. 13 ); इत्यद्रव्यवाचीति गम्यते । M. Bh. on II. 1.1.

**अद्वियोनि** lit. not made up of two elements, and hence, produced with a single effort, an expression used for simple vowels ( समानाक्षर ) such as अ, इ, उ, क, ल, and simple consonants क्, ख, ग् etc. as distinguished from diphthongs ( सन्ध्यक्षर ) such as ए, ऐ, ओ, औ and conjunct consonants क्, ध् etc. which appear to have been termed द्वियोनि cf. अणुक्तमेकाक्षरमाद्वियोनि यत् R. Pr. XI.3.

**अद्च्युपसर्ग** not preceded by ( two or more ) prepositions; i. e. preceded by only one preposition. cf. छादेर्वेऽद्च्युपसर्गस्य P. VI. 4.96 prescribing short अ for the long आ of the root छाद् before the कृत. affix च्. e. g. प्रच्छदः.

**अधिक (1)** additional or surplus activity which a rule in grammar sometimes shows; अधिकः कारः or अधिकं कार्यम्; cf. M. Bh. on I. 3.11, Kās. on III. 2.124, Bh. Vr. on III. 4.72; (2) surplus subject matter e. g. अथाख्याः समासयाधिकाः प्राग्निफितात् (V. Pr. I.33.)

**अधिकरण (1)** support; a grammatical relation of the nature of a location; place of verbal activity. cf. आधारोऽधिकरणम् P. I. 4.45; (2) one of the six or seven Kāraḥ or functionaries of verbal activity shown by the locative case. cf. सप्तम्यधिकरणे च P. II. 4.36; (3) substance, 'dravya' cf. अनधिकरणवाचि अद्रव्यवान्चि इति गम्यते M. Bh. on II. 1.1.

**अधिकार** governing rule consisting of a word (e.g. प्रत्ययः, वातोः, समासान्ताः etc.) or words (e.g. ड्याप्प्रातिपादिकाव, सर्वस्य द्वे etc.) which follows or is taken as understood in every following rule upto a particular limit. The meaning of the word अधिकार is discussed at length by Patañjali in his Mahābhāṣya on II. 1. 1, where he has given the difference between अधिकार and परिभाषा; cf. अधिकारः प्रतिबोधं तस्यानिर्देशार्थं इति योगे योगे उपतिष्ठते। परिभाषा पुनरेकेदेशस्था सती सर्वं शास्त्रमभिञ्जल्यति प्रदीपवत्। See also Mahābhāṣya on I.3.11, I. 4.49 and IV. 1.83. The word or wording which is to repeat in the subsequent rules is believed to be shown by Pāṇini by characterizing it with a peculiarity of utterance known as स्वरितोच्चार or स्वरितत्वेन उच्चारणम्. The word which is repeated in the following Sūtras is stated to be अधिकृत. The Śabda Kaustubha defines adhikāra as एकत्रोपात्तस्यान्यत्र व्यापारः अधिकारः Śab. Kaus. on P. 1.2.65. Sometimes the whole rule is repeated e. g. प्रत्ययः P. III. 1.1, अङ्गस्य P. VI. 4.1,

समासान्ताः P. V. 4.68, while on some occasions a part only of it is seen repeated. The repetition goes on upto a particular limit which is stated as in आसिद्धवदत्राभात् P. VI. 4.22, प्राग्निधरान्निपाताः P. I. 4.56. Many times the limit is not stated by the author of the Sūtras but it is understood by virtue of a counteracting word occurring later on. On still other occasions, the limit is defined by the ancient traditional interpreters by means of a sort of convention which is called स्वरितत्वप्रतिज्ञा. This अधिकार or governance has its influence of three kinds : (1) by being valid or present in all the rules which come under its sphere of influence, e. g. स्त्रियाम् or अङ्गस्य; (2) by showing additional properties e. g. the word अपादान being applied to cases where there is no actual separation as in सांकाश्यकेभ्यः पाठलिपुत्रका अभिरूपतराः; (3) by showing additional force such as setting aside even subsequent rules if opposing. These three types of the influence which a word marked with स्वरित and hence termed अधिकार possesses are called respectively अधिकारगति, अधिकं कार्यं and अधिकं कार. For details see M. Bh. on I.3.11. This अधिकार or governing rule exerts its influence in three ways: (1) generally by proceeding ahead in subsequent rules like the stream of a river, (2) sometimes by jumps like a frog omitting a rule or more, and (3) rarely by proceeding backward with a lion's glance; cf. सिंहावलोकितं चैव मण्डूकच्छतमेव च । गङ्गाप्रवाहवच्चापि अधिकारास्त्रिधा मताः ॥

**अधिकारसूत्र** a superintending aphorism, which gives no meaning of itself where it is mentioned, but gives its meaning in the number of

aphorisms that follow; e. g. the rules प्रत्ययः, परस्व and आद्युदात्तस्व P. III. 1. 1, 2, 3 or सह सुपा. P. II.1.4.

**अधिस्पर्शम्** incompletely pronounced, referring to a letter so pronounced.

**अधुना** tad. affix applied to the pronoun इदम् which is changed into इ before the affix and then elided by P. VI.4.148, or changed into अ in which case धुना or अधुना could be looked upon as a tad. affix.

**अध्यवसाय** determination to begin an activity with a view to get the fruit. cf. य एष मनुष्यः प्रेक्षापूर्व-कारी स बुद्ध्या कंचिदर्थं संपद्यति, संदृष्टे प्रार्थना, प्रार्थिते अध्यवसायः, अध्यवसाये आरम्भः, आरम्भे निर्वृत्तिः, निर्वृत्तौ फलावाप्तिः cf. M. Bh. on I. 3 14 and I. 4. 32.

**अध्यात्मादि** name of a class of words headed by the word अध्यात्मन् to which the tad. affix ठञ् is added in the sense of ' तत्र भवः ' i.e. found therein, or existing therein. e. g. आध्यात्मिकम्, आधिदैविकम्, etc. cf. M. Bh. on IV. 3. 60.

**अध्यास** superimposition; a relation between a word and its sense according to the grammarians; cf. Vāk. Pad. II.240. (2) appendage; cf. आहुस्त्वेकपदा अन्ये अध्यासानेकपातिनः R. Pr. XVII. 43.

**अध्याहार** supplying the necessary element. cf. गम्यमानार्थस्य वाक्यस्य स्वरूपेणोपादानं वाक्यस्याध्याहारः Kās. on P. VI. 1. 139., cf also Nir. I. 1. 13 and M. Bh. on Śiva Sutra I Vārt. 14.

**अध्वै, अध्वैव** krt affixes substituted in the place of तुम् of the infinitive in Vedic Literature (P. III. 4. 9.), e. g. पिबध्वै; when अध्वैन् is substituted, the initial vowel of the word becomes उदात्त. e. g. कर्मण्युपाचरध्वै ।

**अन्** tad. affix अ ( अन ) (1) added to the word नीली in the sense of 'dyed in', to form the word नील, cf. P. IV.2. 2. Vārt. 2.; (2) added to the word अषाढा in the sense of 'produced in' cf अषाढाः उपदधाति M. Bh. on IV. 3. 34 Vārt. 2.; (3) added after the affix तीय in the same sense as तीय e. g. द्वितीयो भागः, तृतीयो भागः cf. पूरणाद् भागे तीयादन् P. V. 3.48.

**अन** substitute for the affix यु ( युच्, ष्युद् ल्युद्, ल्यु, ट्यु, ट्युल् and others of which only यु remains), cf. युवो-रनाकौ P. VII. 1. 1. e. g. कारणा, हारणा, करणम्, हरणम्, नन्दनः, सायंतनम् etc.

**अनङ्** (1) substitute अन् as Samāsānta at the end of a Bahuvrihi comp. in the feminine for the last letter of the word ऊघस and for that of धनुस् in all genders e.g. कुण्डोष्ठी (by applying ई to कुण्डोधन्), शार्ङ्गधन्वा, अधिज्यधन्वा; cf. P. V. 4. 131, 132; (2) substitute अन् for the last letter of the words अस्थि, दधि etc. before the affixes of the instrumental and the following cases beginning with a vowel e. g. अश्वा, दधा, अक्षा etc. cf. P. VII. 1. 75; (3) substitute अन् for the last letter of the word साखि, of words ending in क, as also of उशानस् and others before the nominative sing. affix सुं. e. g. सखा, कर्ता, उशाना; cf. P. VII. 1. 93, 94.

**अनच्क** possessing no अच् or vowel in it. cf इन्द्रे द्वौ अचौ, एको यस्येतिलेपेनापहृतो-ऽपर एकादेशेन ततः अनच्कः इन्द्रशब्दः संपन्नः cf. Par. Śek. on Par. 52.; M. Bh. on I. 4.2 Vārt. 22.

**अनञ्** a word without the negative particle ( नञ् ) before it, e. g. धेनु-रनञि कमुत्पादयति, a sūtra in Āpiśali's grammar quoted in M. Bh. on IV. 2.45 see also P. II. 1. 60, VII. 1. 37.

**अनत** uncerebralized; not changed into a cerebral ( मूर्धन्य ) letter. cf.



दन्यस्य मूर्धन्यापत्तिर्नतिः Uvaṭa on R. Pr. IV. 34. -

**अनतिदिष्ट** not resulting from any extended application or अतिदेश, cf. प्रकृत्याश्रयं अनतिदिष्टं भवति M.Bh. on IV. 1.151.

**अनत्यन्तगति** absence of the verbal activity in all ways or respects; incomplete activity; e. g. छिन्नकम् not completely cut, cf. अनत्यन्तगतौ क्तात् P. V. 4.4.

**अनद्यतन** period of time not pertaining to the day in question; used in connection with past time, to express which the imperfect is generally used; also in connection with the future time, to express which the first future is generally used e. g. ह्यः अपचत्, श्वः कर्ता etc. cf. P. III. 2.111, 113; III. 3.15, 135; V. 3.21.

**अनुबन्धक** without any mute signi-  
ficatory letter attached; अनुबन्धकपरि-  
भाषा is the short name given to the maxim—'अनुबन्धकग्रहणे न सानुबन्धकस्य ग्रहणम्' See M.Bh. on I. 3.1; V. 2.9. There is a reading in the Par. Śek. निरनुबन्धकग्रहणे for अनुबन्धकग्रहणे, in which case the परिभाषा is called निरनुबन्धकपरिभाषा. See Par. Śek. Pari. 81. -

**अनन्तर** (1) immediate, contiguous  
अन्यवहित. cf. हलानन्तराः संयोगः P. I. 1.7, also गतिरनन्तरः P. VI. 2.49; cf. अनन्तरं संयोगः V. Pr. I. 48.; (2) nearest, as compared with others of the same type; cf. अथवा अनन्तरा या प्राप्तिः सा प्रतिषिध्यते M.Bh. on I. 1.43; cf. Pari. Śek. अनन्तरस्य विधिर्वा भवति प्रतिषिध्यो वा, which means that a prescriptive or prohibitive rule applies to the nearest and not to the distant one. Par. Śek. 61, Cān. Par. 30.

**अनन्त्य** non-final cf. अनन्त्यधिकारे अनन्त्यस-  
देशस्य when a change does not con-

cern a final letter then it concerns that which immediately precedes the final, Par. Śek. Pari 95. cf. also M. Bh. VI. 1.13 Vārt 5.

**अनन्य** not different, the same; cf. एकदेशविकृतमनन्यवत् that which has got a change regarding one of its parts is by no means something else; Par. Śek. Pari. 37.

**अनन्यवद्भाव** being the same, being looked upon as not different. See अनन्य above.

**अनभिधान** inability to express the meaning desired. The expression न वा अनभिधानान् frequently occurs in the Mahābhāṣya referring to such words or phrases as could be formed by rules of grammar or could be used according to rules but, are not found in current use recognized by learned persons or scholars; cf. तच्चानभिधानं यत्रातिरुक्तं तत्रैव, अन्यत्र तु यथालक्षणं भवत्येव । Padamañj. on III. 2.1; also cf. अनभिधानान् व्यधिकरणानां बहुव्रीहिर्न भविष्यति । यत्र त्वभिधानमस्ति तत्र वैयधिकरणेषु भवत्येव समासः, कण्ठकाल इति; Nyāsa on II. 2.24; for examples of अनभिधान, see also M. Bh. अभिधानलक्षणाः कृत्तद्धितसमासाः अनभिधानान् भविष्यन्ति M. Bh. on III. 3.19. also on III. 2.1. V. 5, IV. 2.1. See Kās. on III, 1.22, III. 3.158.

**अनभिनिवृत्त** that which is not applied; lit. (an operation or vidhi) which has not taken place or which has not been effective; cf. प्रसक्तस्य अनभिनिवृत्तस्य प्रतिषेधेन निवृत्तिः शक्या कर्तुं नानभिनिवृत्तस्य M. Bh. on I. 1.5; IV. 1.37. Cf. also न चानभिनिवृत्ते बहिरङ्गो अन्तरङ्गं प्राप्नोति। तत्र निमित्तमेव बहिरङ्गमन्तरङ्गस्य M. Bh. on VI. 4.22; VIII. 3.15.

**अनभिहित** not conveyed or expressed by another i.e. by any one of the four factors viz. verbal affix, kṛt affix, taddhita affix and compound. The rule अनभिहिते (P. II. 3.1) and

the following rules lay down the different case affixes in the sense of the different Kārikas or auxiliaries of the verbal activity, provided they are not shown or indicated in any one of the above-mentioned four ways; e. g. see the acc. case in कटं करोति, the inst. case in दात्रेण लुनाति, the dat. case in देवदत्ताय गां ददाति, the abl. case in ग्रामादागच्छति, or the loc. case in स्थास्यां पचति.

**अनभ्यास** a wording which does not contain any reduplicative syllable; an epithet applied to such roots as are not to be reduplicated a second time before affixes of the perfect, as they are already reduplicated; cf. लिटि धातोरनभ्यासस्य P. VI. 1.8.

**अनर्थक** (1) without any signification; lit. having no meaning of themselves, i.e. possessing a meaning only when used in company with other words or parts of words which bear an independent sense; (the word is used generally in connection with prepositions); e.g. अधिपती अनर्थकौ P. I. 4.93, cf. अनर्थान्तरवाचिनावनर्थकौ । धातुनोक्तां क्रिया-माहतुः । तद्विशिष्टं भवति यथा शङ्खे पयः ॥ M. Bh. on P. I. 4.93; cf. न निर्बद्धा उपसर्गा अर्थान्तराहुरिति शाकटायनः Nir. I. 1.3; cf. also अनर्थकौ अनर्थान्तरवाचिनौ Kās. on I. 4.93, explained as अनर्थान्तरवाचित्वादनर्थकावित्युक्तम् न त्वर्थाभावादीति दर्शयति by न्यासकारः; (2) meaningless, purposeless; cf. प्रमाणभूत आचार्यो दर्भप-वित्रपाणिः महता यत्नेन सूत्रं प्रणयति स्म । तत्राशक्यं वर्णनाप्यनर्थकेन भवितुं किं पुनरियता सूत्रेण M. Bh. on I. 1.1, as also सामर्थ्ययोगान्न हि किञ्चिद-स्मिन् पश्यामि शास्त्रे यदनर्थकं स्यात् M. Bh. on P. VI. 1 77. See for details M. Bh. on I. 2.45 Vārt. 12; III.1.77 Vārt. 2 and Kaiyaṭa and Uddyota thereon; (3) possessed of no sense absolutely as some nipātas केचन निपाताः सार्थकाः, केचन च निरर्थकाः Uv.

on R, Pr. XII. 9; निपातस्यानर्थकस्यापि प्रातिपदिकत्वम् P. I. 2.45 Vārt. 12 cf. also जन्या इति निपातनानर्थक्यं P. IV. 4.82. Vārt. 1, एकागारान्निपातनानर्थक्यं P. V. 1.113 Vārt. 1, also 114 Vart.1.

**अनर्थान्तरम्** synonym, synonymous, conveying no different sense, e. g. सङ्घः समूहः समुदाय इत्यनर्थान्तरम् । M. Bh. on P. V. 1.59; अपि च बुद्धिः संप्रत्यय इत्यनर्थान्तरम् M. Bh. on P. I. 1.56.

**अनर्थान्तरवाचिनः** not conveying any different sense, अनर्थान्तरवाचिनौ अनर्थकौ M. Bh. on I. 4.93.

**अनल्विधि** opp. of अल्विधि; an operation not concerning a single letter, e.g. स्थानिवदादेशोऽनल्विधौ P. I. 1.56 and M. Bh. thereon; cf. स्थानिवदादेशो ह्यवर्णविधौ Kāt. Pari. 39.

**अनवकाश** having no occasion or scope of application; used in connection with a rule the whole of whose province of application is covered by a general rule, and hence which becomes technically useless, unless it is allowed to set aside the general rule; cf. अनवकाशा हि विधयो बाधका भवन्ति- rules which have no opportunity of taking effect (without setting aside other rules) supersede those rules; M. Bh. on V. 4.154, also Par. Śek. on Pari. 64.

**अनवकाशत्व** absence of any opportunity of taking effect, scopelessness; considered in the case of a particular rule, as a criterion for setting aside that general rule which deprives it of that opportunity; cf. अनवकाशत्वं निरवकाशत्वं वा बाधकत्वे बीजम्. This अनवकाशत्व is slightly different from अपवादत्व or particular mention which is defined usually by the words सामान्य-विधिरुत्सर्गः । विशेषविधिरपवादः ।

**अनवगतसंस्कार** (a word) whose formation and accents have not been explained; cf. Nir. IV. 1; V. 2.

**अनवयव** lit. having no parts; impartite; without any concern with the individual component parts; application in totality; cf. सिद्धं तु धर्मोपदेशने अनवयवविज्ञानाद्यथा लौकिकवैदिकेषु P. VI. 1.84 Vārt 5 and the Bhāṣya thereon; अस्मिन् शास्त्रे अनवयवेन शास्त्रार्थसंप्रत्ययः स्यात् । a rule in grammar applies to all cases where its application is possible; it cannot be said to have its purpose served by applying to a few cases only.

**अनवस्था** fault of having no end; endlessness; cf. एवमप्यनवस्था स्याद्या मूलक्षयकारिणी Kāv. Pr.; cf. अवश्यं ह्यनेन अर्थानादिज्ञाता केनचिच्छब्देन निर्देशः कर्तव्यः स्यात् । तस्य च तावत्केन कृतो येनासौ क्रियते । अथ तस्य केनचित्कृतस्तस्य केन कृत इत्यनवस्था । M. Bh. on II. 1.1.

**अनवस्थान** indefiniteness; cf. उच्चनीचस्थानवस्थानात्संज्ञाया अप्रसिद्धिः M. Bh. on I. 2.30 Vārt 1.

**अनवस्थित** undetermined, indefinite; see M. Bh. quoted above on अनवस्थान; cf. also आर्धधातुर्कायाः सामान्येन भवन्ति अनवस्थितेषु प्रत्ययेषु । M. Bh. on I. 1.56; III. 1.4, VII. 2.10, VII. 4.9. The substitutes caused by an ārdhadhātuka affix are, in fact, effected by the virtue of the prospective application of the ārdhadhātuka affix before its actual application.

**अनह** tech. term used by the writers of the Prātiśākhya works for frequentative formations such as रीरिषः, चाकृप्त् etc.; cf. A. Pr. 4.86.

**अनाकाङ्क्ष** not depending on another for the completion of its sense; cf. न यद्यनाकाङ्क्षे P. III. 4.23, and Nyāsa thereon which explains अनाकाङ्क्षे as न विद्यते आकाङ्क्षा अपेक्षा यस्य तस्मिन्.

**अनाकृति** not capable of presenting (on its mere utterance) any tangible

form or figure; the word is used in connection with a technical term (संज्ञाशब्द) which presents its sense by a definition actually laid down or given in the treatise; cf. अनाकृतिः संज्ञा । आकृतिमन्तः संज्ञिनः M. Bh. on I. 1.1.

**अनादर** absence of consideration; disregard; cf. षष्ठी चानादरे P. II. 3.38.

**अनादि** non-initial; e. g. अनादेशश्च सुद्धचनम् P. III. 4.102, Vārt. 4; also M. Bh. on VII. 1. 3.

**अनादिष्ट** not replaced as a substitute; e. g. यः अनादिष्टादचः पूर्वस्तस्य निधिं प्रति स्थानिवद्भावः M. Bh. on I. 1.57 Vārt. 1, III. 2.3 Vārt. 2, and VI. 1.12 Vārt. 10.

**अनादेश** (1) original, not such as is substituted; e. g. युष्मदस्मदोरनादेशे P. VII. 2.86; (2) absence of statement, अनिर्देश e. g. कर्तरि कृद्धचनमनादेशे स्वार्थविज्ञानात् P. III. 4.67, Vārt. 1; cf. the Pari. अनिर्दिष्टार्थाः प्रत्ययाः स्वार्थं भवन्ति । Par. Śek. Pari. 113.

**अनानन्तर्य** not a close relation; distance; cf. क्वचिच्च संनिपातकृतमानन्तर्यं शास्त्रकृतमानानन्तर्यं क्वचिच्च नैव संनिपातकृतं नापि शास्त्रकृतम् । M. Bh. on VIII. 3.13.

**अनानुपूर्व्यसंहिता** that saṃhitā text which has an order of words in it, which is different from what obtains in the Pada-pāṭha, and which appears appropriate according to the sense intended in the passage. There are three places of such combinations of words which are not according to the succession of words in the Pada-pāṭha, quoted in the R. Pr. शुनश्चिच्छेषं निर्दिष्टे सहस्रात् Rk. Saṃh. V.2.7, नरा वा शंसं पृषणमगोह्यम् Rk. Saṃh. X. 64.3; नरा च शंसं देव्यम् Rk. Saṃh. IX. 86. 42. cf. एता अनानुपूर्व्यसंहिताः । न ह्येतेषां त्रयाणां पदानुपूर्व्यं संहितास्ति Uvvaṭa on R. Pr. II.78.

**अनान्तर्य** absence of proximity, absence of cognateness; cf. इह तर्हि खट्वन्त्यो मालर्य इति दीर्घवचनादकारो न, अनान्तर्यदेकारौकारौ न । M. Bh. on Śiva Sūtras 3-4.

**अनाप्य** having or possessing no āpya or object; intransitive (root); cf. चालशब्दार्थाद् अनाप्याद् युच् Cāndra I.2 97 standing for चलनशब्दार्थाद् अकर्मकाद् युच् P. III. 2.148.

**अनार्ष** (1) non-vedic; not proceeding from any Ṛsi, or Vedic Seer, cf. संबुद्धौ शाकल्यस्येतौ अनार्षे P. I. 1.16; also Kāś. on the same; cf. किमिदमुपस्थितं नाम । अनार्ष इतिकरणः M. Bh. on VI.1.129; (2) pertaining to the Padapāṭha which is looked upon as अनार्ष i. e. not proceeding from any Vedic Seer; cf. अनार्ष इतिकरणः । स च द्व्यक्षर आद्युदात्तश्च, Uvvaṭa on R. Pr. III. 23; cf. also A. Pr. III. 1.3.

**अनि** kṛt affix in the sense of curse, e. g. अजीवनिस्ते शठ भ्यात्; cf. आक्रोशे नञि अनिः P. III. 3.112. This affix अनि gets its न् changed into ण् after ऋ or रेफ of the preceding preposition as in अप्रयाणिः; cf. Kāś. on VIII.4.29.

**अनिच्** samāsānta affix after the word धर्म and some other words prescribed by P. V. 4. 124-6, e. g. कल्याणधर्मा, सुजम्मा, दक्षिणैर्मा.

**अनिट्** (1) not admitting the augment इट् to be prefixed to it; the term is strictly to be applied to ārdhadhātuka affixes placed after such roots as have their vowel characterized by a grave accent ( अनुदात्तस्वर ); the term अनिट् being explained as अनिडादि qualifying the आर्धधातुक affix; (2) in a secondary way, it has become customary to call such roots अनिट् as do not allow the augment इट् to be prefixed to an ārdhadhātuka affix placed after them. Such roots are termed अनुदात्त verily because they are possessed of an

anudātta vowel. e. g. कृ, भृ, जि, गम्, हन् etc. as against भू, धू, तू, धि, वृ, वद्, फल्, चल्, etc. which have their vowel characterized by an acute ( उदात्त ) accent. For a complete list of such roots see the well-known stanzas given in the Siddhānta-kaumudī incidentally on आत्मनेपदेष्वन्तः P. VII. 1.5. ऊदृदन्तैर्यैतिरक्षुशीड्स्नु-.....निहताः स्मृताः ॥ १ ॥ शकृपञ्चमुचिरिच्वञ्चिच्वि.....धातवो द्वाधिकं शतम् ॥ as also some lists by ancient grammarians given in the Mahābhāṣya on एकाच उपदेशेनुदात्तात्. P. VII. 2.10 or in the Kāśikā on the same rule P. VII. 2.10.

**अनिट्कारिका** (1) name given to Stanzas giving a complete list of such roots as do not allow the augment इ ( इट् ) to be prefixed to an ārdhadhātuka affix placed after them. For such Kārikās see Sid. Kaum. on VII. 1.5 as also Kāśikā on VII. 2.10; (2) a short treatise enumerating in 11 verses the roots which do not admit the augment इट् before the ārdhadhātuka affixes. The work is anonymous, and not printed so far, possibly composed by a Jain writer. The work possibly belongs to the Kātantra system and has got short glosses called व्याख्यान, अवचुरि, विवरण, टीका, टिप्पणी and the like which are all anonymous.

**अनिट्कारिकाविवरण** a short commentary by Kṣamāmāṇikya on the work Anīṭkārīkā, which see above.

**अनिङ्ग** not separable into two padas or words by means of avagraha; cf. संख्य ऊष्माप्यनिङ्गये; R. Pr. V. 41; cf. also R. Pr. IX. 25, XIII. 30. See इङ्ग्य below.

**अनित्य** (1) not nitya or obligatory; optional; (said of a rule or paribhāṣā whose application is volun-

tary). Regarding the case and conjugational affixes it can be said that those affixes can, in a way, be looked upon as nitya or obligatory, as they have to be affixed to a crude nominal base or a root, there being a dictum that no crude base without an affix can be used, as also, no affix alone without a base can be used. On the other hand, the taddhita and kṛt affixes as also compounds are voluntary as, instead of them an independent word or a phrase can be used to convey the sense. For a list of such nitya affixes see M. Bh. on V. 4.7; (2) the word अनित्य is also used in the sense of not-nitya, the word नित्य being taken to mean कृताकृतप्रसङ्गि occurring before as well as after another rule has been applied, the latter being looked upon as अनित्य which does not do so. This 'nityatva' has got a number of exceptions and limitations which are mentioned in Paribhāṣās 43-49 in the Paribhāṣenduśekhara.

**अनिदं प्रथम** an underived word; an ancient term used by writers of the Prātiśākhya to signify 'original' words which cannot be subjected to निर्वचन.

**अनिपात्य** not necessary to be specifically or implicitly stated, as it can be brought about or accomplished in the usual way; e. g. द्वन्द्वम् । लिङ्गम-  
शिष्यं लोकाश्रयत्वालिङ्गस्य । तत्र नपुंसकत्वमनि-  
पात्यम् M. Bh. on VIII. 1.15. See also M. Bh. on VII. 2.27 and VI. 1.207.

**अनिमित्त** not serving as a cause, not possessing a causal relation; e. g. संनिपातलक्षणो विधिरनिमित्तं तद्विधातस्य Par. Sek. Pari. 85. See also M. Bh. on I. 1.39.

**अनियत** not subject to any limitation; cf. प्रत्यया नियताः, अर्था अनियताः, अर्था नियताः, प्रत्यया अनियताः M. Bh. on II. 3.50. In the case of नियमविधि (a restrictive rule or statement) a limitation is put on one or more of the constituent elements or factors of that rule, the limited element being called नियत, the other one being termed अनियत; also see Kāś. on II. 2. 30.

**अनियतपुंस्क** whose sex—especially whether it is a male or a female—is not definitely known from its mere sight; small insects which are so. The term शुद्रा in P. IV.1. 131 is explained in the Mahābhāṣya as शुद्रा नाम अनियतपुंस्का अङ्गहीना वा M. Bh. on P. IV. 1. 131.

**अनिर्दिष्टार्थ** whose sense has not been specifically stated; the word is used with reference to such affixes as are not prescribed in any specific sense or senses and hence as are looked upon as possessing the sense which the base after which they are prescribed has got; cf. अनिर्दिष्टार्थाः प्रत्ययाः स्वार्थं भवन्ति—affixes, to which no meaning has been assigned, convey the meaning of the bases to which they are added; cf. Par. Sek. Pari. 113; cf. also M. Bh. on III. 2.4, III, 2.67, III. 3.19, III. 4.9, VI. 1.162.

**अनिष्ट** an undesired consequence or result; cf. अनिष्टं च प्राप्नोति इष्टं च न भिष्यति M. Bh. on I. 3.1; also cf. नानिष्टार्था शास्त्रप्रवृत्तिः M. Bh. on VI. 1.2.

**अनिष्टिज्ञ** ignorant or inattentive to what the Grammarian intends or desires to say. cf. तत्र सीर्यभगवताक्तम्—  
अनिष्टिज्ञो वाडवः पठति । इष्यत एव चतुर्मात्रः  
प्लुतः M. Bh. on VIII. 2.106.

**अनीयर्** kṛt affix, termed कृत्य also forming the pot. pass. part. of a

root; cf. तन्व्यन्तव्यानीयरः P.III.1.96. e.g. see the forms करणीयं, हरणीयं, the mute र showing the acute accent on the penultimate vowel.

**अनुकरण** (1) imitation; a word uttered in imitation of another; an imitative name; cf. अनुकरणे चानितिपरम् P. I. 4.62; अनुकरणं हि शिष्टाशिष्टाप्रतिबिद्धेषु यथा लौकिकनैदिकेषु, Śiva sūtra 2 Vārt 1; cf. also प्रकृतिवद् अनुकरणं भवति an imitative name is like its original Par. Śek. Pari. 36; also M.Bh. on VIII. 2.46; (2) imitative word, onomatopoeic word; cf. एवं ह्याहुः कुक्कुटाः कुक्कुड इति । नैवं त आहुः । अनुकरणमेतत्तेषाम् M. Bh. on I. 3.48. cf. also दुन्दुभिः इति शब्दानुकरणम् Nir. IX. 12.

**अनुकर्षण** dragging (from the preceding rule) to the following rule taking the previous rule or a part of it as understood in the following rule or rules in order; the same as अनुवृत्तिः; cf. अनुकर्षणार्थश्चकारः Kās. on II. 4. 18, III. 2.26, VII. 1.48; cf. also the Paribhāṣā चानुकृष्टं नोत्तरत्र—that which is attracted from a preceding rule by the particle च is not valid in the rule that follows; Par. Śek. Pari. 78.

**अनुकृष्ट** attracted from a previous rule as is frequently done in Pāṇini's rules. See the word अनुकर्षण above.

**अनुक्त** not actually stated or expressed in a rule; cf. चकारोऽनुक्तसमुच्चयार्थः Kās. on II. 4.18, III. 2. 26, VII. 1. 48; also cf. Nyāsa on P. II. 2.9

**अनुक्रम** right or regular order in a Vedic recital, called क्रम. e. g. वायवः स्थ.

**अनुक्रमण** enumeration (in the right order as opposed to व्युत्क्रम ); e. g. अथ किमर्थमुत्तरत्र एवमादि अनुक्रमणं कियते M. Bh. on II. 1. 58; also on IV. 2.70; verbal forms of the root क्रम् with अनु occur in this sense very

frequently; e.g. यदित् ऊर्ध्वं अनुक्रमिष्यामः; so also the p. p. अनुक्रान्तं occurs frequently in the same sense.

**अनुतन्त्र** lit. that which follows Tantra i.e. Śāstra which means the original rules of a Śāstra; technical term for Vārtika used by Bhartṛhari; cf. सूत्राणां सानुतन्त्राणां भाष्याणां च प्रणेतृभिः Vāk. Pad. I.23, where the word अनुतन्त्र is explained as Vārtika by the commentator.

**अनुत्तम** other than उत्तम or the first person; cf. विभाषितं सौपसर्गमनुत्तमम् P. VIII 1.53 and Kāśikā thereon.

**अनुत्पत्ति** non-production of an element of a word such as an affix or an augment or the like; cf. वावचने चानुत्पत्त्यर्थम् P. III. 1.2 Vārt. 7, तत्रोत्पत्तिर्वा प्रसङ्गा यथा तद्धिते P. III. 1. 94 Vārt. 2, also कृष्यादिषु चानुत्पत्तिः ( गिचः ) P. III. 1.26, Vārt. 3.

**अनुदात्त** non-udātta, absence of the acute accent; one of the Bāhyaprayatnas or external efforts to produce sound. This sense possibly refers to a stage or a time when only one accent, the acute or उदात्त was recognized just as in English and other languages at present. This udātta was given to only one vowel in a single word (simple or compound) and all the other vowels were uttered accentless.i.e. अनुदात्त. Possibly with this idea in view, the standard rule 'अनुदात्तं पदमेकवर्जम्' was laid down by Pāṇini, P. VI. 1.158. As, however, the syllable, just preceding the accented ( उदात्त ) syllable, was uttered with a very low tone, it was called अनुदात्तर, while if the syllables succeeding the accented syllable showed a gradual fall in case they happened to be consecutive and more than two, the syllable succeeding the उदात्त was given a mid-way tone, called स्वरित; cf.

उदात्तादनुदात्तस्य स्वरितः. Thus, in the utterance of Vedic hymns the practice of three tones उदात्त, अनुदात्त and स्वरित came in vogue and accordingly they are found defined in all the Prātiśākhya and grammar works; cf. उच्चैरुदात्तः, नीचैरनुदात्तः समाहारः स्वरितः P. I. 2. 29-31, T. Pr. I. 38-40, V. Pr. I. 108-110. Anudātta is defined by the author of the Kāśī-kāvṛtti as यस्मिन्नुच्चार्यमाणे गात्राणामन्वयसर्गो नाम शिथिलीभवने भवति, स्वरस्य मृदुता, कण्ठ-विवरस्य उरुता च सः अनुदात्तः cf. अन्वयसर्गो मार्ववमुरुता खल्येति नीचैः करारणि शब्दस्य M. Bh. on I. 2. 29, 30. Cf. also उदात्तश्चानुदात्तश्च स्वरितश्च त्रयः स्वराः । आयाम-विश्रम्भाक्षिपेत्त उच्यन्तेऽक्षराश्रयाः ॥ R. Pr. III. 1. The term anudātta is translated by the word 'grave' as opposed to 'acute' (udātta,) and 'circumflex' (svarita); (2) a term applied to such roots as have their vowel अनुदात्त or grave, the chief characteristic of such roots being the non-admission of the augment इ before an ārdhadhātuka affix placed after them. ( See अनिट्, ).

**अनुदात्तर** quite a low tone, completely grave; generally applied to the tone of that grave or anudātta vowel which is immediately followed by an acute ( उदात्त ) vowel. When the three Vedic accents were sub-divided into seven tones viz. उदात्त, उदात्तर, अनुदात्त, अनुदात्तर, स्वरित, स्वरितस्थोदात्त and एकश्रुति corresponding to the seven musical notes, the अनुदात्तर was the name given to the lowest of them all. अनुदात्तर was termed सन्नतर also; cf. उदात्तस्वरित-पस्य सन्नतरः P. I. 2.40; cf. also M. Bh. on I. 2.33.

**अनुदात्ता** a term meaning 'having a grave accent,' used by ancient grammarians. Cf. किमियमेकश्रुतिरुदात्ता उत अनुदात्ता M. Bh. on I. 2.33.

**अनुदात्तेत्** lit. one whose mute signifi-  
catory letter is uttered with a grave  
accent; a term applied to a root  
characterized by an indicatory  
mute vowel accented grave, the  
chief feature of such a root being  
that it takes only the Ātmanepada  
affixes; e. g. आस्त, वस्त, etc.; cf.  
अनुदात्तङित आत्मनपदम् P. I. 3.12; such  
a root, in forming a derivative  
word in the sense of habit, takes  
the affix युञ् e. g. वर्त्तनः, वर्धनः etc.  
provided the root begins with a  
consonant; cf. अनुदात्तेत्श्च ह्यहोदः P.  
III. 2.149.

**अनुदात्तोपदेश** (a root) pronounced ori-  
ginally i. e. pronounced in the  
Dhātupāṭha with a grave accent;  
see the word अनुदात्त above; cf.  
अनुदात्तोपदेशवनातितनोत्यादीनामनुनासिकलोपो  
झलि ङिति P. VI. 4.37. See also the  
word अनिट् above.

**अनुदेश** (1) reference, mention, state-  
ment referring to a preceding ele-  
ment. cf. यथासंख्यमनुदेशः समानाम् P. I.  
3.10; cf. असिद्धवचनात् भिन्नमिति चेद् उत्सर्ग-  
लक्षणानामनुदेशः M. Bh. I.1.57, Vārt. 3.  
(2) declaration, prescription; the  
same as अतिदेश. cf. स्थान्यादेशावृथक्त्वादादेशे  
स्थानिवद् अनुदेशो गुरुवद् गुरुषुच इति यथा P.  
I.1.56 Vārt. 1; (3) a grammatical  
operation cf. यथासंख्यमनुदेशः समानाम् ।  
समसंख्यो विधिर्यथासंख्यं स्यात् Sid. Kau.  
on P.I. 3.10. See the word अनुदेश  
in this sense cf. संख्यातानामनुदेशो यथा-  
संख्यम् V. Pr. I.143.

**अनुनाद** a fore-sound; a preceding  
additional sound which is looked  
upon as a fault; e. g. ह्यामि  
when pronounced as अह्यामि. This  
sound is uttered before an initial  
sonant consonant. It is also utter-  
ed before initial aspirates or visarga.  
cf. धोषवतामनुनादः पुरस्ताद् आदिस्थानां, क्रियते  
धारणं वा । सोऽप्योष्मणामनुनादोऽप्यनादः R. Pr.  
XIV.18,19.

**अनुनासिक** (a letter) uttered through the nose and mouth both, as different from anusvāra which is uttered only through the nose. cf. मुखनासिका-वचनोनुनासिकः P.I.1.8, and M. Bh. thereon. The *anunāsika* or nasal letters are the fifth letters of the five classes (i.e. इ, उ, ए, न्, म्) as also vowels अ, इ, उ and semivowels when so pronounced, as ordinarily they are uttered through the mouth only; (e.g. अँ, औँ, etc. or यँ, वँ, लँ etc. in सयँन्ता, सवँत्तरः, सँल्लीनः etc.) The *अनुनासिक* or nasalized vowels are named रङ्गवर्ण and they are said to be consisting of three mātrās. cf. अथौ आद्यानवसानेऽप्रग्रह्यान् आचार्या आहुरनुनासिकान् स्वरान् । तस्मिन्मात्रे शाकला दर्शयन्ति R. Pr. I. 63. 64; cf. also अप्रग्रहाः समानाक्षराणि अनुनासिकानि एकैषाम् T. Pr. XV.6. Trivikrama, a commentator on the Kāt. Sūtras, explains *अनुनासिक* as अनु पश्चात् नासिकास्थानं उच्चारणं एषां इत्यनुनासिकाः । पूर्वं मुखस्थानमुच्चारणं पश्चान्नासिकास्थानमुच्चारणमित्यर्थः । अनुग्रहणात्केवलनासिकास्थानोच्चारणस्य अनुस्वारस्य नेयं संज्ञा ! and remarks further पूर्वाचार्यप्रसिद्धसंज्ञेयमन्वर्था । Com. by Tr. on Kat. I 1.13. Vowels which are uttered nasalized by Pāṇini in his works viz. सूत्रपाठ, धातुपाठ, गणपाठ etc. are silent ones i. e. they are not actually found in use. They are put by him only for the sake of a complete utterance, their nasalized nature being made out only by means of traditional convention. e. g. एध, स्पर्ध etc. cf. उपदेशेऽजनुनासिक इत् P. I. 3.2; cf. also प्रतिज्ञानुनासिक्याः पाणिनीयाः Kās' on I.3.2.

**अनुन्यास** a commentary on न्यास (काशिकाविवरणरपञ्जिका by जिनेन्द्रबुद्धि). The work is believed to have been written by इन्दुमित्र. It is not available at pre-

sent except in the form of references to it which are numerous especially in Sīradeva's Paribhāṣā-vṛtti.

**अनुपपत्ति** discord, absence of validity, incorrect interpretation; cf. प्रथमानुपपत्तिस्तु M. Bh on I. 4.9.

**अनुपपद्यमाना** impossibility of being explained; cf. तत्र सिद्धायां अनुपपद्यमानायां इतरथा उपपादयिषेत्, Nir II.2.

**अनुपपन्न** impossible to be explained, not consistent; cf. अथाप्यनुपपन्नार्था भवन्ति । ओषधे त्रायस्वैनम् । Nir. I. 15.

**अनुपरिपाद्य (संहिता)** the Pada text of the Vedic Saṁhitā.

**अनुपसर्जन** not subordinated in word-relation, principal member; cf. अनुपसर्जनात् P. IV. 1. 14 and M. Bh. thereon; cf. also Par. Śek Pari. 26.

**अनुप्रदान** an effort outside the mouth in the production of sound at the different vocal organs such as कण्ठ, तालु etc. which is looked upon as an external effort or bāhyaprayatna. अनुप्रदान is one of the three main factors in the production of sound which are (1) स्थान, (2) करण or आभ्यन्तरप्रयत्न and (3) अनुप्रदान or बाह्यप्रयत्न; cf. स्थाकरणप्रयत्नेभ्यो वर्णा जायन्ते Cān. The commentator on T. Pr. describes अनुप्रदान as the मूलकारण or उपादानकारण, the main cause in the production of articulate sound; cf. अनुप्रदीयते अनेन वर्णः इति अनुप्रदानम्; cf. also अनुप्रदीयते इत्यनुप्रदानं प्रयत्न इत्यर्थः; Uvvaṭa on R. Pr. XIII. 1. Generally two main varieties of बाह्यप्रयत्न are termed अनुप्रदान which are mentioned as (i) श्वासानुप्रदान (emission of breath) and नादानुप्रदान (resonance), the other varieties of it such as विवार, संवार, घोष, अघोष, अल्पप्राण, महाप्राण, उदात्त, अनुदात्त and स्वरित being called merely as बाह्यप्रयत्न.



**अनुप्रयोग** subsequent utterance; lit. post-position, as in the case of the roots कृ, भू and अन् in the periphrastic perfect forms; cf. आम्प्रत्ययवत् कृञोऽनुप्रयोगस्य, P. I. 3. 63; यथाविध्यनुप्रयोगः पूर्वस्मिन् III 4. 4.

**अनुबन्ध** a letter or letters added to a word before or after it, only to signify some specific purpose such as (a) the addition of an affix (e. g. वित्र, अथुच्, अङ् etc.) or (b) the substitution of गुण, वृद्धि or संप्रसारण vowel or (c) sometimes their prevention. These anubandha letters are termed इत् (lit. going or disappearing) by Pāṇini (cf. उपदेशेऽजनुनासिक इत् etc. I.3.2 to 9), and they do not form an essential part of the word to which they are attached, the word in usage being always found without the इत् letter. For technical purposes in grammar, however, such as आदिष्व or अन्तत्वं of affixes which are characterized by इत् letters, they are looked upon as essential factors, cf. अनेकान्ता अनुबन्धाः, एकान्ताः, etc, Par. Sek. Pari. 4 to 8. Although पाणिनि has invariably used the term इत् for अनुबन्ध letters in his Sūtras, Patañjali and other reputed writers on Pāṇini's grammar right on upto Nāgeśa of the 18th century have used the term अनुबन्ध of ancient grammarians in their writings in the place of इत्. The term अनुबन्ध was chosen for mute significatory letters by ancient grammarians probably on account of the analogy of the अनुबन्ध पशु, tied down at sacrifices to the post and subsequently slaughtered.

**अनुभूतिस्वरूपाचार्य** a writer of the twelfth century who wrote a work on grammar called सरस्वती-प्रक्रिया or सारस्वतप्रक्रिया. He has also written

शतुपाठ and आख्यातप्रक्रिया. The grammar is a short one and is studied in some parts of India.

**अनुम्** not allowing the addition of the augment नुम् (i.e. letter न्) after the last vowel; The term is used, in connection with the present part. affix, by Pāṇini in his rule शतुस्तुभो नद्यजादी VI. 1.173.

**अनुमान** inference, suggestion, cf. अशक्या क्रिया विण्डीभूता निदर्शयितुम् । सासाधनुमानगम्या M. Bh. on I. 3. 1.

**अनुलोम** in the natural order (opp. to प्रतिलोम ), cf. तेऽन्वभ्ररसंशयोनुश्रयोभाः in R. Pr. II. 8. अनुलोमसंधि is a term applied to Sandhis with a vowel first and a consonant afterwards.

**अनुलोमसंधि** combination according to the alphabetical order; a kind of euphonic alteration ( संधि ) where the vowel comes first. e.g. हृष्याद् + अभिः where ह् is changed to ह्रः; देवः=एष देवः cf. R. Pr. II. 8. (See अनुलोम ).

**अनुवर्तन** continuation or recurrence of a word from the preceding to the succeeding rule; the same as anuvrtti; cf. अनुवर्तन्ते नाम विधयः । न चानुवर्तनादेव भवन्ति । किं तांही । यत्नाद्भवन्तीति M. Bh. on I. 1. 3.

**अनुवर्त्य** to be observed, to be obeyed: cf. न लक्षणेन पदकारा अनुवर्त्याः । पदकारिनाम लक्षणमनुवर्त्यम् M. Bh. on III. 1.109.

**अनुवाद** repetition of a rule already laid down or of a statement already made; cf. प्रमाणान्तरावगतस्य अर्थस्य शब्देन संकीर्तनमात्रमनुवादः Kās. on II. 4.3.

**अनुविधि** operation in conformity with what is found. The expression छन्दसि दृश्यानुविधिः is often found in the Mahābhāṣya; cf. M. Bh. on I. 1.5, I. 1.6, I. 1.21, III. 1.9, III. 1.13, VI. 1.6, VI. 1.77, VI. 1.79, VI. 4.128, VI. 4.141, VIII. 2.108.

**अनुवृत्ति** repetition or recurrence of a word from the previous to the subsequent rule or rules, which is necessary for the sake of the intended interpretation. The word is of common use in books on Pāṇini's grammar. This recurrence is generally continuous like the stream of a river ( गङ्गास्तोतोवत् ); sometimes however, when it is not required in an intermediate rule, although it proceeds further, it is named मण्डूकमण्डूक्यानुवृत्ति. In rare cases it is taken backwards in a sūtra work from a subsequent rule to a previous rule when it is called अपकर्ष.

**अनुशासन** traditional instruction; treatment of a topic; e.g. अथ शब्दानुशासनम् M. Bh. I. 1.1 where the word is explained as अनुशिष्यन्ते संस्कियन्ते व्युत्पाद्यन्ते आनेन इति अनुशासनम्.

**अनुषङ्ग** (1) lit. attaching, affixing; augment, अनुषज्यते असौ अनुषङ्गः; (2) a term for the nasal letter attached to the following consonant which is the last, used by ancient grammarians; cf. अन्व्यासूयो मस्जेरनुषङ्गसंयोगादिलोपार्थम् cf. P. I. 1.47 Vārt. 2 and M. Bh. thereon; cf. थफान्तानां चानुषङ्गिणाम् Kāt. IV. 1.13. The term अनुषङ्ग is defined in the Kātantra grammar as व्यञ्जनान्नः अनुषङ्गः. The term is applied to the nasal consonant न् preceding the last letter of a noun base or a root base; penultimate nasal of a root or noun base; Kāt. II.1.12.

**अनुसंहार** independent mention, a second time, of a thing already mentioned, for another purpose; cf. ' अल्लेख्यस्य ' इति स्थाने विशातस्यानुसंहारः P. I. 1.53 Vārt. 1.

**अनुसंहितं** according to the Sainhitā text of the Vedas; cf. एतानि नोहं गच्छन्ति अभिगो अनुसंहितम् Bhartṛihari's Mahābhāṣyadīpikā p. 9; cf. also R. Pr. XI. 31, also XV. 33, where the

word is explained as संहिताक्रमेण by Uvāṭa.

**अनुस्वार** see above under अं.

**अनूक्त** said afterwards, generally in imitation; cf. अनूक्तवान् अनुचानः । अनूक्तमित्येवान्वय M. Bh. on III. 2.109.

**अनूक्ति** statement with reference to what has been already said; the same as anvādeśa.

**अनुदेश** statement or mention immediately afterwards; the same as the word अनुदेश used by Pāṇini in I.3.10, cf. संख्यातानामनुदेशो यथासंख्यम् । अनुदेशः पश्चादनुदेशः Uvāṭa on V. Pr. I. 143.

**अनेकशेष** having no ekaśeṣa topic in it; a term applied to the Daiva Grammar which does not discuss the ekaśeṣa topic to which Pāṇini has devoted ten rules from I. 2.64 to 73.

**अनेकस्वर** having many vowels or syllables in it; the same as अनेकाच् of Pāṇini; cf. Hem. III. 4.46

**अनेकाक्षर** having many syllables in it; cf. अनेकाक्षरयोस्त्वसंयोगाच्चौ Kāt. II.2.59.

**अनेकाच्** having many vowels (two or more) in it; opp. to एकाच्; a term frequently used in Pāṇini's grammar meaning the same as अनेकस्वर or अनेकाक्षर, which see above; cf. P. VI. 3.42, VI. 4.82

**अनेकान्त** (1) not forming an integral part, the same as अनवयव; cf. अनेकान्ताः अनवयवा इत्यर्थः Par. Śek. Pari 4. (2) absence of any definite view cf. अनेकान्तत्वाच्च । येषां चाप्यारभ्यते तेषामप्यनेकान्तः । .. मामहान उक्थपात्रम् । ममहान इति च । M. Bh. on VI. 1. 7

**अनेकार्थ** (1) possessed of a plural sense; referring to many things. cf. अनेकार्थं युष्मदस्मदी M. Bh. on P. II. 2. 98 also अनेकार्थाश्रयश्च पुनरेकशेषः P. I. 2.64 Vārt. 15; (2) possessed of

many senses, cf. अनेकार्था अपि धातवो भवन्ति M. Bh. on P.III. 2.48; also cf. यान्यनेकार्थानि एकशब्दानि तान्यतोनु-क्रमिष्यामः Nir. IV.1.

**अनेकार्क** possessed of many letters; lit. possessed of not one letter, cf. अनेकार्कशित् सर्वस्य P. I. 1.55.

**अनेजन्त** not ending in a diphthong; cf. नानुबन्धकृतमनेजन्तत्वम् Par. Śek. Par. 7

**अनैकान्तिक** undetermined, indefinite; एतदप्यनैकान्तिकं यदस्वप्राणस्य सर्वोच्चैस्तन्महा-प्राणस्य सर्वतीचैः M. Bh. on I. 2.30, also M. Bh. on VI. 1.37; not invariable, cf. अनैकान्तिकं ज्ञापकम् M. Bh. on VII. 2.102, VIII. 3.34

**अनौमित्तिक** not possessed of any definite cause; अनौमित्तिको ह्यनुबन्धलोपः M. Bh. on I. 1.20 also on I. 1.59 and I. 2.64.

**अन्त** final, phonetically last element remaining, of course, after the mute signficatory letters have been dropped. cf. अनुत्तरलक्षणोन्तः M. Bh. on I. 1.21 Vārt. 6.

**अन्तकरण** lit. bringing about as the final; an affix (which is generally put at the end); ancient term for an affix; cf. एतैः कारितं च यकारादिं चान्त-करणम् । अस्तेः शुद्धं च सकारादिं च । Nir. I. 13.

**अन्तःकार्य** lit. interior operation; an operation inside a word in its formation-stage which naturally becomes *antaraṅga* as contrasted with an operation depending on two complete words after their formation which is looked upon as *bahiraṅga*.

**अन्तःपदम्** inside a word; explained as पदस्य मध्ये by उब्वटः; cf. नुश्चान्तःपददेशे V. Pr. IV. 2 cf. also अन्तःपदं विवृत्तयः R. Pr. II. 13.

**अन्तःपात** insertion of a letter or pho- netic element such as the letter क्

between इ् and a sibilant, or the letter ट् between ण् and a sibilant; cf. प्रत्यङ्क स थिधा, वाञ्छिञ् च् ऋथिहि; cf. Pāṇ. VIII. 3.28, 29, 30, 31; cf. तेऽन्तःपाताः अकृतमंहितानाम् R. Pr. IV. 20

**अन्तःपादम्** inside the foot of a verse explained as पादस्य मध्ये by Uvvaṭa; cf. प्रकृत्याऽन्तःपादमव्यपरे. P. VI. I. 113.

**अन्तःस्थ**, **अन्तःस्था** *f.*, also written as अन्तस्थ, अन्तस्था *f.*, semivowel; cf. अथान्तस्थाः । थिति रिति छिति थिति; V. Pr. VIII. 14-15; cf. चतस्रोन्तःस्थाः ex- plained by उब्वट as स्वदीर्घमणामन्तः मध्ये तिष्ठन्तीति अन्तःस्थाः R. Pr. I. 9, also पराश्रुतस्रोन्तस्थाः T. Pr. I. 8. The ancient term appears to be अन्तःस्था *f.* used in the Prātiśākhya works. The word अन्तःस्थानाम् occurs twice in the Mahābhāṣya from which it cannot be said whether the word there is अन्तःस्थ *m.* or अन्तःस्था *f.* The term अन्तस्थ or अन्तस्था is ex- plained by the commentators on Kātantra as स्वस्य स्वस्य स्थानस्य अन्ते तिष्ठन्तीति ।

**अन्तर** interval between two phonetic elements when they are uttered one after another; hiatus, pause; वर्णान्तरं परमाणु, R. T. 34; also निरासो वर्णयोर्मध्येप्यणुकाळाप्यस्युन Vyāsaśikṣā; (2) space between two phonetic ele- ments. e. g. स्वरान्तरं explained as स्वरयोस्तरं (between two vowels) by Uvvaṭa cf. अन्तस्थान्तरपारिच्छर्गा विभा- षितगुणः Nir X.17.

**अन्तरङ्ग** a highly technical term in Pāṇini's grammar applied in a variety of ways to rules which thereby can supersede other rules. The term is not used by Pāṇini himself. The Vārti- kakāra has used the term thrice ( Sec I. 4. 2 Vārt. 8, VI. 1. 106 Vart. 10 and VIII. 2. 6 Vārt. 1) evidently in the sense of 'imme-

diate', 'urgent', 'of earlier occurrence' or the like. The word is usually explained as a Bahuvrihi compound meaning 'अन्तः अङ्गानि निमित्तानि यस्य' (a rule or operation which has got the causes of its application within those of another rule or operation which consequently is termed बहिरङ्ग). अन्तरङ्ग, in short, is a rule whose causes of operation occur earlier in the wording of the form, or in the process of formation. As an अन्तरङ्ग rule occurs to the mind earlier, as seen above, it is looked upon as stronger than any other rule, barring of course अपवाद rules or exceptions, if the other rule presents itself simultaneously. The Vārtikakāra, hence, in giving preference to अन्तरङ्ग rules, uses generally the wording अन्तरङ्गबलीयस्त्वात् which is paraphrased by अन्तरङ्ग बहिरङ्गाद् बलीयः which is looked upon as a paribhāṣā. Grammarians, succeeding the Vārtikakāra, not only looked upon the बहिरङ्ग operation as weaker than अन्तरङ्ग, but they looked upon it as invalid or invisible before the अन्तरङ्ग operation had taken place. They laid down the Paribhāṣā असिद्धं बहिरङ्गमन्तरङ्गे which has been thoroughly discussed by Nāgeśa in his Paribhāṣenduśekhara. The अन्तरङ्गत्व is taken in a variety of ways by Grammarians: (1) having causes of application within or before those of another e. g. स्योनः from the root सिव् (सि + उ + न) where the यण substitute for इ is अन्तरङ्ग being caused by उ as compared to गुण for उ which is caused by न, (2) having causes of application occurring before those of another in the wording of the form, (3) having a smaller number of causes, (4) occurring earlier in the order

of several operations which take place in arriving at the complete form of a word, (5) not having संज्ञा (technical term) as a cause of its application, (6) not depending upon two words or padas, (7) depending upon a cause or causes of a general nature (सामान्यपक्ष) as opposed to one which depends on causes of a specific nature (विशेषपक्ष).

**अन्तरङ्गपरिभाषा** the phrase is used generally for the परिभाषा 'असिद्धं बहिरङ्गमन्तरङ्गे' described above. See the word अन्तरङ्ग. The परिभाषा has got a very wide field of application and is used several times in setting aside difficulties which present themselves in the formation of a word. Like many other paribhāṣās this paribhāṣā is not a paribhāṣā of universal application.

**अन्तरङ्गबलीयस्त्व** the strength which an *antaraṅga* rule or operation possesses by virtue of which it supersedes all other rules or operations, excepting an *apavāda* rule, when or if they occur simultaneously in the formation of a word.

**अन्तरङ्गलक्षण** characterized by the nature of an *antaraṅga* operation which gives that rule a special strength to set aside other rules occurring together with it.

**अन्तरतम** very close or very cognate, being characterized (1) by the same place of utterance, or (2) by possessing the same sense, or (3) by possessing the same qualities, or (4) by possessing the same dimension; cf स्थानेन्तरतमः P. I. 1,50 and Kāś. thereon आन्तर्यं स्थानार्थगुणप्रमाणतः । स्थानतः दण्डाग्रम्, अर्थतः वतण्डी चासौ युवतिश्च वातण्ड्य-युवतिः । गुणतः पाकः, त्यागः, रागः । प्रमाणतः अमुष्मै असूभ्याम् ॥

**अन्तर्गण** a group of words mentioned inside another group of words (गण);

cf. पुषादिदिवाच्यन्तर्गणो गृह्यते, न भ्वादिक्क्या-  
च्यन्तर्गणः Kās on III. 1.55; also  
काण्वादिर्गणान्च्यन्तर्गणः Kās on IV.2.111.

**अन्तर्भाव** inclusion of an element (of  
sense) in what has been actually  
assigned. e. g. देवदत्तमुपसमति । उपसम्य-  
तीति यावत् । अन्तर्भावितप्रथमो रभिः Kās  
on P. I.3.84, अन्तर्भावितप्रथमो युधिः  
सकर्मको भवति । राजयुष्वा Kās on P.III.  
2. 95.

**अन्तर्हित** separated by a dissimilar  
element; cf. यूनि चान्तर्हिते अप्रातिः P.IV.  
1.93 Vārt. 5. व्यञ्जनान्तर्हितापि उदात्तपरः  
अनुदात्तः स्वरितगापद्यते T. Pr. XIV. 30;  
cf. also R. Pr. III.9.

**अन्तवद्भाव** supposed condition of be-  
ing at the end obtained by the  
single substitute (एकोदश) for the final  
of the preceding and the initial  
of the succeeding word. cf. अन्तादि-  
वच्च । योयमेकदिशः स पूर्वस्यान्तवत् परस्यदिवत्  
स्यात् । Sid. Kau. on अन्तादिवच्च P. VI.  
1.84.

**अन्तस्था** *f.* also अन्तस्थः semi-vowel;  
see under अन्तःस्थ.

**अन्तादिवद्भाव** condition, attributed to  
a single substitute for the final of  
the preceding and initial of the  
succeeding word, of being looked  
upon *either* as the final of the  
preceding word *or* as the initial  
of the succeeding word but never  
as both (the final as well as the  
initial) at one and the same time;  
cf. उभयत आश्रये नान्तादिवत् Sir. Pari  
39 also M. Bh. on I.2.48.

**अन्ताम्** affix of the impera. 3rd pers.  
plur. Ātm., substituted for the  
original affix झ, e. g. एषन्ताम्.

**अन्ति** affix of the pres. 3rd pers. pl.  
Paras. substituted for the original  
affix झि, e. g. कुर्वन्ति, भवन्ति.

**अन्तु** affix of the impera. 3rd pers. pl.  
Paras. substituted for the original  
affix झि. e. g. भवन्तु, कुर्वन्तु.

**अन्ते** affix of the pres. 3rd pers. pl.  
Ātm. substituted for the original  
affix झ, e. g. एषन्ते, वर्तन्ते.

**अन्तोदात्त** a word with its last vowel  
accented acute. Roots, crud : noun  
bases and compound words gene-  
rally have their last vowel accen-  
ted acute; cf. पिपः (प्रातिदिक्स्व)  
अन्त उदात्तः स्यात् Phit. Sutra I-1;  
घातोः (P. VI. 1.162) अन्त उदात्तः स्यात्;  
अस्मान्य (P. VI. 1.223) अन्त उदात्तः स्यात् ।  
**अन्त्य** (1) final letter; अन्ते यदस्त्वन्त् । (2)  
final consonant of each of the five  
groups of consonants which is a  
nasal अन्त्योद्गामिकः R. T. 17.

**अन्यतरतः** optionally; lit. in another  
way; cf. वर्णान्त्रये अन्यतरतः V.P.V.15.

**अन्यतरस्याम्** optionally; lit. in another  
way. The term is very common in  
rules of Pāṇini, where the terms  
वा and विभावा are also used in the  
same sense.

**अन्यपदार्थ** another sense, sense differ-  
ent from what has been expressed  
by the wording given; cf. अनेकमन्व-  
पदार्थे P. II.2.24; also अन्यपदार्थविधानो  
बहुवर्तिः M. Bh. on II. 1.6.

**अन्ययुक्त** connected with the word अन्य;  
connected with another; e.g. अन्यो  
गत्रां स्तार्भाति । ...न ह्यत्र गावोऽन्ययुक्ताः । अन्तर्हि ।  
स्वामी. M. Bh. on P. II.3.22.

**अन्यसदृशाधिकरण** an object which is  
different from what is mentioned,  
yet similar to it; cf. नानियुक्तमन्यसदृशा-  
धिकरणे तथा ह्यर्थगतिः । अत्राद्यणमागर्थन्युक्ते  
ब्राह्मणसदृश आनीयते । नार्थो लोपमान्नीय युती  
भवति । M. Bh. on P. III.1.12

**अन्याय्य** irregular; cf. स्यथिश्चामा भूर्मिर-  
त्येवमादिभ्यं प्रयोगमन्याय्यमेव मन्यन्ते; Kās. on  
P. VII.3.34.

**अन्यार्थ** (1) having another purpose or  
signification; cf. अन्यार्थं प्रकृतं अन्यार्थं  
भवति M. Bh. on I.1.23; (2) another  
sense which is different from what  
is expressed; cf. अन्यार्थो बहुव्रीहिः Cān.  
II.2.46.

**अन्योन्यसंश्रय** reciprocally dependent and hence serving no purpose; same as इतरतराश्रय which is looked upon as a fault. cf. अन्योन्यसंश्रयं त्वेतत् । स्त्रीकृतः शब्दः शब्दकृतं च स्त्रीत्वम् M. Bh. on IV.1.3.

**अन्वक्षरसंधि** a combination of letters according to the order of the letters in the Alphabet; a sandhi or euphonic combination of a vowel and a consonant, called अन्वक्षर-अनुलोमसंधि where a vowel precedes a consonant; and अन्वक्षरप्रतिलोमसंधि where a consonant precedes a vowel, the consonant in that case being changed into the third of its class; एष स् स च स्वराश्च पूर्वे भवति व्यञ्जनमुत्तरं यदेभ्यः । तन्वक्षरसंश्रयानुलोमाः प्रतिलोमाश्च विपर्यये त एव ॥ R. Pr. II.8.9 e. g. एष देवः, स देवः and others are instances of अन्वक्षरानुलोमसंधि where विसर्ग after the vowel is dropped; while हन्यथाइ अग्निः is an instance of अन्वक्षरप्रतिलोमसंधि where the consonant इ precedes the vowel अ.

**अन्वय** (1) construing, construction; arrangement of words according to their mutual relationship based upon the sense conveyed by them, शब्दानां परस्परमर्थानुगमनम् । (2) continuance, continuation; cf. घृतघटत्तैलघट इति निषिक्ते घृते तैले वा अन्वयाद्विशेषणं भवति अयं घृतघटः, अयं तैलघट इति M. Bh. on P. II. I. 1.

**अन्वर्थक** given in accordance with the sense; generally applied to a technical term which is found in accordance with the sense conveyed by the constituent parts of it; e. g. सर्वनामसंज्ञा, cf. महत्याः संज्ञायाः करणे एतत् प्रयोजनमन्वर्थसंज्ञा यथा विज्ञायेत M. Bh. on P. I.1.23.

**अन्वर्थसंज्ञा** A technical term used in accordance with the sense of its constituent parts; e. g. सर्वनाम, संख्या, अव्यय उपसर्जन, कारक, कर्मप्रवचनीय, अव्ययी-

भाव, प्रत्यय, उपपद etc. All these terms are picked up from ancient grammarians by Pāṇini; cf. तत्र महत्याः संज्ञाया एतत् प्रयोजनम् । अन्वर्थसंज्ञा यथा विज्ञायेत । संख्यायंत अनया संख्यति । cf. M. Bh. on I.1.23; also cf. M. Bh. on I.1.27, I. 1.38, I.2.43, I.4.83, II.1.5, III. 1.1, III.1.92 etc.

**अन्ववसर्ग** relaxation or wide opening of the sound-producing organs as done for uttering a vowel of grave accent. cf. अन्ववसर्गः गात्राणां विस्तृतता Tait. Pr. XXII.10.

**अन्वाकर्षक** a word attracting a previous word such as the word च, in the Sūtra texts.

**अन्वाचय** aggregation of a secondary element along with the primary one; यत्रैकस्य प्राधान्यमितरदप्रधानं तदनुरोधेनान्वाचीयमानता अन्वाचयः Nyāsa on P. II 2.29. One of the four senses of च, e.g. भिक्षामट गां चानय; cf. प्लक्षश्चेत्युक्ते गम्यत एतत्त्वोपेक्षायं प्रयुज्यत इति ।

**अन्वादेश** (1) lit. reference to the anterior word or expression; cf. अन्वादेशो-न्त्यस्य (निःशब्दस्य in T. Pr. VII.3, अकारस्य in V-8) T. Pr. I.58; (2) reference again to what has been stated previously; cf. इदमोन्वादेशेऽनुदात्तस्तुतीयादौ अन्वादेशश्च कथितानुकथनमात्रम् P. II. 4.32 and Vārt. 2 thereon; एकस्यैवाभिधेयस्य पूर्वं शब्देन प्रतिपादितस्य द्वितीयं प्रतिपादनमन्वादेशः Kāś on the above.

**अन्वादेशक** a word capable of attracting a word or words from previous statements; cf. चापीत्यन्वादेशकौ T. Pr. XXII.5; same as अन्वाकर्षक.

**अप्** (1) kṛt affix अ, in the sense of verbal activity (भाव) or any verbal relation (कारक) *excepting* that of an agent, (कर्तृ) applied to roots ending in ऋ or उ and the roots ग्रह्, वृ, इ etc. mentioned in P. III.3.58 and the following rules in preference to the usual affix घञ. e. g. करः, गरः, शरः, यवः, लवः, पवः, ग्रहः, खनः etc. cf. P. III.

3.57-87; (2) compound-ending अप् applied to Bahuvrihi compounds in the feminine gender ending with a Pūraṇa affix as also to Bahuvrihi compounds ending with लोप्सन् preceded by अन्त् or वहिर् e. g. कल्याणीपञ्चमा रात्रयः, अन्तलोमः, वहिलोमः पटः. cf. P. V. 4.116, 117.

**अपकर्ष** (1) deterioration of the place or instrument of the production of sound resulting in the fault called निरस्त; cf. स्थानकरणयोरपकर्षेण निरस्तं नाम दोष उत्पद्यते, R. Pr. XIV.2; (2) drawing back a word or words from a succeeding rule of grammar to the preceding one; cf. °वक्ष्यति तस्यायं पुरस्तादपकर्षः, M. Bh. on II.2.8. (3) inferiority (in the case of qualities) न च द्रव्यस्य प्रकर्षोपकर्षो स्तः ।

**अपत्य** a descendant, male or female, from the son or daughter onwards upto any generation; cf. तस्यापत्यम् P. IV. 1.92.

**अपभ्रंश** degraded utterance of standard correct forms or words; corrupt form; e. g. गात्री, गौणी and the like, of the word गो, cf. गौः इत्यस्य शब्दस्य गात्री गौणी गेता गोपोतलिका इत्येवमादयः अपभ्रंशाः M. Bh. on I. 1.1; cf. शब्दसंस्कारहीनो यो गौरिति प्रयुयुक्षिते । तमपभ्रंशमिच्छन्ति विशिष्टार्थनिर्देशिनम् Vāk. Pad I.149; सर्वस्य हि अपभ्रंशस्य साधुरेव प्रकृतिः com. on Vak. Pad I. 149.

**अपवर्ग** achievement; cf. फलप्राप्तिं सत्यां क्रियापरिभातिः अपवर्गः see Kāś. on अपवर्गे तृतीया P. II.3.6.

**अपवर्ण** a letter which is phonetically badly or wrongly pronounced. cf. कुतीयादागतं दग्धमपवर्णं च भक्षितम् । न तस्य पाठे भेक्षोस्ति पापाहेरिव किञ्चिद्वत् Pān. Sik. 50.

**अपवाद** a special rule which sets aside the general rule; a rule forming an exception to the general rule. e. g. आतोनुपसर्गे कः III. 2. 2 which is an exception of the general rule कर्मण्यण् III. 2. 1; cf. येन नाप्राप्तो

यो विशिष्टारभ्यते स तस्य बाधको भवति, तदपवादायं योभो भवति; Pari. Śekh. Pari 57; for details see Pari. Śekh. Pari. 57-65; cf. न्यायैर्भिधानपवादान् प्रतीयताम् । न्याया उत्सर्गाः महाविधयः । अपवादा अल्पविधयाः विधयः । तानुत्सर्गेण भिधानकीकृताञ् जानीयात् । अपवादाविषयं मुक्त्वा उत्सर्गाः प्रवर्तन्ते इत्यर्थः । R. Pr. I. 23 and com. thereon; (2) fault; cf. शास्त्रापवादात् प्रतिपादिमदात्... R. Pr. XIV. 30 on which उच्यते remarks शास्त्राणामपवादा दोषाः सन्ति पुनरुक्तता अविस्पष्टार्थता, कष्टशब्दता...

**अपवादन्याय** the convention that a rule laying down an exception supersedes the general rule; cf. सिद्धं त्वपवादन्यायेन P. I.3.9 Vārt. 7

**अपवादवलीयस्त्व** the convention that a special rule is always stronger than the general rule.

**अपवादविप्रतिषेध** a conflict with a special rule, when the special rule supersedes the general rule; cf. 'अलान्त्यस्य' इति उत्सर्गः । तस्य 'आदः परस्य' 'अनेकाल्शित्त्वस्य' इत्यपवादो अपवादविप्रतिषेधात् स्यादित्येता भविष्यति । M. Bh. on I.1.54 Vārt. 1.

**अपवृत्त** that which has already happened or taken place; cf. न्याय्या स्वेपा भूतकालता । कुतः । आद्यपवर्गात् । आदि-स्त्रापवृत्तः । एष न नाम न्यायो भूतकालो अत्र किञ्चिदपवृत्तं दृश्यते M. Bh. on III.2.102

**अपशब्द** corrupt form of a correct word, called ष्टुक् also; cf. ष्टुक् इ वा एष यदपशब्दः M. Bh. on I. 1.1. अस्तु यापि तरस्तन्माद नापशब्दो भविष्यति । वाचकश्चेत्प्रयोक्तव्यो वाचकश्चेत्प्रयुज्यताम् ॥ M. Bh. on V. 3. 55.

**अपाणिनीय** not in conformity with the rules of Pāṇini's grammar; cf. सिध्यत्वेवमपाणिनीये तु भवति M. Bh. on I. 1. 1.

**अपादान** detachment, separation, ablation; technical term for अपादानकारक which is defined as ध्रुवमपयेत्पवादानम्

in P. I. 4.24 and subsequent rules 25 to 31 and which is put in the ablative case; cf. अपादाने पञ्चमी P. II. 3.28.

**अपाय** (1) point of departure, separation; cf. ध्रुवमपायेपादानम् P. I. 4.24; (2) disappearance; cf. संनियोगशिष्टानामन्यतरापाये उभयोरप्यपायः। तद्यथा । देवदत्तयज्ञदत्ताभ्यामिदं कर्म कर्तव्यम् । देवदत्तापाये यज्ञदत्तोपि न करोति M. Bh. on IV.1.36.

**अपार्थक्य** without any purpose or object, useless; cf. ततोनिशददर्शनादपार्थक्यमेतत् Nyāsa on P. I. 4.80.

**अपि** also, in addition to; अपि is used sometimes to mean absolute of or unqualified by any condition; cf. अन्येभ्योपि दृश्यते । अपिशब्दः सर्वोपाधिब्यभिचारार्थः । निरूपदादपि भवति । धीवा पीवा । Kās. on P. III. 2.75, III. 2.101, VII. 1.38; cf. अपिग्रहणं व्यभिचारार्थम् । Durgasimha on Kāt. II. 3. 64.

**अपित्** not marked with the mute letter प्. A Sārvadhātuka affix not marked with mute प् is looked upon as marked with इ् and hence it prevents the guṇa or vṛddhī substitution for the preceding vowel or for the penultimate vowel if it be अ. e. g. कुरुतः तनुतः, कुर्वन्ति where no guṇa takes place for the vowel उ cf. सार्वधातुकमापित्. P. I. 2.4.

**अपूर्व** (1) not existing before; cf. आगमश्च नाम अपूर्वः शब्दोपजनः M. Bh. on I. 1.20, I. 1.46; (2) not preceded by any letter or so, cf. अपूर्वलक्षण आदिः M. Bh. on I. 1.21; (3) a rule prescribing something not prescribed before; cf. तत्र अपूर्वो विधिस्तु नियमोस्तु इति अपूर्व एव विधिर्भविष्यति न नियमः M. Bh. on I. 4.3., III. 1. 46, III. 2. 127, III. 3. 19.

**अपृक्त** lit. unmixed with any (letter); a technical term for an affix consisting of one phonetic element, i.e. of a single letter. cf. अपृक्त एकाल्प्रत्ययः P. I. 2.41.

**अपेक्षा** relation of dependance; cf. अयुक्तैवं बहुनोपेक्षा M. Bh. on IV. 2.92.

**अपोद्धार** disintegration of the constituent elements of a word; analysis; अपोद्धारः पृथक्करणम् com. on Vāk. Pad. II. 449; cf. अपोद्धारपदार्था ये ये चार्थाः स्थितलक्षणाः Vāk. Pad. I.24.

**अप्पयदीक्षित, अप्पदीक्षित** A famous versatile writer of the sixteenth century A. D. (1530-1600), son of रङ्गराजाश्वरीन्द्र a Dravid Brāhmaṇa. He wrote more than 60 smaller or greater treatises mainly on Vedānta, Mīmāṃsā, Dharma and Aṅgikāra śāstras; many of his works are yet in manuscript form. The Kaumudī-prakāśa and Tīnantaśeṣasaṅgraha are the two prominent grammatical works written by him. Paṇḍit Jagannātha spoke very despisingly of him.

**अप्रकृतिस्वरत्व** non-retention of the original word accents; cf. तत्र यस्य गेतर-प्रकृतिस्वरत्वं तस्मादन्तोदात्वं प्राप्नोति M. Bh. on VI.2.49. See the word प्रकृतिस्वरत्व.

**अप्रतिपत्ति** (1) impossibility to obtain the correct form; (2) absence or want of apprehension, cf. शब्दानां चाप्रतिपत्तिः प्राप्नोति M. Bh. on I. 1.1, I. 1. 44 Vārt. 8.

**अप्रतिषेध** useless prohibition; unnecessary prohibition; cf. अनर्थकः प्रतिषेधः अप्रतिषेधः M. Bh. on I. 1.6; I. 1. 20. I. 1. 22 etc.

**अप्रत्यय** (1) lit. absence of any affix; an affix such as क्त्वि or क्त्विन् which wholly vanishes; cf. पिपठिषतेः अप्रत्ययः पिपठिः M. Bh. on I. 1.6. कण्डूयतेरप्रत्ययः कण्डूः M. Bh. on I. 1.58; (2) that which is not an affix. cf. अप्रत्ययस्यैताः संज्ञा मा भूवन् M. Bh. on I. 1. 61, I. 1.69; (3) that which is not prescribed, अधिधायमान, अप्रत्यायमान; M. Bh. on I. 1. 69.

**अप्रधान** (I) non-principal, subordinate, secondary, cf. अप्रधानमुपसर्जन-



मिति, M. Bh. on I. 2.43; (2) non-essential, non-predominant, cf. सहयुक्तेःप्रधाने P. II. 2.19 and the instance पुत्रेण सहागतः पिता । Kās. on II. 2.19.

**अप्रयुक्त** not found in popular or current use, e.g. the words ऊर्ध्व, तेर, अंक etc. यद्यप्यप्रयुक्ता अवश्यं दीर्घसत्त्ववल्क्षणानु-विधेयाः M. Bh. on I. 1. 1, also यथालक्षणमप्रयुक्ते M. Bh. on I. 1. 24

**अप्रयोग** (1) non-employment of a word in spite of the meaning being available; cf. संभावनेलमिति चैत्त्रिद्राप्रयोगे P. III.3. 154; (2) non-employment cf. उक्तार्थानामप्रयोगः a standard dictum of grammar not allowing superfluous words which is given in M. Bh. on P. I. 1.4 Vārt. 16 and stated in Cāndra and other grammars as a Paribhāṣa.

**अप्रयोगिन्** not-found in actual use among the people although mentioned in the śāstra-texts; a mute indicative letter or letters, cf. अप्रयोगी इत् Sāk. I. 1.5 Hem I. 1.37 Jain. I.2.3 and M. Bh. Pradīpa on III. 8. 31.

**अप्रसङ्ग** non-application of a rule of grammar or of a technical term; cf. अन्यत्र सहवचनात् समुदाये संज्ञाऽप्रसङ्गः M. Bh. on P. I. 1. 1 Vārt. 11.

**अप्रसिद्ध** Not well-known; secondary (used in connection with sense) cf. एवं चाप्रसिद्धत्वं गौणलाक्षणिकत्वं चात्र गौणत्वम् Par. Śek Pari. 15

**अप्रसिद्धि** absence of clear sense or interpretation; cf. इतरेतराश्रयत्वाद्प्रसिद्धिः M. Bh. on I. 1.1. Vārt. 8, I. 1. 38 Vārt. 4.

**अप्राप्तविकल्प** same as अप्राप्तविभाषा one of the three kinds of optional application of a rule; cf. तिसंज्ञयास्तु भवन्ति प्राप्ति अप्राप्ति उभयत्र चिति । M. Bh. on P. I. 1.44 Vārt. 20; optional application of a rule prescribing an operation; e.g. ऊर्णोतेर्विभाषा. अनुपसर्गाद्वा

I. 3. 43. हृक्कौरन्व्यतरस्याम् । अभिवाद्यति गुरुं माणवकेन पिता । अप्राप्तविकल्पत्वात्पूर्तीयेव Kās. on I. 1.53. विभाषा संपूर्वेत्य । स्थूलपतिः स्थूलपत्नी । अप्राप्तविभाषेयसवशसंयोगत्वात् ।

**अप्राप्तविधान** prescription of a new thing. cf. तत्राप्राप्तविधाने प्राप्तप्रतिषेधः M. Bh. on VI. 4.171 Vārt. 2.

**अप्राप्तविधि** prescribing an operation which otherwise cannot be had. अप्राप्तव्यप्राप्तविधेः समासप्रतिषेधः P. III. 4. 24 Vārt 1.

**अप्राप्तविभाषा** see above अप्राप्तविकल्प.

**अप्राप्ति** (1) non-occurrence or non-realization of a grammatical operation or rule-- अप्राप्तनिषेधः M. Bh. on I. 1.56 Vārt. 8; (2) prohibition of the occurrence of a rule or operation, cf. अप्राप्तवर्षा । अथवानन्तरा या प्राप्तिः सा प्रतिषिध्यते M. Bh. on I. 1. 43, I. 1. 63.

**अण्डुत** non-protracted vowel cf. अतो रोरण्डुनादण्डुते P. VI. 1. 113.

**अवाधक** not coming in the way of rules otherwise applicable; the word is used in connection with निपातन i. e. constituted or announced forms or specially formed words which are said to be अवाधक i. e. not coming in the way of forms which could be arrived at by application of the regular rules. Siradeva has laid down the Paribhāṣā अवाधकान्यपि निपातनानि भवन्ति defending the form पुरातन in spite of Pāṇini's specific mention of the word पुराण in the rule पुराणप्राक्तेः P. IV. 3. 105.

**अभक्त** not-forming an integral part of another; quite independent (used in connection with augmentations). cf. किं पुनरयं पूर्वान्त आहोस्वित् परादिराहोस्वित् अभक्ताः M. Bh. on I. 1. 47, I. 1.51. एवं तर्ह्यभक्तः करिष्यते M. Bh. on VI. 1.71, VI. 1.135, and VII. 2.82.

**अभयचन्द्र** a Jain grammarian who wrote प्रक्रियासंग्रह, based on the Śabdānusāsana Vyākaraṇa of the Jain Śakatāyana. His possible date is the twelfth century A. D.

**अभयतिलक** a Jain writer of the thirteenth century who wrote a commentary on the Śabdānusāsana Grammar of Hemacandra.

**अभयनन्दिन्** a reputed Jain Grammarian of the eighth century who wrote an extensive gloss on the जैनेन्द्रव्याकरण. The gloss is known as जैनेन्द्रव्याकरणमहावृत्ति of which बृहज्जैनेन्द्रव्याकरण appears to be another name.

**अभाव** absence; absence of any following letter which is technically called avasāna. cf. विरासोऽवसानम् । वर्णानामभावोऽवसानसंज्ञः स्यात् S. K. on P. I. 4.110.

**अभाषितपुंस्क** that which does not convey a masculine sense; a word which is not declined in the masculine gender; a word possessing only the feminine gender e.g. खट्वा, लता etc. cf. अभाषितपुंस्काच्च P. VII. 3. 48.

**अभिकृति** a variety of long metres called अतिरुज्जन्दस्; it consists of 100 syllables. cf. अभिकृतिः— देवा अभिः स्वियुक्त R. Pr. XVI. 60.

**अभिक्रम** the first of the two utterances of a word which characterise the krama method of recital; e. g. in the krama recital of प्रण इन्दो etc. प्र णः । न इन्दो । the first recital प्र णः is called अभिक्रम, or प्रथमवचन while न इन्दो is called द्वितीयवचनः cf. अभिक्रमे पूर्वविधानमाचरेत् पुनर्द्विवस्तूत्तरकारितं क्रमे R. Pr. XI.21.

**अभिघात** depression or sinking of the voice as required for the utterance of a circumflex vowel.

**अभिधान** designation, denotation, expression of sense by a word which is looked upon as the very nature of a word. The expression अभिधानं पुनः स्वाभाविकम् (denotation of sense is only a natural characteristic of a word) frequently occurs in the Mahābhāṣya; cf. M. Bh. on I.2.64 Vārt 93, II. 1.1, cf. नृपुंसकं यदुष्मान्तं तस्य बहुभिधानजः (R. Pr. XIII.7) where the word बहुभिधान means बहुवचन.

**अभिधेय** object or thing denoted by a word; sense of a word; cf. अभिधेयवाङ्मिहगवचनानि भवन्ति M. Bh. on II. 2. 29.

**अभिनिधान** lit. that which is placed near or before; the first of the doubled class consonants; a mute or sparsa consonant arising from doubling and inserted before a mute; cf. अघोषादुष्मणः परः प्रथमः अभिनिधानः स्पर्शपरात्तस्य सस्थानः (T. Pr. XIV. 9.) explained by त्रिभाष्यरत्न as स्पर्शपरादघोषादुष्मणः परः प्रथम आगमस्तस्य स्पर्शस्य समानस्थानः अभिनिधानो भवति । अभिनिर्धायित इत्यभिनिधानः आरोपणीयः इत्यर्थः । यथा यः क्कामयेत् अदम्मन्नूर्जम् । यः प्पाप्मना । The Rk. Prāṭisākhya explains the term अभिनिधान somewhat differently; cf. अभिनिधानं कृतसंहितानां स्पर्शान्तःस्थानामषवाद्य रेफम् । संधारणं संवरणं श्रुतेश्च स्पर्शोदयानामपि चावसाने R. Pr. VI. 5, explained by उब्वट as स्पर्शपराणां स्पर्शानां रेफं वर्जयित्वा अन्तःस्थानां च वर्णानां कृतसंहितानां च सतां संधारणं वर्णश्रुतेश्च संवरणं भवति । तदेतद् अभिनिधानं नाम । यथा उप मा षड् द्वा द्वा । क. सं ८।६८।१४ इह षड् इत्यत्र अभिनिधानम् ॥ अभिनिधान possibly according to उब्वट here means the first of the doubled letter which, although the second letter is attached to it, is separately uttered with a slight pause after it. अभिनिधान means, in short, something like 'suppression.'

The Rk. Tantra takes a still wider view and explains अभिनिधान as the first of a doubled consonant. cf. अभिनिधानः । कर्मजं च पूर्वान्ततस्वरं भवति । R. T. 21.

**अभिनिर्वृत्ति** development of an activity; manifestation; cf. द्रव्येषु कर्म-चोदनायां द्वयोरैकस्याभिनिर्वृत्तिर्भवति M. Bh. on VI. 1.84.

**अभिनिविष्ट** that which has already entered on functioning or begun to function; cf. स्वभावत एतेषां शब्दानां एतेष्वर्थेषु अभिनिविष्टानां निमित्तत्वेन अन्वयस्यानं क्रियते । M. Bh. on II. 1.1. cf. पूर्वसपवादा अभिनिविशन्ते पश्चाद्गुणसर्गाः, M. Bh. on II. 3.46; Pari. Sek. Pari. 62.

**अभिनिधान** Resonance (of a visarga utterance).

**अभिनिहित** used in connection with a सन्धि or euphonic combination in which the vowel अ, as a first or a second member, is absorbed into the other member. e. g. रथेभ्यः + अग्ने = रथेभ्योऽग्ने also दागुषेऽग्ने, where अ of अग्ने is absorbed or merged in ओ of रथेभ्यः or ए of दागुषे; cf. अथाभिनिहितः संधिरतैः प्राकृतवैकृतैः । एकां भवति पादादिरकारस्तेत्र संधिजाः; R. Pr. II. 13 to 25; cf. एङ्कः पदान्तादति P. VI. 1. 109.

**अभिनिहितस्वार** name given to the circumflex vowel which is the resultant of the अभिनिहितसंधि.

**अभिप्राय** (1) **अभिप्रायसंधि** a kind of euphonic combination where the nasal letter न् is dropped and the preceding vowel ( आ ) is nasalised e. g. दधन्वाँ यः । स्ववाँ यातु । (2) view, purpose, intention; cf. तद् व्यक्तमाचार्यस्याभिप्रायो गम्येत, इदं न भवतीति; M. Bh. on I.1.27; cf. also स्वरितजितः कर्त्रभिप्राये क्रियाफले P. I.3.72.

**अभिविधि** inclusive extension to a particular limit; inclusive limit; cf. आङ् मर्यादाभिविधयोः P. II.1.13, आङ् मर्यादाभिविधोरिति वक्तव्यम् M. Bh. on I.4.89; (2) full or complete exten-

sion cf. अभिविधौ भाव इगुण् । अभिविधिरभिव्याप्तिः । सारादिणं वर्तते Kās. on P. III. 3.44.

**अभिव्यादान** absorption of a vowel when two long vowels of the same kind come together e. g. ता आयः = तापः, अवसा आ = अवसा, the resultant vowel being pronounced specially long consisting of one more mātrā, which is evidently, a fault of pronunciation. cf. आदानं आरम्भः; विपुळं विशाळं वा आदानं व्यादानम् । अभिव्याजं अभिभूतं व्यादानं अभिव्यादानम् Uvata on R. Pr. XIV. 27.

**अभिव्याहार** expression; cf. यदेव समाने पादे समानाभिव्याहारं भवति तःत्राभि भवति । द्विरण्य-रूपः स द्विरण्यसंदृक् Nir X.16.

**अभिसारिणी** name of a metre in which two feet have ten syllables and the other two have twelve syllables; cf. वैराजजागतीः पादयोर्वाच्येभ्योऽभिसारिणी R. Pr. XVI. 43.

**अभिस्वरित** provided with a svarita or circumflex accent.

**अभिहित** expressed (used in connection with the sense of a word) एतेनेवाभिहितं सूत्रेण M. Bh. on I.2.64, I.3.1; expressed actually by a word or part of a word, same as कथित M. Bh. on I.4.51.

**अभूततद्भाव** being what it was not before, cf. क्विधौ अभूततद्भावग्रहणम् P. V.4.50 Vārt. 1.

**अभेदक** not bringing about a difference; not making different; non-discriminant; cf. गुणा अभेदकाः Par. Sek. Pari. 109 cf. ननु च भो अभेदका अपि च गुणा दृश्यन्ते M. Bh. on I.1.1.

**अभेदसंसर्ग** a connection of unity, as noticed between the nominative case affix of the subject and the ending ति of a verb, which produces the sense.

**अभेदान्वय** relation of non-difference as stated by the Vaiyākaraṇas

between an adjective and the substantive qualified by it. e. g. नीलमुत्पलम् is explained as नीलाभिन्न-मुत्पलम्.

**अभ्यन्तर** interior; contained in, held in; cf. अभ्यन्तरश्च समुदाये अवयवः । तद्यथा वृक्षः प्रचलन्सहावयवैः प्रचलति M. Bh. on I.1.56.

**अभ्यङ्कर** (BHASKARASHASTRI Abhyankar 1785-1870 A. D.) an eminent scholar of Sanskrit Grammar who prepared a number of Sanskrit scholars in Grammar at Sātārā. He has also written a gloss on the Paribhāṣendusekhara and another one on the Laghu-Śabdendusekhara.

(VASUDEVA SHASTRI Abhyankar 1853-1942 A. D.) a stalwart Sanskrit Pandit, who, besides writing several learned commentaries on books in several Sanskrit Shastras, has written a commentary named 'Tattvādarsa' on the Paribhāṣendusekhara and another named 'Gūḍhārthaprakāśa' on the Laghuśabdendusekhara.

(KASHINATH VASUDEVA Abhyankar, 1890-) a student of Sanskrit Grammar who has written महाभाष्यप्रस्तावना—खण्ड, and जेनेन्द्रपरिभाषावृत्ति and compiled the परिभाषासंग्रह and the present Dictionary of Sanskrit Grammar.

**अभ्यम्** substitute for dat. and abl. pl. affix भ्यस् after the words युष्मद् and अस्मद्; cf. भसोऽभ्यम् P. VII.1.30.

**अभ्यस्त** repeated, redoubled word or wording or part of a word. The term अभ्यस्त is applied to the whole doubled expression in Pāṇini's grammar, cf. उभे अभ्यस्तम् P. VI.1.6; (2) the six roots with जश् placed at the head viz. जश्, जागृ, दरिश्, चक्रास्, शास्, दीधी and वेधी which in fact are reduplicated forms of वस्, गृ, द्रा, कास्, शस्, धी and वी.

**अभ्यावृत्ति** inclination towards an action; tendency to do an act; cf. संख्यायाः क्रियाभ्यावृत्तिगणने कृत्वसुच् । P. V. 4.17 अभिमुखी प्रवृत्तिरभ्यावृत्तिः (M. Bh. on V.4.19) is the explanation in the Mahābhāṣya, while पौनः पुन्यमभ्यावृत्तिः (Kās. on V.4.17) is the one given in Kāśikā.

**अभ्यास** lit. doubling or reduplication; technically the word refers to the first portion of the reduplication, which is called the reduplicative syllable as opposed to the second part which is called the reduplicated syllable; cf. पूर्वोभ्यासः P. VI. 1.4. (2) Repetition, the second part which is repeated; cf. दोऽभ्यासे (R.T.165) explained as दकारः अभ्यासे लुप्यन्ते । पटपटति । द्रसद् सेति ।; (3) repeated action; cf. अभ्यासः पुनः पुनः करणमावृत्तिः Kās. on P. I-3. 1.

**अभ्याहत** omission of any sound; a fault of utterance.

**अम्** (1) a technical brief term in Pāṇini's grammar including vowels, semi-vowels, the letter ह् and nasals; (2) a significant term for the accusative case showing change or substitution or modification; cf. अं विकारस्य T. Pr. I.23 explained as अमिति शब्दो विकारस्यास्य, भवति । अमिति द्वितीय विभक्तेश्चक्षणात् । (3) augment अ applied to the penultimate vowel of सूत्र् & दृश् (P. VI.1.58, 59 and VII.1.99) (4) substitute for 1st pers. sing. affix भिप्, by P. III.4.101 (5) Acc. sing. case affix अम्.

**अमर** called अमरसिंह, an ancient grammarian mentioned in the कविकल्पद्रुम by बोपदेव. He is believed to have written some works on grammar, such as षट्कार-कलक्षण his famous existing work, however, being the Amarakoṣa or Nāmalingānuśāsana.

**अमरचन्द्र** a Jain grammarian who is believed to be the writer of स्यादिशब्दसमुच्चय, परिमल etc.

**अमु** tad. affix अम् applied in Vedic Literature to किम्, words ending in ए, indeclinables and the affixes तर and तम्; e. g. प्रतरं नयामः प्रतरं वस्यः cf. अमु च ऋन्दसि P. V. 4.12.

**अमृतभारती** a grammarian who is believed to have written सुबोधिका, a gloss on the सारस्वतव्याकरण.

**अमृतस्मृति** called also अमृतस्मृति, a commentary on the प्रक्रियाकौमुदी of रामचन्द्रशेष.

**अमोघवर्ष** A Jain grammarian of the ninth century who wrote the gloss known as अमोघावृत्ति on the Śabdānuśāsana of Śikāṭāyana; the वृत्ति is quoted by माधव in his धातुवृत्ति.

**अमोघा** also अमोघावृत्ति, a gloss on the grammar of Śikāṭāyana. See अमोघवर्ष above.

**अम्बाकर्त्री** a commentary on Nāgeśa's Paribhāṣendusekhara named so, as it commences with the words अम्बा कर्त्री etc.

**अम्बुकृत** utterance (of words) accompanied by water drops coming out of the mouth; a fault of utterance or pronunciation; मुख्यात् विप्रुषो निर्गमनम्. It is explained differently in the Rk. Prāṭisākhya; cf. ओष्ठाभ्यां नद्धं अम्बुकृतम् (R. Pr. XIV.2.) held tight between the lips which of course, is a fault of pronunciation; cf. प्रस्तं निरस्तमाविलाभितं निहंतं अम्बुकृतं भ्रातमथो विकल्पितम्. MBh. I. 1. पस्पशाह्निक.

**अय्** (1) substitute for the causal sign णि before आम्, अन्त, आलु etc. by P. VI. 4.55 (2) substitute for ए before a vowel by P. VI. 1. 78.

**अयङ्** the substitute अय् for the final ई of the root शी by P. VII. 4.22.

**अयच्** tad. affix अय substituted optionally for तय after द्वि and त्रि by P. V.2.43. e.g. द्वयम्, द्वितयम्; त्रयम्, त्रितयम्.

**अयान्, अयाद्** substitutes for inst. sing affix टा in Vedic Literature. e. g. स्वप्नया, नावया.

**अयावन** non-mixture of words where the previous word is in no way the cause of (any change in) the next word. अयावनं अमिश्रणम् Uv. on R. Pr. XI. 12 e. g. अग्निर्भावे where the क्रमपाठ is अग्नि ईळे ।

**अयुञ्ज्** a term applied to the odd feet of a stanza; cf. युष्मावग्रक्षरौ पादाभ्युजा द्वादशाक्षरौ । ना सतोवृहती नाम R. Pr. XVI. 39.

**अयोगवाह** the letters or phonetic elements अनुस्वार, त्रिसर्ग, जिह्वामूर्च्छा, उपभ्रान्तीय and यस् called so, as they are always uttered only in combination with another phonetic element or letter such as अ or the like, and never independently; cf. अकारादिना वर्णममाम्नायेन संहिताः सन्तः ये वर्हन्ति आत्मन्नाभं ते अयोगवाहाः Uvata on Vāj. Pr. VIII.18. These अयोगवाह letters possess the characteristics of both, the vowels as well as consonants; cf. अयोगवाहानामटसु उपदेशः कर्तव्यः पन्थं प्रयोजनम् । शर्षु जग्भात् स्ते प्रयोजनम् । M. Bh. on शिवसूत्र द्वयपरम्.

**अर** a technical term for Ardhadhātuka affixes in the Mugdhabodha grammar.

**अरक्तसन्धि** a word, the coalescence of which is not nasalized, as the word आ in मन्द्रमा वरण्यम् as contrasted with अन्न आ अपः; cf. R. Pr. XI-18.

**अरङ्** a Visarga which is not rhotacized; the term अरिफित is used in the same sense.

**अरिफित** not rhotacized; not turned into the letter र; cf. विसर्जनीयोऽरिफितो दीर्घपूर्वः स्वरौदयः आकारम् । R. Pr II. 9.

**अरीहणादि** a group of words given in P.IV. 2.80 which get the taddhita affix बुञ् ( अकृ ) added to them as a cāturarthika affix e. g. अरीहणकम्, द्रौघणकम् etc. see Kāśikā on P.IV.2.80.

**अर्क** the strong blowing of air from the mouth at the time of the utterance of the surd consonants; cf Vāj. Śikṣā. 280.

**अर्थ** (1) lit. signification, conveyed sense or object. The sense is sometimes looked upon as a determinant of the foot of a verse; cf. प्रायोर्थो वृत्तमित्येते पादज्ञानस्य हेतवः R. Pr. XVII 16. It is generally looked upon as the determinant of a word ( पद ). A unit or element of a word which is possessed of an independent sense is looked upon as a Pada in the old Grammar treatises; cf. अर्थः पदमिति ऐन्द्रे; cf. also अर्थः पदम् V. Pr. III.2, explained by उब्वट as अर्थान्भिधायि पदम् । पद्यते गम्यते ज्ञायतेऽर्थो-नेनेति पदम् । There is no difference of opinion regarding the fact that, out of the four standard kinds of words नाम, आख्यात, उपसर्ग and निपात, the first two kinds नाम and आख्यात do possess an independent sense of their own. Regarding possession of sense and the manner in which the sense is conveyed, by the other two viz. the Upasargas (prepositions) and Nipātas (particles) there is a striking difference of opinion among scholars of grammar. Although Pāṇini has given the actual designation पद to words ending with either the case or the conjugational affixes, he has looked upon the different units or elements of a Pada such as the base, the affix, the augment and the like as possessed of individually separate senses. There is practically nothing in Pāṇini's sūtras to

prove that Nipātas and Upasargas do not possess an independent sense. Re: Nipātas, the rule चादयोऽसत्त्वे, which means that च and other indeclinables are called Nipātas when they do not mean सत्त्व, presents a riddle as to the meaning which च and the like should convey if they do not mean सत्त्व or द्रव्य i. e. a substance. The Nipātas cannot mean भाव or verbal activity and if they do not mean सत्त्व or द्रव्य, too, they will have to be called अनर्थक (absolutely meaningless) and in that case they would not be termed Prātipadika, and no case-affix would be applied to them. To avoid this difficulty, the Vārtikakāra had to make an effort and he wrote a Vārtika निपातस्य अनर्थकस्य प्रातिपदिकत्वम् । P. I.2.45 Vār. 12. As a matter of fact the Nipātas च, वा and others do possess a sense as shown by their presence and absence (अन्वय and व्यतिरेक). The sense, however, is conveyed rather in a different manner as the word समूह, or समुदाय, which is the meaning conveyed by च in रामः कृष्णश्च, cannot be substituted for च as its synonym in the sentence रामः कृष्णश्च. Looking to the different ways in which their sense is conveyed by nouns and verbs on the one hand, and by affixes, prepositions and indeclinables on the other hand, Bharṭṛhari, possibly following Yāska and Vyāḍi, has developed the theory of द्यौतकत्व as contrasted with वाचकत्व and laid down the dictum that indeclinables, affixes and prepositions (उपसर्गs) do not directly convey any specific sense as their own, but they are mere signs to show some specific property or excellence of the sense conveyed by the word to which they are

attached; cf. also the statement 'न निर्वृद्धा उपसर्गा अर्थान्निराहुरिति शाकटायनः नामाख्यातयोस्तु करणोपसंयोगद्योतका भवन्ति । Nir I.3. The Grammarians, just like the rhetoricians have stated that the connection between words and their senses is a permanent one (नित्य), the only difference in their views being that the rhetoricians state that words are related, no doubt permanently, to their sense by means of संकेत or convention which solely depends on the will of God, while the Grammarians say that the expression of sense is only a natural function of words; cf. 'अभिधानं पुनः स्वाभाविकम्' Vārttika No.33. on P. I.2.64. For द्योतकत्व see Vākyapadīya of Bhartṛhari II. 165-206.

**अर्थगति** comprehension of sense; cf. अर्थगत्यर्थः शब्दप्रयोगः अर्थं संप्रत्याययिष्यामीति शब्दः प्रयुज्यते । M. Bh. on P. I. 1.44, III.1.7 etc.

**अर्थग्रहण** use of the word 'अर्थ'; cf. अर्थग्रहणं करोति तज्ज्ञापयत्याचार्यः M. Bh. on I.1.11.

**अर्थनिर्देश** mention or specification of sense. cf. अवश्यमुत्तरार्थमर्थनिर्देशः कर्तव्यः M. Bh. IV.1.92.

**अर्थवद्ग्रहणपरिभाषा** a well known maxim or Paribhāṣa of grammarians fully stated as अर्थवद्ग्रहणे नानर्थकस्य ग्रहणम्, deduced from the phrase अर्थवद्ग्रहणात् frequently used by the Vārttikakāra. The Paribhāṣā lays down that 'when a combination of letters employed in Grammar, is possessed of a sense, it has to be taken as possessed of sense and not such an one as is devoid of sense.'

**अर्थाभिधान** conveyance or expression of sense. cf. अर्थाभिधानं पुनः स्वाभाविकम् P. I.2.64 Vārt. 33. It is only a nature of words that they convey their sense.

**अर्धक** a fault in the utterance of a vowel of the kind of abridgment of a long utterance. अर्धह्रस्वम् explained as ह्रस्वस्यार्धम् -half the utterance of the short vowel; cf. तस्यादित उदात्तमर्धह्रस्वम् P. I.2.32. cf. also तस्यादिरुच्चैस्तरामुदात्तादनन्तरं यावदद्धं ह्रस्वस्य Tai. Pr. I.44.

**अर्धजरतीय** a queer combination of half the character of one and half of another, which is looked upon as a fault; cf. न चेदानीमर्धजरतीयं लभ्यं वृद्धिर्मे भविष्यति स्वरो नेति । तद्यथा । अर्धजरत्याः कामयते अर्धं नेति; M. Bh. on IV. 1.78; cf. also अर्धं जरत्याः पाकाय अर्धं च प्रसवाय ।

**अर्धमात्रा** half of a mātra or 'mora', cf. अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Śekh. Pari. 122, signifying that not a single element of utterance in Paṇini's grammar is superfluous. In other words, the wording of the Sūtras of Panini is the briefest possible, not being capable of reduction by even half a mora.

**अर्धमात्रिक** taking for its utterance the time measured by the utterance of half a mātrā or mora; a consonant, as it requires for its utterance that time which is measured by half a mātrā (mātrā being the time required for the utterance of short अ); cf. R. Pr. I.16, T. Pr. I.37, V. Pr. I.59.

**अर्धर्चादि** a group of words given in P. II. 4.31 which are declined in both-the masculine and the neuter genders; e.g. अर्धर्चः, अर्धर्चम्; यूथः, यूथम्; ग्रहः, ग्रहम्, etc.; cf. अर्धर्चाः पुंसि च P. II. 4.31.

**अर्धविसर्ग** a term used for the Jihvāmūliya and Upadhmaniya into which a visarga is changed when followed by the letters क्, ख्, and the letters प्, फ् respectively.

**अर्धह्रस्वोदात्त** the acute (उदात्त) accent which becomes specially उदात्त or उदात्तर when the vowel, which possesses it, forms the first half of a स्वरित vowel.

**अर्शादादि** a class of words which take the taddhita affix अच् (अ) in the sense of the affix मनुप् i. e. in the sense of possession; cf. अर्शासि अस्य विद्यन्ते अर्शासः । उरसः । आकृतिगणश्चायम् यत्राभिन्नरूपेण शब्देन तद्वतोभिधानं तत् सर्वमिह द्रष्टव्यम् Kāś. on P. V. 2.127.

**अल्** a प्रत्याहार or a short term signifying any letter in the alphabet of Pāṇini which consists of 9 vowels, 4 semi-vowels, 25 class-consonants, and 4 sibilants.

**अलक्षण** that which is not a proper लक्षण i. e. Sūtra; a Sūtra which does not teach definitely; a Sūtra which cannot be properly applied being ambiguous in sense. cf. व्याख्यानतो विशेषप्रतिपत्तिर्नहि संदेहादलक्षणम् Par. Śek. Pari. 1.

**अलाक्षणिक** (1) not used in a secondary sense; (2) not accomplished by the regular application of a grammar rule; cf. निपातनैः सह निर्देशादत्रापि किञ्चिदलाक्षणिकं कार्यमस्ति Kāś. on III.2.59.

**अलिङ्ग** (1) not possessed of a definite gender; cf. अलिङ्गमसंख्यमव्ययसंज्ञं भवति M. Bh. on I.1.38; II.4.82; (2) अलिङ्गे ह्युष्मदस्मदी (Sid. Kau. on P.VII. 2.90)

**अलिङ्गवचन** not possessed of a definite gender and number; a term generally used in connection with अव्ययस or indeclinables.

**अलुक्** absence of elision or omission.

**अलुक्समास** a compound in which the case-affixes are not dropped. The Aluk compounds are treated by Pāṇini in VI.3.1 to VI.3.24.

**अलोन्यविधि** an operation, which, on the strength of its being enjoined by means of the genitive case, applies to the last letter of the wording put in the genitive; cf. नानर्थकेलोन्यविधिरनभ्यासधिकारे M. Bh. on I.1.65; cf. अलोन्यस्य । षष्ठीनिर्दिशेन्न्यस्यादेशः स्यात् S.K. on P. I.1.52.

**अलोप** absence of elision of an affix etc. cf. सुपः अलोपः भवति वाक्ये । राज्ञः पुरुष इति । M. Bh. on II.1.1.

**अलौकिकविग्रह** the dissolution of a compound not in the usual popular manner. e. g. राजपुरुषः dissolved as राजन् इत्सु पुरुष सु, as contrasted with the लौकिकविग्रह viz. राज्ञः पुरुषः । see also अधिहरि dissolved as हरि डि. in the अलौकिकविग्रह.

**अलग्नहण** (1) the word अल् actually used in Pāṇini's rule e. g. अपृक्त एकाल् प्रत्ययः P.I.2.41. (2) the wording as अल्, or wording by mention of a single letter; e.g. अचि श्चुधातुभ्रुवांयोः P. VI.4.77.

**अल्पतर** feebler effort required in the production of sound or in the utterance of a letter cf. तैरोन्वयजनपादवृत्तयोल्पतरः (प्रयत्नः) Tait. Pr. XX.12.

**अल्पप्रयोग** not of frequent occurrence in the spoken language or literature the term is used in connection with such words as are not frequently used; cf. सन्त्यल्पप्रयोगाः कृतोप्यैकपदिकाः । व्रततिर्दम्नाः जाटय आट्पारो जागरुको दर्धिहोमीति Nir I.14.

**अल्पप्राण** (1) non-aspirate letters; letters requiring little breath from the mouth for their utterance as opposed to mahāprāṇa; (2) non-aspiration; one of the external articulate efforts characterizing the utterance of non-aspirate letters.

**अल्पात्तर** having a smaller number of vowels in it; such a word is generally placed first in a Dvandva compound; cf. अल्पात्तरम्, P.II.2.34.



अल्पात्तरं पूर्वं भवति प्लक्ष्ण्यग्रोधो; अल्पात्तर is the same as अल्पात्क used in the प्रक्रियाकौमुदी or अल्पस्वरतर in Kātantra (Kāt. II. 5.12).

**अल्पापेक्ष** an operation requiring a smaller number of causes, which merely on that account cannot be looked upon as अन्तरङ्ग. The antaraṅga operation has its causes occurring earlier than those of another operation which is termed बाहिरङ्ग cf. बाहिरङ्गान्तरङ्गशब्दाभ्यां बहुपेक्षत्वाल्पापेक्षत्वयोः शब्दमर्थादयाऽलाभाच्च । तथा सति असिद्धे बहुपेक्षमल्पापेक्ष इत्येव वदेत् ॥ Par.Śek. Pari. 50.

**अल्लोप** elision or omission of a single phonetic element or letter; cf. अल्लोपोऽनः P. VI.4.134.

**अन्विधि** an operation prescribed with reference to one single letter; cf. स्थानिवदादेशोऽन्विधौ P. I.1.56.

**अवकाश** occasion; possibility of application; cf. इको गुणवृद्धी इत्यस्यावकाशः । चयनं चायकः लवनं लावकः इति। इहोभयं प्राप्नोति । भेद्यति । मार्षीति । M. Bh. on I.1.3. Vārt. 6.

**अवग्रह** (1) separation of a compound word into its component elements as shown in the Pada-Pāṭha of the Vedic Saṁhitās. In the Pada-pāṭha, individual words are shown separately if they are combined by Saṁdhi rules or by the formation of a compound in the Saṁhitā-pāṭha; e.g. पुरोहितम् in the Saṁhitā-pāṭha is read as पुरःऽहितम्. In writing, there is observed the practice of placing the sign (ऽ) between the two parts, about which nothing can be said as to when and how it originated. The Atharva-Prātiśākhya defines अवग्रह as the separation of two padas joined in Saṁhitā. (A. Pr. II. 3.25; II. 4.5). In the recital of the pada-pāṭha, when the word-elements are utter-

ed separately, there is a momentary pause measuring one mātrā or the time required for the utterance of a short vowel. (See for details Vāj. Prāt. Adhīya 5). (2) The word अवग्रह is also used in the sense of the first out of the two words or members that are compounded together. See Kāśikā on P.VIII.4.26; cf. also तस्य ( इत्यस्य ) पूर्वपदमवग्रहः यथा देवायत इति देव-यो. Tai. Pr. I. 49. The term अवग्रह is explained in the Mahābhāṣya as 'separation, or splitting up of a compound word into its constituent parts; cf. लन्दस्थानेऽवग्रहो लक्ष्यं पितामह इति । (M. Bh. on IV. 2.36); also cf. यथैवमवग्रहः प्राप्नोति । न लक्ष्मणं पदकारा अनुवर्त्याः । पदकारैर्नाम लक्ष्मणमनुवर्त्यम् । यथा लक्ष्मणं पदे कर्तव्यम् (M. Bh. on III. 1. 109) where the Bhāṣyakāra has definitely stated that the writers of the Pada-pāṭha have to split up a word according to the rules of Grammar. (3) In recent times, however, the word अवग्रह is used in the sense of the sign (ऽ) showing the coalescence of अ (short or long) with the preceding अ (short or long) or with the preceding ए or ओ. e.g. शिवाऽर्च्यः, अत्राऽऽगच्छ. (4) The word is also used in the sense of a pause, or an interval of time when the constituent elements of a compound word are shown separately; cf. समामेवग्रहो ह्रस्वसमकालः (V. Pr. V.1). (5) The word is also used in the sense of the absence of Sandhi when the Sandhi is admissible.

**अवग्रहविराम** the interval or pause after the utterance of the first member of a compound word when the members are uttered separately. This interval is equal to two moras according to Tait. Pr. while, it is equal to one mora according to the other Prātiśākhyas.

**अवङ्** substitute अव् for the final ओ of the word गौ; cf. अवङ् स्फोटायनस्य, P. VI. 1.123, I24.

**अवचन** something which need not be specifically prescribed or stated, being already available or valid; cf. तृतीयासमासे अर्थग्रहणमनर्थकं अर्थगतिर्हि अवचनात् P. II. 1.30 V. 1.

**अवचूरी** a short gloss or commentary on a standard work.

**अवच्छेद** exact limitation; cf. उपदेशत्वावच्छेदेन एकाजित्यर्थान्च, Par.Sek. 120.3.

**अवधारण** restriction; limitation; cf. अवधारणमित्युत्तापीरुच्छेदः । यावदमत्रं ब्राह्मणानामन्त्रयस्व Kāś. on P. II. 1.8.

**अवधि** limit, which is either exclusive or inclusive of the particular rule or word which characterizes it; cf. सर्वश्च हल् तं तमवधिं प्रति अन्त्यो भवति M. Bh. on I. 3.3.

**अवधिमत** object of limit; cf. दूरे चेदवधिसाम् अवधेर्भवति Kāś. on P.V.3.37.

**अवयव** member or portion, as opposed to the total or collection (समुदाय) which is called अवयविन्; cf. अवयवप्रसिद्धेः समुदायप्रसिद्धिर्बलीयसी Par.Sek. Pari. 98. The conventional sense is more powerful than the derivative sense.

**अवयवषष्ठी** the genitive case signifying or showing a part; cf. वक्ष्यत्यादेशप्रत्यययोरित्यवयवषष्ठी एव M. Bh. on I. 1.21.

**अवर्ण** the letter अ; the first letter of the Sanskrit alphabet, comprising all its varieties caused by grades, ( ह्रस्व, दीर्घ, प्लुत ) or accents or nasalization. The word वर्ण is used in the neuter gender in the Mahābhāṣya; cf. सर्वमुखस्थानमवर्णम् M. Bh. I.1.9, मा कदाचिदवर्णं भूत् M. Bh. I.1.48 Vārt. 1; cf. also M. Bh. on I.1.50 Vārt. 18 and I.1.51 Vārt. 2; cf. also ह्रस्वमवर्णं प्रयोगे संवृतम् Siradeva Pari. 17.

**अवशंगम** name of a Saṁdhi when a class consonant, followed by any consonant is not changed, but retained as it is; cf. स्पर्शाः पूर्वे व्यञ्जनान्युत्सणि आस्थापितानां अवशंगमं तत् R. Pr. IV. 1; e.g. अरिक् पन्थाम् R. V. I. 113.16, वषट् ते (R. V. VII.99.7) अजानन् पुत्रः (R. V. X.85.14).

**अवशिष्टलिङ्ग** (v.l. अविशिष्टलिङ्ग) a term occurring in the Lingānuśāsana meaning 'possessed of such genders as have not been mentioned already either singly or by combination' i.e. possessed of all genders. Under अवशिष्टलिङ्ग are mentioned indeclinables, numerals ending in ष् or न्, adjectives, words ending with kṛtya affixes i. e. potential passive participles, pronouns, words ending with the affix अन in the sense of an instrument or a location and the words कति and युष्मद्. (See पाणिनीय-लिङ्गानुशासन Sūtras 182-188).

**अवश्यम्** necessarily; the expression अवश्यं चैतदेवं विज्ञेयम् is very frequently used in the Mahābhāṣya when the same statement is to be emphasized.

**अवसान** pause, cessation, termination; cf. विरामोऽवसानम् । वर्णानामभावः अवसानसंज्ञः स्यात् S. K. on P. 1. 4. 110.

**अवस्था** stage, condition; stage in the formation of a word; e.g. उपदेशावस्था, लावस्था, etc.

**अवस्थित** of a uniform nature; cf. सिद्धं त्ववस्थिता वर्णाः, वक्तुश्चिराच्चिरवचनाद् वृत्तयो विशिष्यन्ते, M. Bh. I. 1.70 V. 5.

**अवाक्षर** deficient in one or more syllables. The word is mostly used in connection with a Vedic Mantra.

**अवाभ्योगविद्** one who is not conversant with the proper use of language; cf. अयं योऽवाभ्योगविद् विज्ञानं तस्य शरणम्; M. Bh. 1.1.1.

**अविघातार्थ** meant for not preventing the application (of a particular

term) to others where it should apply. The word is frequently used in the Kāsikā; cf अजायतश्च । टकारः सामान्यग्रहणाविवातार्थः । Kās. on P. IV. 1.4, also see Kās. on III. 1. 133; III. 2.67, 73; IV. 1.78.

**अविचालिन्** immutable. The term is used frequently in the Mahābhāṣya in connection with letters of the alphabet which are considered 'nitya' by Grammarians; cf. नित्येषु च शब्देषु कूटस्थैरविचालिभिर्वर्णभ्रंशितव्यमनपायोपजानविकारिभिः M. Bh. I. 1. Āhn 2; cf. also नित्यपर्यायवाची सिद्धशब्दः । यत्कूटस्थेष्वविचालिषु भावेषु वर्तते M. Bh. on I. 1.1.

**अविधि** non-application, non-prescription ( अविधान); cf. अङ्गवृत्ते पुनर्वृत्तौ अविधिनिष्ठितस्य M. Bh. on VII. I. 30; Par. Śek. Pari. 92.

**अविभक्तिक** without the application of a case termination. The term is used frequently in connection with such words as are found used by Pānini without any case-affix in his Sūtras; sometimes, such usage is explained by commentators as an archaic usage; cf. अविभक्तिको निर्देशः । कृप उः रः लः । M. Bh. I. 1. Āhn. 2; also M. Bh. on I. 1.3; III. 1.36, VII. 1.3 etc.

**अविभागपक्ष** a view of grammarians according to which there are words which are looked upon as not susceptible to derivation. The terms अखण्डपक्ष and अव्युत्पन्नपक्ष are also used in the same sense.

**अविरविकन्याय** a maxim mentioned by Patañjali in connection with the word आविक where the taddhita affix ठक् (इक), although prescribed after the word अवि in the sense of 'flesh of sheep' (अवेः मांसम्), is actually put always after the base आविक and never after अवि. The maxim

shows the actual application of an affix to something allied to, or similar to the base, and not to the actual base as is sometimes found in popular use. cf. द्वयोः शब्दयोः समानार्थयोरेकेन विग्रहोऽपरस्मादुत्पत्तिर्भाविष्यति अविरविकन्यायेन । तद्यथा अर्थसामिति विग्रह्य आविकशब्दादुत्पत्तिर्भवति आविकमिति । M. Bh. on IV. 1.88; cf. also M. Bh. on IV. 1. 89; IV. 2.60; IV. 3.131, V. 1.7, 28; VI. 2.11.

**अविलम्बित** name of a fault in pronouncing a word where there is the absence of a proper connection of the breath with the place of utterance; ' अविलम्बितः वर्णान्तरार्थभ्रमः ' Pradīpa on M. Bh. I.1.1. There is the word अवलम्बित which is also used in the same sense; cf. ग्रन्थं निरस्तमवलम्बितं निर्हृतम् M. Bh. on I. 1. 1.

**अविवक्षा** non-intention; connivance; cf. सतोऽप्यविवक्षा भवति । अयोभिका एडका । अनुदरा कन्या । also cf. प्राप्तिद्वैरविवक्षातः कर्मणोऽकार्मिका क्रिया.

**अविवक्षित** (1) not taken technically into consideration, not meant; cf. अविवाक्षिते कर्मणि पश्या भवति M. Bh. on II.3. 52; (2) unnecessary; superfluous; the word is especially used in connection with a word in a Sūtra which could as well be read without that word. The word अतन्त्रं is sometimes used similarly.

**अविशेष** absence of specification; cf. गामादाग्रहणेऽविशेषः M. Bh. I.1.20 Vārt 1; Par. Śek. Pari. 106.

**अविशेषित** not specified, mentioned without any specific attribute; cf. एवमपि प्रकृतः अविशेषितः भवति M. Bh. on I. 1.9; cf. also Kātan. VI.1.63.

**अवृत्ति** absence of, or prohibition of, a vṛtti or composite expression; non-formation of a composite expression; cf. समानाधिकरूपानां सर्वत्रावृत्तिरयोगादेकेन M. Bh. on III. 1. 8.

**अवुद्ध** lit. not beginning with the vowel आ, ऐ or औ; a word which has got no आ or ऐ or औ as its first vowel, as for example खुचुक, अहिचुम्बक etc. इरावती, नर्मदा यमुना etc; cf. प्राचामवुद्धात् फिन् बहुलम् P. IV. 1. 160. also अवुद्धाभ्यां नदीमानुषीभ्यस्तन्नामिकाभ्यः P. IV. 1.113.

**अव्यक्त** ( 1 ) indistinct; inarticulate; cf. अव्यक्तानुकरणस्यात् इतो P. VI. 1.98 also P. V. 4. 57; अव्यक्तं अपरिस्फुटवर्णम् Kāś. on P. VI. 1.98; (2) a fault of pronunciation; cf. नातिव्यक्तं न चाव्यक्तमेवं वर्णानुदीरयेत् ।

**अव्यपवृक्त** unseparated, undivided, inseparable, mixed; cf. नाव्यपवृक्तस्य अवयवे तद्विधिः यथा द्रव्येषु M. Bh. on Siva-sutra 4. V. 9 whereon Kaiyāta remarks व्यपवृक्तं भेदः । अव्यपवृक्तं अभिन्नलुद्धिविषयमेकत्वालम्बनज्ञानग्राह्यं समुदायरूपम् ।

**अव्यय** indeclinable, lit. invariant, not undergoing a change. Pāṇini has used the word as a technical term and includes in it all such words as स्वः, अन्तर्, प्रातर् etc. or composite expressions like अव्ययीभावसमास, or such taddhitānta words as do not take all case affixes as also kṛdanta words ending in म् or ए, ऐ, औ, औ. He gives such words in a long list of Sutras P. I. 1. 37 to 41; cf. सदृशं त्रिषु लिङ्गेषु सर्वसु च विभक्तिषु । वचनेषु च सर्वेषु यन्न व्येति तदव्ययम् Kāś. on P. I. 1. 37.

**अव्ययसंग्रह** name of a treatise on indeclinable words attributed to Śākāṭyāna.

**अव्ययार्थनिरूपण** a work on the meanings of indeclinable words written in the sixteenth century A. D. by Viṭṭhala Śeṣa, grandson of Rāmacandra Śeṣa the author of the Prakriyā Kaumudī.

**अव्ययीभाव** name of a compound so called on account of the words for-

ming the compound, being similar to indeclinables; e. g. निर्माक्षिकम्, अधिहरि, यथामति, यावज्जीवम् etc.; cf. अनव्ययं अव्ययं भवतीत्यव्ययीभावः M. Bh. on II. 1. 5. The peculiarity of the avyayibhāva compound is that the first member of the compound plays the role of the principal word; cf. पूर्वपदार्थप्रधानोऽव्ययीभावः M. Bh. on II. 1.6.

**अव्यवधान** absence of intervention between two things by something dissimilar; close sequence; cf. अतज्जातीयकं हि लोके व्यवधायकं भवति M. Bh. on I.1.7. Vārt. 8; cf. also येन नाव्यवधानं तेन व्यतीहतेपि वचनप्रामाण्यात् M. Bh. on VII. 3. 44, VII 3.54, VII. 4. 1, VII. 4. 93. The term अव्यवय is used in the same sense.

**अव्यवस्था** absence of proper disposal; absence of a proper method regarding the application of a rule; cf. पुनर्नाच्छिभावः पुनराडिति चक्रकमव्यवस्था प्राप्नोति M. Bh. on I. 3. 60 V. 5.

**अव्याप्ति** insufficient extension, as opposed to अतिव्याप्ति or over-application; cf. सर्वोपाधिव्यभिचारार्थम् । अव्याप्त्यतिव्याप्त्यसंभवादिदोषपरिहारार्थम् । Padamañjari on II. 1.32.

**अव्याप्य** an intransitive root; a technical term in the Cāndra Vyākaraṇa ( C. Vy. I. 4. 70 ) as also in Hemacandra's Ś'abdānuśāsana; cf. अव्याप्यस्य मुचेर्भोर् वा । मुचेरकर्मकस्य सकारादौ सनि परे भोक् इत्ययमादेशो वा स्यात् । न चास्य द्विः । मोक्षति मुमुक्षति चैत्रः । मोक्षते मुमुक्षते वा वत्स; स्वयमेव Hem. IV. 1.19.

**अव्युत्पत्तिपक्ष** the view held generally by grammarians that all words are not necessarily susceptible to analysis or derivation, an alternative view opposed to the view of the etymologists or Nāruktas that every word is derivable; cf. पाणिनेस्त्वव्युत्पत्तिपक्ष एवेति शब्देन्दुशेखरे निरूपितम् Pari. Sekh. Pari. 22; वाचक उपादानः स्वरूपवानिति अव्युत्पत्तिपक्षे Vyādi's Saṁgraha.

**अव्युत्पन्न** underived, unanalysable; cf. उणादयोऽव्युत्पन्नानि प्रातिपदिकानि M. Bh. I. 1.61 Vārt. 4; Par. Śek. Pari. 22.

**अव्युत्पन्नपक्ष** same as अव्युत्पत्तिपक्ष. See above the word अव्युत्पत्तिपक्ष.

**अश्** (1) Pratyāhāra or a brief term standing for all vowels, semi-vowels, and the fifth, fourth and third of the class-consonants; all letters excepting the surds and sibilants; (2) substitute अ for the word इदम् before affixes of cases beginning with the instrumental, and for एतद् before the tad. affixes त्र and तम्; see P. II. 4.32 and 33; (3) substitute अ for the gen. sing. case-affix इम् after the words युष्मद् and अस्मद्; see P. VII.1.27.

**अशक्ति** incapacity to pronounce words correctly; cf. अशक्त्या कयाचिद् ब्राह्मण्या ऋतक इति प्रयोक्तव्ये लृतक इति प्रयुक्तम् M.Bh. on Śiva-sutra 2.

**अशिष्य** unnecessary to be prescribed or laid down.; cf. तदशिष्यं संज्ञाप्रमाणत्वात् P. I.2. 53; also लिङ्गं अशिष्यं लोकाश्रयत्वा- लिङ्गस्य M.Bh. on II. 1. 36.

**अद्मादि** a class of words headed by the word अद्मन् to which the taddhita affix र is applied in the four senses specified in P. IV. 2. 67 to 70; e.g. अद्मरः ऊषरम्, नगरम्, पामरः गह्वरम् etc. cf. P.IV. 2.80.

**अश्वघासादि** compounds like अश्वघास which cannot be strictly correct as चतुर्थीसमास, but can be तृतीयासमास if the word तदर्थं in the rule चतुर्थी तदर्थार्थ- बलिहितमुखरक्षितैः be understood in the sense of 'meant for' a particular thing which is to be formed out of it; cf. विकृतिः प्रकृत्येति चेश्वघासादानामुपसं- ख्यानम् M.Bh. on II. 1. 36.

**अश्वपत्यादि** a class of words headed by अश्वपति to which the taddhita affix अण् (अ) is added in the senses mentioned in rules before the rule तेन दीव्यति P. IV.4. 2. which are

technically called the Prāgdīvyatiya senses. e.g. आश्वपतम्, गाणपतम्. गार्हपतम् etc.

**अश्वत्थनारायण** a commentator who wrote a gloss on Pāṇini's Aṣṭādhyāyī in the Tamil language.

**अश्वदि** (1) a class of words headed by the word अश्व to which the affix फञ् (आयन) is added in the sense of गोत्र (grandchildren etc.); e.g. आश्वायनः जातायनः, औस्तायनः etc.; cf. P. IV. 1. 110; (2) a class of words headed by the word अश्व to which the taddhita affix यत् is added in the sense of a cause of the type of a meeting or an accidental circumstance; e.g. आश्विकम् आदिमकम् cf. P. V. 1.39.

**अष्टक** another name for the famous work of Pāṇini popularly called the Aṣṭādhyāyī; cf. अष्टाध्यायाः परिमाणस्य सूत्रस्य अष्टके पाणिनीयम् । दशकं धेया- द्रपदीयम् । त्रिकं काशकृत्स्नम् । Kās. on P. V. 1. 58; ( 2 ) students of Pāṇini's grammar, e. g. अष्टकाः पाणिनीयाः ; cf. सूत्राच्च क्रोपधात् । Kās. on P.IV. 2. 65.

**अष्टम** a term used by ancient grammarians for the vocative case.

**अष्टमङ्गला** name of a commentary on the Kātantra Vyākaraṇa by Rāmakiśoracakravartin.

**अष्टाध्यायी** name popularly given to the Sūtrapāṭha of Pāṇini consisting of eight books (adhyāyas) containing in all 3981 Sūtras, as found in the traditional recital, current at the time of the authors of the Kāśikā. Out of these 3981 Sūtras, seven are found given as Vārtikas in the Mahābhāṣya and two are found in Gaṇapāṭha. The author of the Mahābhāṣya has commented upon only 1228 of these 3981 sūtras. Originally there were a very few differences of readings also, as observed by Patañjali ( see Mbh on I.4.1 ) ; but the text

was fixed by Patañjali which, with a few additions made by the authors of the Kāśikā, as observed above, has traditionally come down to the present day. The Aṣṭādhyāyī is believed to be one of the six Ved-āṅga works which are committed to memory by the reciters of R̥gveda. The text of the Aṣṭādhyāyī is recited without accents. The word अष्टाध्यायी was current in Patañjali's time; cf. शिष्टज्ञानार्था अष्टाध्यायी M. Bh. on VI. 3.109.

**अष्टाक्षरा** a metre having eight syllables in a foot; cf. गायत्री सा चतुर्विंशत्यक्षरा । अष्टाक्षरास्त्रयः पादाः चत्वारो वा षडक्षराः R. Pr. XVI. 9.

**अष्टि** name of a metre of four feet consisting of 64 syllables in all, 12 syllables in the odd feet and 20 in the even feet; e. g. चिकद्रुकैषु महिषः etc. R.V. II. 22. 1.

**अस्** (1) case affix of the nominative and accusative plural and the ablative and genitive singular (जस्, शस्, ङसि and ङस्); (2) taddhita affix अस् (असि) added to पूर्व, अधर and अवर, by P. V.3.39; (3) compound-ending अस् (असिच्) applied to the words प्रजा and मेधा standing at the end of a Bahuvrihi compound (P. V.4. 122); (4) Unādi affix अस् prescribed by the rule सर्वधातुस्योऽनुन् and subsequent rules (628-678) to form words such as मनस्, सरस् etc. (5) ending syllable अस्, with or without sense, of words in connection with which special operations are given in grammar; cf. P. VI. 4.14; cf. also अग्निनस्मन्ग्रहणान्यर्थवता चानर्थकेन च तदन्तविधिं प्रयोजयन्ति Par. Sek. Pari. 16.

**अस** affix अस mentioned in the Nirukta in the word अवस (अव् + अस) cf. असो नामकरणः । तस्मान्नावयद्भन्ति NirI.17.

**असंख्य** not possessing any notion of number; the word is used in con-

nection with avyayas or indeclinables; यथैव हि अलिङ्गमव्ययमेवमसंख्यमपि M. Bh. on II. 4. 82.

**असंज्ञक** a term used for the Cāndra Grammar, as no saṁjñās or technical terms are used therein; cf. चान्द्र चासंज्ञके स्मृतम्.

**असंज्ञा** not used as a technical term or name of a thing; cf. पूर्वपरावरदक्षिणोत्तरापराधराणि व्यवस्थायामसंज्ञायाम् P. I.1.34.

**असंनिकर्ष** (1) separatedness as in the case of two distinct words; (2) absence of co-alescence preventing the sandhi; cf. R.T. 68,70.

**असंनिधान** the same as असंनिकर्ष; see above; e. g. भरा इन्द्र; तमु अभिप्रगायत.

**असंप्रत्यय** failure to understand the sense; cf. इतरथा ह्यसंप्रत्ययोऽकृत्रिमत्वाद्यथा लोके M. Bh. on I.1.23 Vārt. 3.

**असंभव** Impossibility of occurrence (used in connection with an operation); cf. नावश्यं द्विकार्ययोग एव विप्रतिषेधः । किं तर्हि । असंभवोपि । M. Bh. I.1.12 Vārt. 3; (2) impossibility of a statement, mention, act etc. cf. असंभवः खल्वपि अर्थादेशानस्य M. Bh. on II. 1.1.

**असंयोग** absence of the conjunction of consonants; cf. असंयोगालिङ् किन् P. I. 2.5.

**असंहिता** absence of juxta-position, absence of connectedness; cf. यदि तावत्संहितया निर्देशः क्रियते भ्वादय इति भवितव्यम् । अथासंहितया भू आदय इति भवितव्यम् M. Bh. on I. 3.1.

**असत्त्व** (1) absence of सत्त्व or entity; (2) other than a substance i. e. property, attribute, etc. cf. प्रादयः असत्त्ववचना निपातसंज्ञा भवन्ति M. Bh. I. 4. 59; cf. also सोऽसत्त्वप्रकृतिर्गुणः M. Bh. on IV. 1.44. cf. also चादयोऽसत्त्वे P. I. 4. 57.

**असमर्थ** (1) syntactically not connected, e. g. राज्ञः and पुरुषः in the sentence भार्या राज्ञः पुरुषो देवदत्तस्य । (2)

unable to enter into a compound word, the term is used in connection with a word which cannot be compounded with another word, although related in sense to it, and connected with it by apposition or by a suitable case affix, the reason being that it is connected more closely with another word; cf. सापेक्षमसमर्थं भवति M. Bh. II. 1. 1.: e. g. the words कष्टं and श्रितः in the sentence महत् कष्टं श्रितः.

**असमर्थसमास** a compound of two words, which ordinarily is inadmissible, one of the two words being more closely connected with a third word, but which takes place on the authority of usage, there being no obstacle in the way of understanding the sense to be conveyed; e. g. देवदत्तस्य गुरुकुलम् । देवदत्तस्य दासभार्या । असुरैर्पश्यानि सुखानि, अश्राद्धभोजी ब्राह्मणः M. Bh. on II. 1.1.

**असमस्त** not compounded, not entered into a compound with another word; cf. समासे असमस्तस्य Hem. II. 3.13.

**असमास** (1) absence of a compound. उपसर्गादसमासेपि णोपदेशस्य P. VIII. 4.14; (2) an expression conveying the sense of a compound word although standing in the form of separate words; चार्थे द्वन्द्ववचने असमासेपि चार्थसंप्रत्ययादनिष्टं प्राप्नोति । अहरहर्नयमानो गामध्वं पुरुषं पशुम् M. Bh. on II.2.29.

**असरूप** not having the same outward form or appearance; e. g. the affixes अण्, अच्, ण, अञ्, ज, and the like which are, in fact, सरूप as they have the same outward form viz. the affix अण् and यत् are असरूप; cf. वाऽसरूपोऽस्त्रियाम् P. III. I.94.

**असर्वविभक्ति** not admitting all case-affixes to be attached to it; cf. तद्धितश्चासर्वविभक्तिः P. I. 1. 38; यस्मान्न सर्वविभक्तेरुत्पत्तिः सोसर्वविभक्तिः । ततः यतः तत्र यत्र । Kāś. on I. 1.38.

**असामर्थ्य** absence of a syntactical connection; cf. दध्ना पटुः । घृतेन पटुः । असामर्थ्यादत्र समासो न भविष्यति । कथमसामर्थ्यम् । सापेक्षमसमर्थं भवतीति । न हि दध्नः पटुना सामर्थ्यम् । केन तर्हि । भुजिना । दध्ना भुङ्क्ते पटुरिति । M. Bh. on II. 1.30.

**असारूप्य** dissimilarity in apparent form (although the real wording in existence might be the same) e. g. दाप्, डाप्, चाप्; cf. नानुबन्धकृतमसारूप्यम् । Pār. Sek. Pari. 8.

**असि** (1) Unādi affix अस्; (2) tad. affix अस्. See above the word अस्.

**असिच्** samāsa-ending affix अस्. See above the word अस्.

**असिद्ध** invalid; of suspended validity for the time being; not functioning for the time being. The term is frequently used in Pāṇini's system of grammar in connection with rules or operations which are prevented, or held in suspense, in connection with their application in the process of the formation of a word. The term (असिद्ध) is also used in connection with rules that have applied or operations that have taken place, which are, in certain cases, made invalid or invisible as far as their effect is concerned and other rules are applied or other operations are allowed to take place, which ordinarily have been prevented by those rules which are made invalid had they not been invalidated. Pāṇini has laid down this invalidity on three different occasions (1) invalidity by the rule पूर्वत्रासिद्धम् VIII. 2.1. which makes a rule or operation in the

second, third and fourth quarters of the eighth chapter of the Aṣṭādhyāyī invalid when any preceding rule is to be applied, (2) invalidity by the rule असिद्धवदत्रामात् which enjoins mutual invalidity in the case of operations prescribed in the Ābhiya section beginning with the rule असिद्धवत्रामात् (VI. 4.22.) and going on upto the end of the Pāda (VI.4.175), (3) invalidity of the single substitute for two letters, that has already taken place, when ष् is to be substituted for स्, or the letter त् is to be prefixed, cf. षत्वतुकोरसिद्धः (VI. 1.86). Although Pāṇini laid down the general rule that a subsequent rule or operation, in case of conflict, supersedes the preceding rule, in many cases it became necessary for him to set that rule aside, which he did by means of the stratagem of invalidity given above. Subsequent grammarians found out a number of additional cases where it became necessary to supersede the subsequent rule which they did by laying down a dictum of invalidity similar to that of Pāṇini. The author of the Vārttikas, hence, laid down the doctrine that rules which are nitya or antaraṅga or apavāda, are stronger than, and hence supersede, the anitya, bahiraṅga and utsarga rules respectively. Later grammarians have laid down in general, the invalidity of the bahiraṅga rule when the antaraṅga rule occurs along with it or subsequent to it. For details see Vol. 7 of Vyākaraṇa Mahābhāṣya (D. E. Society's edition) pages 217-220. See also Pari. Śek. Pari. 50.

**असिद्धत्व** invalidity of a rule or operation on account of the various considerations sketched above. See असिद्ध.

**असिद्धपरिभाषा** the same as Antaraṅga Paribhāṣā or the doctrine of the invalidity of the bahiraṅga operation. See the word असिद्ध above. For details see the Paribhāṣā "asiddham bahiraṅgam antaraṅge" Par. Śek. Pari. 50 and the discussion thereon. Some grammarians have given the name असिद्धपरिभाषा to the Paribhāṣā असिद्ध बहिरङ्गमन्तरङ्गे as contrasted with अन्तरङ्गं बहिरङ्गाद् वलीयः which they have named as बहिरङ्गपरिभाषा.

**असुक्** the augment अस् seen in Vedic Literature added to the nom. pl. case-affix जस् following a noun-base ending in अ; e.g. जनासः, देवासः etc. cf. आज्ञेसरसुक् P. VII. 1.50, 51.

**असुङ्** substitute अस् for the last letter of the word पुंस् before the सर्वनामस्थान affixes i. e. before the first five case affixes, e.g. पुमान् पुमांसौ etc.; cf. पुंसोऽसुङ् P. VII. 1. 89

**असुन्** Unādi affix अस् ( असुन् ) by सर्वधातुभ्योऽमुन् वक्तव्यः Un. Sū.628; cf. न वेत्तीति नेवदाः । वेत्तिरसुन्त्रत्ययान्तः Kāś. on P. VI. 3. 75.

**असे** kṛt affix in the sense of the infinitive (तुमर्थे) in Vedic Literature, e.g. जीवसे; cf. तुमर्थे सेसेनसे P. III. 4. 9

**अस्ताति** tad. affix अस्तात् in the sense of the base itself, but called विभक्ति, prescribed after words in the sense of 'direction', e. g. पुरस्तात्, अधस्तात् etc. cf. दिक्शब्देभ्यः सतमीपञ्चमीप्रथमाभ्यो दिग्देशकालेषु अस्तातिः P. V. 3. 27.

**अस्थ** अ, आ and आः. This term is used in Rk Tantra cf. अस्थनामिनी सन्ध्यम् R. T. 94. अस्थ possibly means 'belonging to अ i. e. all the three grades ह्रस्व, दीर्घ and ष्टुत of अ'.



**अस्पष्ट** less in contact with the vocal organ than the semi-vowels; the term occurs in Hemacandra's Grammar (Hem. I. 3. 25) and is explained by the commentator as ईषत्स्पृष्टतरौ प्रत्यासत्तेर्यकारस्वकारौ. अस्पष्ट stands for the letters य and व which are substituted for the vowels ए ऐ and ओ औ when followed by a vowel; cf. also Śāk I. 1. 154.

**अस्पृष्ट** not in contact with any vocal organ; the term is used in connection with the effort required for the utterance of vowels, अनुस्वार and sibilants when no specific contact with a vocal organ is necessary; cf. स्वरानुस्वारोष्मणामस्पृष्टं करणं स्थितम् R. Pr. XIII. 3.

**अस्मद्** first person; the term is used in the sense of the first person in the grammars of Hemacandra and Śākātāyana. cf. त्रीणि त्रीण्यन्युष्मदस्मीद (Hem. III. 3. 17);

**अस्वपदविग्रह** a term used for those compounds, the dissolution of which cannot be shown by the members of the compound; e. g. सुमुखी; cf. भवति वै कश्चिदस्वपदविग्रहोपि बहु-त्रीहिः । तद्यथा । शोभनं मुखमस्याः सुमुखीति । M. Bh. on V. 4. 5.

**अस्वयंहृष्ट** A term used for the perfect tense; cf. कृ चकारमस्वयंहृष्टे (R. T. 191).

**अस्व** not homogeneous; asavarṇa. cf. इवर्णादेः अस्वे स्वरे यवरलम् Hem. I. 2. 21, also अस्वे Śāk. I. 1. 73.

**अस्वरक** untoned; a word without an accent, as different from a word which has an accent, but which is not uttered with that accent; cf. अक्रियमाणे ह्युपदेशिवद्भावे... आन्तर्यत आदेशा अस्वरकाणामस्वरकाः स्युः M. Bh. on VII. 1. 2, VII. 1. 89.

## आ

**आ** (1) the long form of the vowel अ called दीर्घ, consisting of two mātrās, in contrast with (1) the short अ which consists of one mātrā and the protracted आरे which consists of three mātrās; (2) substitute आ of two mātrās when prescribed by the word दीर्घ or वृद्धि for the short vowel अ; (3) upasarga आ ( आङ् ) in the sense of limit e. g. आ कडारादका संज्ञा (P. I. 4.1.) आङ्कुमारं यथाः पाणिनः Kāś. on II. 1.13. आ उदकान्तात् (M. Bh. on I. 1.14.); (4) indeclinable आ in the sense of remembrance e. g. आ एवं नु मन्यथे; cf. ईषदर्थे क्रियायोगे मर्यादाभिधौ च यः । एतमातं डितं विद्याद्राक्यस्मरणयोरङिन् M. Bh. on I.1.14; (5) augment आ ( आङ् ) as seen in चराचर, वदावद etc. cf. M. Bh. VI. 1.12 Vārt. 6; (6) augment आ ( आङ् ) prefixed to roots in the tenses लुङ्, लृङ् and लृङ्; (7) substitute आ prescribed for the last letter of pronouns before the tad. affixes दृक्, दृश, दृश and अत्, as in तादृक्, तादृश etc.; (8) feminine affix आ ( टाप्, डाप् or चाप् ) added to nouns ending in आ; (9) substitute आ ( आ or आत्, or डा or आङ् ) for case affixes in Vedic literature उभा यन्तारौ, नामा षुथिव्याः etc.

**आँ** indeclinable आ pronounced nasalized, e. g. अन्न आँ अपः M. Bh. I. 3. 2.

**आक्** see above the word आ sense (5).

**आकम्** the substitute आकम् for साम् of the gen. pl. after the words युष्मद् and अस्मद् e. g. युष्माकं, अस्माकम् cf. P. VII. 1.33.

**आकर्षक** ( a word ) attracting another word stated previously in the context e. g. the word च in the rules of Pāṇini.

**आकर्षादि** a class of words headed by the word आकर्ष to which the taddhita affix कन् (क) is applied in the sense of clever or expert; e. g. आकर्षकः, त्तरंकः, शकुनिकः etc.; cf. P. आकर्षादिभ्यः कन् P. V.2.64.

**आकाङ्क्ष** (or साकाङ्क्ष also) expectant of another word in the context, e. g. कूज and व्याहर in अङ्ग कूज ३, अङ्ग व्याहर ३ इदानीं ज्ञास्यासि जात्म Kās. on अङ्गयुक्तं तिङ्साकाङ्क्षम् (P.VIII. 2.96).

**आकाङ्क्षा** expectancy with regard to sense-completion, generally in compounds such as साकाङ्क्ष, निराकाङ्क्ष etc. cf. अस्यस्मिन्नाकाङ्क्षा इत्यतः साकाङ्क्षम् M. Bh. on III. 2. 114.

**आकाङ्क्ष्य** a word for which there is expectancy of another word for the completion of sense.

**आकार** the letter आ; cf. अकारस्य विवृतोपदेशा आकारग्रहणार्थः । M. Bh. I. 1 Āhn. 2.

**आकिनिच्** tad. aff. आकिन् affixed to the word एक in the sense of 'single', 'alone'; cf. एकादाकिनिच्चासहाये P. V. 3.52.

**आकुस्मीय** a group of 43 roots of the चुरादि class of roots beginning with the root चित् and ending with कुस्म् which are Ātmanepadin only.

**आकृति** lit. form; individual thing; cf. एकस्या आकृतिश्चरितः प्रयोगो द्वितीयस्यास्तृतीयस्याश्च न भवति M. Bh. on III. 1.40 Vārt. 6. The word is derived as आक्रियते सा आकृतिः and explained as संस्थानम्; cf. आक्रियते व्यच्यते अनया इति आकृतिः संस्थानमुच्यते Nyāsa on IV.1.63; (2) general form which, in a way, is equivalent to the generic notion or genus; cf. आकृत्युपदेशात्सिद्धम् । अवर्णाकृतिरुपदिष्टा सर्वमवर्णकुलं ग्रहीष्यति M. Bh. I. 1. Āhn. 1; (3) notion of genus;

cf. also यत्तर्हि तद् भिन्नेष्वभिन्नं छिन्नेष्वच्छिन्नं सामान्यभूतं स शब्दः । नेत्याह । आकृतिर्नाम सा. M. Bh. I. 1.Āhn.1; (4) a metre consisting of 88 letters; cf. R. Prāt. XVI. 56, 57.

**आकृतिगण** a class or group of words in which some words are actually mentioned and room is left to include others which are found undergoing the same operation; cf. श्रेण्यादयः कृतादिभिः । श्रेण्यादयः पठ्यन्ते कृतादिराकृतिगणः M. Bh. on II.1. 59. Haradatta defines the word as प्रयोगदर्शनेन आकृतिग्राहो गणः आकृतिगणः । अत्र आदिशब्दः प्रकारे । आकृतिगणेपि उदाहरणरूपेण कतिपयान् पठति कृत मत इत्यादि Padamañjari on II.1. 59 ; cf. Pradīpa of Kaiyaṭa also on II. 1. 59. Some of the gaṇas mentioned by Pāṇini are ākṛtiganas, e.g. अश-आदिगण, मूलविभुजादिगण, स्यात्वादिगण, शिवादिगण, पचादिगण, and others.

**आक्षरसमान्नायिक** directly or expressly mentioned in the fourteen Pratyāhāra Sūtras of Pāṇini; a letter actually mentioned by Pāṇini in his alphabet 'अइउण्', 'क्लृक्' etc.

**आक्षिप्त** (1) taken as understood, being required to complete the sense; cf. क्विपि आक्षितो भवति M. Bh. on III.2. 178; (2) a term used for the circumflex accent or स्वरित् as it is uttered by a zig-zag motion of the organ in the mouth caused by the air producing the sound; cf. आक्षेपो नाम तिर्यग्गमनं गात्राणां वायुनिमित्तं तेन य उच्यते स स्वरितः Uvvaṭa on R. Pr. III. 1.

**आक्षेप** a zig-zag motion of the organs producing sound caused by the air; see आक्षित above.

**आख्या** designation, conventional name; cf. देवदत्तो मुण्डयपि जट्यपि स्वामाख्यां न जहाति M. Bh. on I.1.1 ; cf. also स्वमज्ञातिधनाख्यायाम् P. I. 1.35; cf. also वर्णः कारोत्तरो वर्णाख्या Tai. Prāt. I. 16.

**आख्यात** verbal form, verb; cf. भावप्रधानमाख्यातं सत्त्वप्रधानानि नामानि Nir. I.1; चत्वारिपदजातानि नामाख्यातोपसर्गनिपाताश्च M. Bh. I.1. Āhnika 1; also A.Prāt. XII. 5, आकार आख्याति पदादिश्च M. Bh. I. 2.37 Vārt. 2, आख्यातमारन्यातेन क्रियासातत्ये Sid. Kau. on II. 1. 72, क्रियावाचकमाख्यातं V. Pr. V.1; cf. भारद्वाजकमाख्यातं भार्गवं नाम भाष्यते । भारद्वाजेन दृष्टत्वादाख्यातं भारद्वाज-गोत्रम् V. Prat. VIII. 52; cf. also Athar. Prāt. I. 1. 12, 18; 1. 3. 3, 6; II. 2. 5 where ākhyāta means verbal form. The word also meant in ancient days the root also, as differentiated from a verb or a verbal form as is shown by the lines तन्नाम येनाभिदधाति सत्त्वं, तदारन्यातं येन भावं स धातुः R. Pr. XII. 5 where 'आख्यात' and 'धातु' are used as synonyms. As the root form such as कृ, भृ etc. as distinct from the verbal form, is never found in actual use, it is immaterial whether the word means root or verb. In the passages quoted above from the Nirukta and the Mahābhāṣya referring to the four kinds of words, the word ākhyāta could be taken to mean root ( धातु ) or verb (क्रियापद). The ākhyāta or verb is chiefly concerned with the process of being and becoming while nouns (नामानि) have sattva or essence, or static element as their meaning. Verbs and nouns are concerned not merely with the activities and things in this world but with every process and entity; cf. पूर्वापरीभूतं भावमाख्यातेनान्नेष्टे Nir. I.; अस्ति-भवतिविद्यतीनामर्थः सत्ता । अनिककालस्थायिनीति कालगतपूर्वापर्येण क्रमवतीति तस्याः क्रियात्वम् । Laghumañjūsā. When a kṛt. affix is added to a root, the static element predominates and hence a word ending with a kṛt. affix in the sense of bhāva or verbal activity is treated as a noun and regu-

larly declined; cf. कृदभिहितो भावो द्रव्यवद् भवति M. Bh. on II. 2. 19 and III. 1.67, where the words गति, ब्रज्या, पाक and others are given as instances. Regarding indeclinable words ending with kṛt. affixes such as कर्तु, कृत्वा, and others, the modern grammarians hold that in their case the verbal activity is not shadowed by the static element and hence they can be, in a way, looked upon as ākhyātas; cf. अव्ययकृतो भावो Vaiyākaraṇabhūṣaṇa.

**आख्यातप्रक्रिया** a work dealing with verbs, written by Anubhūtiśvarūpācārya on the Sārasvata Vyākaraṇa.

**आख्यातचिन्तेक** a work dealing with verbs and their activity by Kṛṣṇa-Shāstri Āraḍa a great Nāyāyika of the 18th century.

**आख्यातव्याकरण** a treatise on verbs discussing verbal forms by Vaṅga-sena.

**आगन्तुक** lit. adventitious, an additional wording generally at the end of roots to show distinctly their form e.g. यदि, एधि, सति etc.; cf. इन्धिभवतिभ्यां च P. I. 2. 6; cf. also भावलक्षणे स्थण्कुञ्जवदिचरिद्भुतमिजनिभ्यस्तौमुन् P. III. 4.16, नृपितृशः कमुन् P. III. 4. 17 and a number of other sūtras where इ or ति is added to the root; cf. इकृशितौ धातुनिर्देशः, वर्णात्कारः, सादिफः P. III. 3.108 Vārt. 2.3. 4. where such appendages to be added to the roots or letters are given. The word आगन्तु is an old word used in the Nirukta, but the term आगन्तुक appears to be used for the first time for such forms by Haradatta; cf. हरोरिति ह् कर्तव्ये, आगन्तुकेकारे गुणेन निर्देशः Padamañjarī on VII. 2. 31. In the traditional oral explanations the second part of a reduplicated word is termed आगन्तुक which is placed second

i. e. after the original by virtue of the convention आगन्तु-नामन्ते निवेशः, although in fact, it is said to possess the sense of the root in contrast with the first which is called abhyāsa. A nice distinction can, however be drawn between the four kinds of adventitious wordings found in grammar viz. आगन्तु, इत्, अभ्यास and आगम which can be briefly stated as follows; The former two do not form a regular part of the word and are not found in the actual use of the word; besides, they do not possess any sense, while the latter two are found in actual use and they are possessed of sense. Again the āgantū word is simply used for facility of understanding exactly and correctly the previous word which is really wanted; the इत् wording, besides serving this purpose, is of use in causing some grammatical operations. अभ्यास, is the first part of the wording which is wholly repeated and it possesses no sense by itself, while, āgama which is added to the word either at the beginning or at the end or inserted in the middle, forms a part of the word and possesses the sense of the word.

**आगम** augment, accrement, a word element which is added to the primitive or basic word during the process of the formation of a complete word or pada. The āgama is an adventitious word element and hence differs from ādeśa, the substitute which wholly takes the place of the original or ( आदेशिन् ). Out of the several āgamas mentioned by Pānini, those that are marked with mute ट् are prefixed, those, marked with क्, are affixed, while those, marked with म्, are

placed immediately after the last vowel of the word. The augments become a part and parcel of the word to which they are added, and the characteristics of which they possess; cf. यदागमास्तद्गुणीभूतास्तद्ग्रहणेन गृह्यन्ते, also आगमानां आगमिधर्मवैशिष्ट्यम् Par. Sek. Pari. 11. Those grammarians, who hold the view that words are unproduced and eternal, explain the addition of an augment as only the substitution of a word with an augment in the place of a word without an augment; cf. आदिशास्त्रेर्हिमे भविष्यन्ति अनागमकानां सागमकाः M. Bh. on I. 1.20; I. 1.46. The term āgama is defined as अन्यत्र विद्यमानस्तु यो वर्णः श्रूयतेधिकः । आगम्यमानतुल्यत्वात्स आगम इति स्मृतः Com. on Tait. Prāt. I. 23.

**आगमिन्** a base to which an augment is added; cf. एवमपि पञ्च आगमास्त्रय आगमिनः M. Bh. I. 1. Āhnika 2.

**आगर्वाय** a class of roots forming a subdivision of the Curādigaṇa or the tenth conjugation beginning with प् and ending with गर्च् which are only ātmanepadin; e. g. पदयते, मृगयते, अर्थयते, गर्वयते.

**आगस्त्य** name of an ancient writer of Vedic grammar and Prāṭisākhya works; cf. R. Pr. I. 2.

**आग्रायण** an ancient scholar of Nirukta quoted by Yāska; cf. अक्षि अष्टेः । अनक्तोरिति आग्रायणः Nir. I. 9.

**आङ्** the preposition आ. See the word आ above.

**आङ्ग** an operation prescribed in the section, called aṅgādhikāra, in the the Aṣṭādhāyī of Pānini, made up of five Pādas consisting of the fourth quarter of the 6th adhyāya and all the four quarters of the seventh adhyāya. आङ्गात् पूर्वं विकरण एषितव्याः M. Bh. on I. 3.60 Vārt.

5; cf. also धार्णादाङ्गं बलीयो भवति Par. Śek. Pari 55; also M. Bh. on III.2.3.

**आच्** tad. affix आ applied to the word दक्षिणा and उत्तरा; cf. P.V. 3.36, 38. e. g. दक्षिणा वसति, उत्तरा स्मणीयम् Kās. on V.3. 36, 38.

**आचार** (1) customary usage of putting or employing words in rules; cf. आचार्याचारात्संज्ञासिद्धिः, P.I.1.1, Vārt. 4. (2) behaviour; cf. उपमानादाचारे P.III. 1.10; cf. also निवासत आचारतश्च M. Bh. on VI. 3.109.

**आचारक्रिप्** denom. affix क्रिप् applied to any prātipadika or noun in the sense of behaviour; cf. सर्वप्रतिपदिकेभ्य आचारे क्रिप् वक्तव्यः अथति गर्दभमति इत्येवमर्थम् M. Bh. on III. 1. 11; cf. हलन्तेभ्य आचाराक्रिवभावाच्च Par. Śek. on Pari.52.

**आचार्य** preceptor, teacher; a designation usually given to Pāṇini by Patañjali in the Mahābhāṣya; cf. the usual expression तज्ज्ञापयति आचार्यः as also आचार्यप्रवृत्तिज्ञापयति; also cf. नेदानीमाचार्याः सूत्राणि कृत्वा निवर्तयन्ति; cf. also the popular definition of आचार्य given as “निशम्य यद्विरं प्राज्ञा अविचार्यैव तत्क्षणम्। संभावयन्ति शिरसा तमाचार्यं प्रचक्षते।”

**आचार्यदेशीय** a partisan of the preceptor Pāṇini or the Sūtrakāra who is looked upon as having approximately the same authority as the Sūtrakāra; cf. आचार्यदेशीय आह— न वक्तव्य इति I Kaiyaṭa on I. 4. 105, Vārt. 2.

**आचार्यसंपद** necessary qualification to teach the Veda with all its pāthas having the necessary knowledge of accents, mātrās and the like. Cf. पदक्रमविभागज्ञो वर्णक्रमविचक्षणः स्वरमात्राविशेषज्ञो गच्छेदाचार्यसंपदम् R. Prāt.I.8.

**आचितादि** a class of words headed by the word आचित्त which do not have their final vowel accented acute.

by P. VI. 2. 146 when they are preceded by the prepositions प्र, परा etc. although they are used as proper nouns. e. g. आचितम्, निरुक्तम्, प्राश्नितम्; cf. Kāśikā on P. VI.2.146.

**आट्** (1) augment आ prefixed to roots beginning with a vowel in the imperfect, aorist and conditional, which is always accented (उदात्त); cf. P. VI. 4. 72; (2) augment आ prefixed to the imperative first person terminations, e.g. कस्वाणि, करवै etc.; cf. P. III. 4.92; (3) augment आ to be prefixed to case-affixes which are इत् after nouns called naḍi; e.g. कुमायै; cf. P. VII. 3.112.

**आटच्** tad. affix (आट) in the sense of possession added to the word वाच्; e.g. वाचाटः cf. P.V.2. 125.

**आत्** (1) long आ as different from short or protracted अ prescribed by the word वृद्धि or दीर्घ in the case of अ, or by the word आत् when substituted for another vowel, as for example in the rule आदेच उपदेशेऽशिति and the following; cf. P. VI. 1.45, 57; (2) substitute for the ablative affix इम् after words ending in अ; cf. P. VII.1.12; (3) substitute आत् for a case affix in Vedic Literature, e.g. न ताद् ब्राह्मणाद् निन्दाभि Kās. on VII. 1.39.

**आताम्** Ātmanepada third person dual ending, technically substituted for लकार by P. III. 4.78

**आति** tad. affix आत् applied to उत्तर, अघर and दक्षिण by P.V.3.34.

**आतिदेशिक** applied by extension or transfer of epithet as opposed to औपदेशिक. See the word अतिदेशः; the term is often used in connection with rules or operations which do not apply or occur by the direct expression of the grammarian; cf. यदि आतिदेशिकेन कित्त्वेन औपदेशिकं कित्त्वं

वाच्येत. M. Bh. on I.2.1.; cf. also आतिदेशिकमनित्यम् Par.Sek. Pari. 93.6.

**आतिशायिक** a tad-affix in the sense of excellence; a term applied to the affixes तम and इष्ट as also तर and ईयस् prescribed by Pāṇini by the rules अतिशायने तमविष्टनौ and द्विवचन-विभज्योपपदे तरवीयसुनौ cf. P.V. 3.55, 57. This superlative affix is seen doubly applied sometimes in Vedic Lit. e.g. श्रेष्ठतमाय कर्मणे Yaj. Saṁ. I.1; cf. also तदन्ताच्च स्वार्थे छन्दसि दर्शनं श्रेष्ठतमायेति P.V.3.55 Vārt. 3.

**आतिशायिकान्त** a word ending with an ātisāyika affix; cf. आतिशायिकान्तात्स्वार्थे छन्दसि आतिशायिको दृश्यते M. Bh. on V. 3.55.

**आत्व** the substitution of long आ prescribed by the term आत् as in आदिच उपदेशेऽशिति and the following; cf. P. VI.1.45 etc.

**आत्मन्** agent or Karṭr as in the terms आत्मनेपद or आत्मनेभाषा, cf. सुप आत्मनः क्यञ् III. 1.8.

**आत्मनेपद** a technical term for the affixes called तद् (त, आताम् etc.) and the affix आन (शानच्, चानश्, कानच्), called so possibly because, the fruit of the activity is such as generally goes to the agent (आत्मने) when these affixes are used. Contrast this term (Ātmanepada) with the term Parasmaipada when the fruit is meant for another. For an explanation of the terms see P. VI.3.7 and 8.

**आत्मनेपदिन्** a root which always takes the Ātmanepada affixes. (See above).

**आत्मनेभाष** a technical term used for such roots as speak for the agent himself; the term आत्मनेभाष means the same as the term आत्मनेपदिन्. The term आत्मनेभाष is not mentioned by Pāṇini; but the writer of the Vārtikas explains it, cf. आत्मने-

भाषपरस्मैभाषयोरुपसंख्यानम् P. VI. 3.7 and 8 Vārt. 1; cf. also आत्मनेपदिनश्च धातवो वैयाकरणैरात्मनेभाषशब्देन व्यवहियन्ते, Kaiyaṭa on VI.3.7. The term is found in the Atharva-Prātiśākhya. III. 4.7. It cannot be said whether the term came in use after Pāṇini or, although earlier, it belonged to some school other than that of Pāṇini or, Pāṇini put into use the terms Ātmanepada and Parasmaipada for the affixes as the ancient terms Ātmanebhāṣa and Parasmaibhāṣa were in use for the roots.

**आत्व** the substitution of आ; e.g. ताहक्, भवाहक्, अन्याहक् cf. आ सर्वनाम्नः P.VI.3. 90.

**आत्वत्** possessed of the vowel आ; containing the vowel आ; e.g. पाकः, दायः etc. cf. कर्षात्वतो घञोन्त उदात्तः P.VI. 1.159.

**आदादिक** belonging to the second conjugation or class of roots which begins with the root अद्; cf. दैवादि-कस्यैव ग्रहणं भविष्यति नादादिकस्य Pur.Pari. 67.

**आदि** (1) commencement, initial; cf. अपूर्वलक्षण आदिः M.Bh. on I.1.21, (2) of the kind of, similar; एवंप्रकारः.

**आदिकर्मन्** commencement of an action; cf. आदिभूतः क्रियाक्षणः आदिकर्म Kāś. on आदिकर्मणि क्तः कर्तरि च। P.III. 4.71.

**आदित्** possessed of the mute indicatory letter आ signifying the non-application of the augment इ (इट्) to the past-pass. part. term क्त. e. g. शिवण from the root ङिक्श्विदा; similarly खिन्न, भिन्न etc. cf. आदितश्च P.VII. 2.16.

**आदिवृद्धि** the Viddhi substitute prescribed for the first vowel of a word to which a tad-affix, marked with the mute letter ज, ण, or क् is added; e.g. औपगव, दाक्षि etc.; cf. तद्धितेष्वचामादेः P.VII.2.117, 118.

आदिष्ट (1) prescribed for substitution; specified for an operation; cf. सिद्धं तु आदिष्टस्य युद्धवचनात् M.Bh. on VI.1.155; cf. also M. Bh. on VI. 1.158 Vārt. 3; M. Bh. on IV.3.23 Vār. 5; cf. also आदिष्टञ्चैवाचः पूर्वः M. Bh. on I.1.57; (2) indicated or stated; आदिष्टा इमे वर्णाः.

आदेश (1) substitute as opposed to sthānin, the original. In Pāṇini's grammar there is a very general maxim, possessed of a number of exceptions, no doubt, that "the substitute behaves like the original" (स्थानिवदादेशः अनस्त्विवौ P.I.1.56.); the application of this maxim is called स्थानिवद्भावः; for purposes of this स्थानिवद्भाव the elision (लक्षण) of a phonetic element is looked upon as a sort of substitute; cf. उपधालोपस्य स्थानिवत्त्वात् Kāś. on P. I.1.58. Grammarians many times look upon a complete word or a word-base as a substitute for another one, although only a letter or a syllable in the word is changed into another, as also when a letter or syllable is added to or dropped in a word; cf. पचतु, पचन्तु ... इमेऽप्यादेशाः । कथम् । आदिश्यते यः स आदेशः । इमे चाप्यादिश्यन्ते । M. Bh. on I.1.56; cf. also सर्वे सर्व-पदादेशा दाक्षीणुत्रस्य पाणिनेः M.Bh. on P. I.1.20; cf. also अनागमकानां सागमका आदेशाः M. Bh. on I.1.20; (2) indication, assignment; cf. योयं स्वरदेशः अन्तोदात्तं, वधेराद्युदात्तत्वं, स्वः स्वरितमिति आदेशः R.Pr.I.30-32; cf. also आदेशः उपदेशः com. on Tai.-Prāt. II.20; cf. also अनादेशे अधिकारः V.Pr.IV.131, where Uvvaṭa remarks यत्र उदान्तादीनां स्वराणां सन्धौ आदेशो न क्रियते तत्र अधिकारः प्रत्येतव्यः । cf. also एकारो विभक्त्यादेशः छन्दसि A.Pr. II. 1. 2, where ए is prescribed as a substitute for a case-affix and स्वे and अस्मे are cited as examples where the acute accent is also prescribed for the substitute ए.

आदेशिन that for which a substitute is prescribed; the original, sthānin; cf. आदेशिनामादेशाः cf. also M. Bh. on P.I.1.56.

आद्य (1) premier; cf. इदमाद्यं पदस्थानं (व्याकरणनामकं) सिद्धिसोपानपर्वणाम् Vāk. Pad. I.16; (2) preceding, as opposed to succeeding (उत्तर); cf. सहाद्यै-र्व्यञ्जनैः V.Pr.I.100; (3) original; cf. आद्यप्रकृतिः परमप्रकृतिः (original base) Bhāṣā Vṛtti. IV. 1.93; (4) first, preceding, आद्ये योगे न व्यवधेये तिङः स्युः M.Bh. on III.1-91.

आद्यन्तवच्च आद्यन्तवद्भावः, consideration of a single or solitary letter as the initial or the final one according to requirements for operations prescribed for the initial or for the final. Both these notions --the initial and the final--are relative notions, and because they require the presence of an additional letter or letters for the sake of being called initial or final it becomes necessary to prescribe आद्यन्तवद्भाव in the case of a single letter; cf. आद्यन्त-वदेकस्मिन् । आदौ इव अन्त इव एकस्मिन्नपि कार्यं भवति । यथा कर्तव्यमित्यत्र प्रत्ययाद्युदात्तत्वं भवति एवमोपगममित्यत्रापि यथा स्यात् । Kāś. on P.I.1.21; cf. also आद्यन्तवच्च । अष्टस्य आदिवदन्तवच्च कार्यं भवति । T. Pr. I.55. This आद्यन्तवद्भाव of Pāṇini is, in fact, a specific application of the general maxim known as vyapadeśivadbhāva by virtue of which "an operation which affects something on account of some special designation, which for certain reasons attaches to the letter, affects likewise that which stands alone;" cf. Pari.Śek. Pari. 30.

आद्युदात्त a word beginning with an acute-accent i.e. which has got the first vowel accented acute; words in the vocative case and words

formed with an affix marked with a mute ञ् or न् are ādyudātta; cf. P. VI.1.197, 198; for illustrations in detail see P. VI.1.189-216.

**आद्युदात्तनिपातन** specific mention of a word with the accent udātta or acute on the first syllable; cf. आद्युदात्तनिपातनं करिष्यते M. Bh. on I.1. 56, VI. 1.12.

**आधार** receptacle or abode of an action; cf. आध्रियन्ते अस्मिन् क्रियाः इत्याधारः Kās. on P. I.4.45 also M. Bh. on III. 3.121; the Prakriyā Kaumudī mentions four kinds of ādhāras; cf. औपश्लेषिकः सामीपिको विषयो व्यात इत्याधारश्च-तुर्था Prak. Kau. on II.3.36.

**आधाराधेयभाव** a non-differential relation (अभेदसंसर्ग) between the personal endings तिप्, तस् etc. and the noun in the nominative case which is the subject of the verbal activity; relation of a thing and its substratum; cf. निपातातिरिक्तनामार्थ-धात्वर्थयोर्भेदान्वयस्य अब्युत्पन्नत्वात्.

**आधिक्य** superfluity, superiority, notion of surplus; cf. यदत्राधिक्यं त्रयकार्थः सः M. Bh. on II. 3.46, II.3. 50.

**आष्टमीय** a sub-division of roots belonging to the चुरादिगण or tenth conjugation beginning with युञ् and ending with घृष् which take the Vikaraṇa णिच् optionally i.e. which are also conjugated like roots of the first conjugation; e.g. योजयति, योजयते, योजति; साहयति-ते, सहति.

**आधेय** a thing placed in another or depending upon another, as opposed to ādhāra or the container; cf. आधेयश्चाक्रियाजश्च सोसत्त्वप्रकृतिर्गुणः M. Bh. on P. IV.1.44.

**आन** (1) kṛt. affix (शानच्, or चानश्) substituted for the lakāra लृट् and applied to ātmanepadi roots forming the present participle; (2) kṛt. affix कानच् applied to ātmanepadi roots

in the sense of past time forming the perfect participle; cf. लिटः कानच्चा P. III. 2.106.

**आनङ्** substitute आन् in the place of the last letter (ऋ) of the first member of dvandva compounds of words meaning deities or of words showing blood-relationship which end with the vowel ऋ; e.g. होतापोतारौ, मातापितरौ cf. P. VI.3.25, 26.

**आनन्तर्य** (1) close proximity; absence of any intermediary element generally of the same nature; अनन्तरस्य भावः आनन्तर्यम्; cf. नाजानन्तर्ये बहिर्बुवप्रकृल्लितिः M. Bh. I.4.2. Vārt. 21; Par. Śek. Pari. 51. This close proximity of one letter or syllable or so, with another, is actually i.e. phonetically required and generally so found out also, but sometimes such proximity is theoretically not existing as the letter required for proximity is technically not present there by the rule पूर्वत्रासिद्धम्. In such cases, a technical absence is not looked upon as a fault. cf. क्वचिच्च संनिपातकृतमानन्तर्ये शास्त्रकृतमनानन्तर्ये यथा षुत्वे, क्वचिच्च नैव संनिपातकृतं नापि शास्त्रकृतं यथा जश्त्वे । यत्र कुतश्चिदेवानन्तर्ये तदाश्रयिष्यामः M. Bh. on VIII. 3. 13. (2) close connection by mention together at a common place etc.; cf. सर्वानानन्तर्यं कार्यार्थम् M. Bh. on I.1. 27.

**आनन्ददत्त** name of a Buddhist grammarian, the author of the work named Cāndra-Vyākaraṇa Paddhati.

**आनर्थक्य** absence of any utility; superfluity; absence of any object or purpose; cf. स्थानिवद्वचनानर्थक्यं शास्त्रा-सिद्धत्वात् । M. Bh. on P. VI. 1.86 Vārt. 5 cf. also P. VI. 1. 158 Vārt. 4; VI. 1. 161 Vārt. 1, VI. 1.166 Vārt. 1, VI.1. 167 Vārt. 3.

**आनि** imp. 1st per. sing affix नि with the augment आ prefixed, which



has got its न् changed into ण् by P. VIII. 4.16.

**आनुक्** the augment आन्, added to the words इन्द्र, वरुण, भव and others before the fem. affix ई; e. g. इन्द्राणी, वरुणानी cf. इन्द्रवरुणभवशर्वस्त्र... आनुक् P. IV.1.49.

**आनुनासिक्य** nasalization; utterance through the nose, an additional property possessed by vowels and the fifth letters of the 5 classes (इ, उ, ए, न्, म्) cf. आनुनासिक्यं तेषामधिको गुणः M.Bh. on I.1.9.

**आनुपूर्वी** serial order, successive order of grammatical operations or the rules prescribing them as they occur; cf. आनुपूर्व्यां सिद्धमेतत् M.Bh. on V. 3. 5; cf. also यथैव चानुपूर्व्यां अर्थानां प्रादुर्भावस्तथैव शब्दानामपि । तद्वत् कार्येरपि भवितव्यम् M.Bh. on P. I. 1.57.

**आनुपूर्व्य** successive order, as prescribed by tradition or by the writer; cf. ऋतुनक्षत्राणामानुपूर्व्येण समानाक्षराणां पूर्वनिपातः । शिशिरवसन्तौ उदगयनस्थौ । कृत्तिका-रोहिण्यः । M.Bh. II. 2.34 Vārt. 3; also वर्णानामानुपूर्व्येण । ब्राह्मणक्षत्रियविट्शूदाः M.Bh. on II. 2.34 Vārt. 6; cf. पदानुपूर्व्येण प्रकृष्टान् संधीन् कुर्यात् । इन्द्र आ इहि । आदौ इन्द्र आ इत्येतयोः; न तु आ इहि इत्येतयोः R. Pr. II. 2; cf. also आनुपूर्व्यात् सिद्धम् Sira. Pari. 6.

**आनुपूर्व्यसंहिता** the samhitā-pāṭha or recital of the running Vedic text in accordance with the constituent words; e. g. शुनः शेषं चित् निदितम् or नरा शंसं वा पूषणम्, as opposed to the अनानुपूर्व्यसंहिता which is actually found in the traditional recital e. g. शुनश्चिन्शेषं निदितम् Rk samh. V 2. 7 or नरा वा शंसं पूषणम् Rk samh. X. 64.3. See R. Prāt. II 43.

**आनुमानिक** obtained or made out by inference such as Paribhāṣā rules as opposed to Śrauta rules such as the Sūtras of Pāṇini; cf. आनुमानिकं स्थानित्वमवयवयोः Kāś. on VI. 1. 85;

also cf. आनुमानिकस्थान्यादेशभावकल्पनेपि श्रौतस्थान्यादेशभावस्य न त्यागः Par. Sek. on Pari. 11; cf. also किं च पूर्वत्रेत्यस्य प्रत्यक्षत्वेन आनुमानिक्या अस्या बाध एवोचितः Pari. Sek. on Pari. 50.

**आन्तरतम्य** closest affinity; cf. अष्ट-जनादिपथिमथ्यात्वेपु आन्तरतम्यादनुनासिकप्रसङ्गः M.Bh. on VII. 2.84, as also आन्तर-तम्याच्च सिद्धम् M. Bh. on VII 1. 96 Vārt. 6.

**आन्तर्य** proximity; close affinity; close relationship. There are four kinds of such proximity as far as words in grammar are concerned: Re: the organs of speech (स्थानतः) as in दण्ड-ग्रस्, regarding the meaning (अर्थतः) as in वातण्ड्ययुवतिः, regarding the quality (गुण) as in पाकः रागः, and regarding the prosodial value (प्रमाण) as in अमुष्मै, अम्भ्याम्; cf. अनेकविधं आन्तर्यं स्थानार्थगुणप्रमाणकृतम् Par. S'ek. Pari.13. cf. also Kāś. on I. 1.50.

**आन्पद्** word ending with आन् which has the consonant dropped and the preceding आ nasalized; e. g. सर्गाँ इव सृजतम् Rk.Sam. VIII. 35. 20, महौ इन्द्रः Rk Sam VI.19.1; cf. दीर्घादटि समानपादे, आतोऽटि नित्यम् P. VIII. 3.9, VIII. 3.3; cf. also हन्त देवो हति चैता आन्-पदाः पदवृत्तयः R. Pr. IV. 26, 27.

**आप्** (1) common term for the fem. endings टप्, डप् and चप् given by Pāṇini in Adhy. IV, Pāda 1; cf. अव्ययादाप्सुः P. II. 4.82. P. IV. 1.1.; P. VI. 1.68; cf. also P. VI. 3. 63. P. VII. 3. 44; P. VII. 3. 106, 116; P. VII. 4.15. etc.; (2) a brief term for case-affixes beginning with the inst. sing and ending with the loc. pl. cf. अनाप्यकः P. VII. 2.112.

**आपत्ति** (1) production; resulting of something into another; change; cf. दन्त्यस्य मूर्धन्यापत्तिः नतिः मूर्धन्यापत्तिः मूर्ध-न्यभावः V. Prāt. I. 42 and Uvāṭa's com. thereon; cf. also यमापत्ति

explained as यमभावं R. Pr. VI. 9. (2) modification; cf. आपद्यते श्वासतां नादतां वा R. Pr. XIII. 1.; (3) contingency, undesired result.

**आपत्य** patronymic affix such as अण् and others. The term आपत्य, which is the same as the usual term अपत्य in तस्यापत्यम् P. IV. 1, is found sometimes used in the Vārttikas and in the Mahābhāṣya; cf. आपत्याज्जीवद्वंश्यास्त्रार्थे द्वितीयो युवसंज्ञः P. IV. 1.163 Vārt 6.

**आपदेव** son of अनन्तदेव, the author of Sphoṭanirūpaṇa (17th cent. A.D.).

**आपिशलि** (1) a work of आपिशलि, possibly his grammar; cf. आपिशलिमधीते M. Bh. on IV. 1.14; (2) a student of Āpiśali's grammar; आपिशलिमधीते आपिशला ब्राह्मणी M. Bh. on IV 1.14; आपिशलपाणिनीयव्याजीयगौतमीया; M. Bh. on VI. 2. 36.; cf. तथा चापिशलाः पाणिनीयाः पठन्ति—आगमोनुपवातेन विकार-श्चापमर्दनात् । आदेशस्तु प्रसङ्गेन लेपः सर्वापकर्षणात्.

**आपिशलि** an ancient grammarian mentioned by Pāṇini and his commentators like Patañjali, Helārāja and others; cf. वा सुच्यापिशलः P. IV. 3.98; तथा चापिशलेर्विधिः M. Bh. on IV. 2.45.

**आपुक्** augment अप् added to the words सत्य, अर्थ and वेद before the affix णिञ्; cf. M. Bh. on III. 1.25 and Vārt. 1 and 2 thereon; e. g. सत्यापयति, अर्थापयति, वेदापयति.

**आपुद्** augment ( अप् ) suggested in the place of आपुक् by Patañjali to be prefixed to the affix णिञ्; cf. M. Bh. on III. 1. 25.

**आप्य** to be obtained by an activity; (the same as vyāpya). The term is used in connection with the object of a verb which is to be obtained by the verbal activity. The word आप्य is found used in the sense of Karman or object in

the grammars of Jainendra, Śāka-tāyana, C'āndra and Hemacandra; cf. C'āndra II 1. 43; Jainendra I. 2. 119; Śāk. IV. 3. 120; Hem. III. 3. 31. Hence, the term साप्य is used for a transitive root in these grammars.

**आवन्त** ending with the fem. affix आ ( दाप्, डाप् or चाप् ); cf. वावन्तः P. II. 4. 30 Vārt. 3.

**आवाध** (1) similarity of one phonetic element, for instance, in the case of ऐ with आ resulting from Saṁdhi; e. g. प्रजाया अरातिं निर्कृत्या अकः where प्रजाया and निर्कृत्या stand for प्रजायै and निर्कृत्यै; cf. ऐकारान्तानि आकारावाधे Āth. Pr. II. 1. 4; (2) Similarity of accent of words in the Saṁhitāpāṭha and Padapāṭha; (3) followed by; cf. A. Pr. II.1.14; (4) distress; cf. आवाधे च, P. VIII. 1.10.

**आभाच्छास्त्र** a rule given in the section called आभीयप्रकरण extending from P. VI. 4. 22 to VI. 4. 175, wherein one rule or operation is looked upon as invalid to another; cf. असिद्धवदन्नामात् P. VI. 4. 22 and M. Bh. thereon; cf. also यावता अनिदितां हलः इत्यपि आभाच्छास्त्रम् Vyādi Pari. 38.

**आभीक्ष्ण्य** repetition of an action; cf. पौनःपुन्यं आभीक्ष्ण्यम् Kāś. on III. 4.22; cf. M. Bh. III. 4.24; VIII. 1. 4; VIII. 1. 12.

**आभीयकार्य** an operation prescribed by a rule in the section called आभीय-प्रकरण. See आभाच्छास्त्र above.

**आभीयप्रकरण** a section of Pāṇini's grammar from VI. 4. 22 to VI. 4. 129, called आभीय, as it extends to the rule भस्य VI. 4. 129, including it; but as the governing rule भस्य is valid in every rule upto the end of the Pāda, the

आभीयप्रकरण also extends upto the end of the Pāda. See आभाञ्छास्त्र above.

**आभीयासिद्धत्व** invalidity or supposed invisibility of one rule with respect to another, in the section called आभीयप्रकरण. See आभाञ्छास्त्र above.

**आभ्यन्तरप्रयत्न** internal effort made in producing a sound, as contrasted with the external one called बाह्यप्रयत्न. There are four kinds of internal efforts described in the Kāśikāvṛtti.; cf. चत्वार आभ्यन्तरप्रयत्नाः स्वर्णसंज्ञायामाश्रयन्ते — स्पृष्टता, ईषस्स्पृष्टता, संवृतता, त्रिवृतता चेति । Kās. on P. 1.1. 9. See also यत्नो द्विधा । आभ्यन्तरो बाह्यश्च etc. Śi. Kau. on I. 1.9.

**आभ्यास** changes prescribed in connection with the अभ्यास or reduplicative syllable; cf. अभ्यासविकार आभ्यासः M. Bh. on III. 1.6.

**आम्** (1) augment 'आ' prescribed in connection with the words चतुर् and अनङ्हु before the case-affixes called सर्वनामस्थान; cf. चतुरनङ्हुहराम् उदात्तः P. VII. 1. 98; (2) the affix आम् added before लिट् or a perfect termination by rules कास्प्रत्ययादाम् अमन्त्रे लिटि and the following (P. III 1. 35-39), as for instance, in कासाञ्चके, ऊहाञ्चके, दयाञ्चके, जागराञ्चकार, विभयाञ्चकार etc.; (3) geni. pl. case-affix आम् as in दृषदाम्, शरदाम्, with न् prefixed in रामाणाम् etc., and with स् prefixed in सर्वेषाम् etc.; (4) loc. sing. case-affix आम् substituted for इ (ङि); cf. डेराम् नद्याम्नीभ्यः P. VI. 4. 116.

**आमन्त्रण** (1) calling out from a distance; (2) an invitation which may or may not be accepted; cf. विधि-निमन्त्रणामन्त्रणाधीष्टसंप्रश्नप्रार्थनेषु लिङ् P. III. 3.161 whereon M. Bh. remarks अथ निमन्त्रणामन्त्रणयोः को विशेषः । अथ संनिहितेन

निमन्त्रणं भवति असंनिहितेन आमन्त्रणम् । नञोस्ति विशेषः । असंनिहितेनापि निमन्त्रणं भवति संनिहितेनापि चामन्त्रणम् । एवं तर्हि यन्नियोगतः कर्तव्यं तन्निमन्त्रणम् । आमन्त्रणे कामचारः । M. Bh. on P. III.3.161.

**आमन्त्रित** (1) a word in the vocative sing. cf. सामन्त्रितम् P. II.3.48; a tech. term in Pāṇini's grammar, the peculiar features of which are पराङ्गवद्भाव (cf. P. II.1.2), अविद्यमानवद्भाव (cf. P. VIII.1.72), द्वित्व (cf. P. VIII. 1.8), आद्युदात्तत्व (cf. P. VI.1.198), सर्वानुदात्तत्व (cf. P. VIII.1.19), splitting of ए into आ and इ, e. g. अग्रे into अग्रा इ इ (cf. P. VIII.2.107 Vārt. 3); (2) Vocative case, cf. ओकार आमन्त्रितजः प्ररह्यः Rk. Prāt. I.28; Vāj. Pr. III.139; II.17; II.24 VI.1.

**आमन्त्रितकारक** a word connected with the verbal activity possessed by आमन्त्रित e. g. कुण्डेन in कुण्डेनाटन्; cf. आमन्त्रिते या धातुवाच्या क्रिया तस्याः कारकम् Kaiyaṭa on P. II.1.2.

**आमन्त्र्य** a word in the vocative case; lit. a word possessed of the sense of invocation; cf. आमन्त्र्यमाणर्थं वर्तमानः शब्द आमन्त्र्यः Śāk. I.3.88; cf. also आमन्त्र्यते यत्तदामन्त्र्यम् com. on Hem. II.1.25.

**आमिनच्** tad. affix आमिन् in the sense of possession, applied to the word स्व; cf. स्वामिनेश्वर्ये P. V.2.126.

**आमिश्र** completely mixed; cf. आमिश्र-स्यायमादेश उच्यते स नैव पूर्वग्रहणेन गृह्यते, नापि परग्रहणेन । तद्यथा । क्षीरोदके संपुक्ते आमिश्रत्वान्नैव क्षीरग्रहणेन गृह्यते नाप्युदकग्रहणेन M. Bh. on VI. 1.85; similarly आमिश्रत्व, आमिश्रीभूत etc.

**आसु** tad. affix (आस्) added to the affixes च i. e. तर and तम which are placed after indeclinables; e. g. कितराम्, पचतितराम् etc. cf. P. V.4.11.

**आग्नेडित** (1) iterative; a repeated word, defined as द्विरुक्तं पदम् cf. द्विरुक्तमाग्नेडितं पदम् e. g. यज्ञायज्ञा

वो अग्नये Vāj. Prāt. I. 146; (2) the second or latter portion, of a repeated word according to Pāṇini; cf. तस्य (द्विरुक्तस्य) परमाम्नेडितम् P. VIII.1.2. The Amredita word gets the grave accent and has its last vowel protracted when it implies censure; cf. P. VIII.1.3 and VIII. 2.95. Haradatta has tried to explain how the term आम्नेडित means the first member; cf. ननु आम्नेडितशब्दे निघण्टुषु प्रसिद्धः आम्नेडितं द्विस्त्रिरुक्तमिति । सत्यमर्थं प्रसिद्धः इह तु शब्दे परिभाष्यते । महा-संज्ञाकरणं पूर्वाचार्यानुरोधेन Padamañj. on VIII.1.2.

**आम्नेडितसमास** an iterative compound; cf. आम्नेडितसमासे तु । A. Prāt. III. 1. 5.

**आय्** the substitute आय् for ऐ before a vowel; e. g. चायकः for चै+अकः cf. एचोयवायावः P. VI.1.78.

**आय** (1) the affix आय applied to the roots गुप्, धृप् and others ending with which they are looked upon as roots; cf. P. III. 1.28; P. III.1. 32. The affix is applied optionally when an ārdhadhātuka affix is to follow. e.g. गोपायिता, गोता; cf. P. III. 1.31; (2) augment; cf. असतो वर्णस्य उपजनः R. Prāt. XIV. 1 Uvata.

**आयाम** tension of the limbs or organs producing sound, which is noticed in the utterance of a vowel which is accented acute ( उदात्त ) आयामो गात्राणां दैर्घ्यमाकर्षणं वा; com. on Tait. Prāt. XXII. 9; cf. ऊर्ध्वगमनं गात्राणाम् वायुनिमित्तं Uv. on R. Prāt. III.1; cf. also ऊर्ध्वगमनं शरीरस्य com. on Vāj. Prāt. I. 31; cf. also आयामो दारुण्यमणुता स्वस्येत्युच्चैःकराणि शब्दस्य M.Bh. on P. I,2.29.

**आय्य** krt. affix आय्य before which णि (causal इ) is changed into अय् ;cf. अय् आमन्तात्वाय्योल्बिण्णुषु P. VI. 4.55. e.g. स्पृहयाय्यः.

**आर** substitute आर for ऋ in the words पितृ and मातृ; e.g. पितरामातरा; cf. P. VI.3.33.

**आरक्** tad. affix ( आर ) applied to the word गोधा in the sense of offspring according to the Northern Grammarians ; e. g. गौधारः; (optional forms गौधेय and गौधेर acc. to others); cf. P. IV. 1.129, 130.

**आरकन्** tad. affix applied to the words शृङ्ग and वृन्द, e. g. शृङ्गारकः, वृन्दारकः ; cf P. शृङ्गवृन्दाभ्यामारकन् P.V. 2.122 Vārt. 3.

**आरडे** KRISHNASHASTRI a reputed Naiyāyika of Banaras of the nineteenth century, who wrote, besides many treatises on Nyāya, a short gloss on the Sūtras of Pāṇini, called Pāṇini-sūtra-vṛtti.

**आरि** tad. affix applied to the word पूर्वतर when the whole word refers to a year, e.g. परारि in the last year; cf. B. V. 3.22 Vārt. 2.

**आरु** krt. affix applied to the roots शृ and वन्द् in the sense of habituated etc. e.g. शरारुः, वन्दारुः. cf. P. III. 2.173.

**आरोप** attribution or imputation of properties which leads to the secondary sense of a word; cf. अप्रसिद्धश्च संज्ञादिरपि तद्गुणारोपादेव बुध्यते Par. Śek. on Pari. 15.

**आरोपणीय** same as अभिनिधान; see above अभिनिधान.

**आर्थ** resultant from sense; made up of sense; अर्थस्य अयम् आर्थः; cf. तदादितदन्तत्वमार्थसमाजप्रस्तम् Par. Śek. on Pari. 37.

**आर्थसमाज** combination of the meanings (of the base and affix); see the word आर्थ above.

**आर्धधातुक** a term used in contrast to the term सार्धधातुक for such verbal and krt affixes, as are not personal endings of verbs nor

marked with the mute letter इ, cf. तिङ्शित् सार्धधातुकम् । आर्धधातुकं शेषः । P. III. 4. 113 and 114. The personal endings of verbs in the perfect tense and the benedictive mood are termed ārdhadhātuka, cf. P. III. 4. 115, 116; while both the terms are promiscuously found utilised in the Vedic Literature; cf. P. III. 4. 117. The main utility of the ārdhadhātuka term is the augment इ ( इट् ) to be prefixed to the ārdhadhātuka affixes. The term आर्धधातुका was in use in works of the old Vaiyākaraṇas; cf. अथवा आर्धधातुकासु इति वक्ष्यामि कासु आर्धधातुकासु । उक्तिषु युक्तिषु रुदिषु प्रतीतिषु ध्रुविषु संज्ञासु M. Bh. on II. 4.35. It cannot be said how the term ārdhadhātuka originated. Probably such affixes or pratyayas, like the kṛt affixes generally, as could be placed after certain roots only were called ārdhadhātuka, as contrasted with the verbal and the present participle affixes which were termed sārva-dhātuka on account of their being found in use after every root.

**आर्धधातुका** old term for आर्धधातुक; see आर्धधातुक.

**आर्धधातुकाधिकार** the topic or section in Pāṇini's grammar where operations, caused by the presence of an ārdhadhātuka affix ahead, are enumerated, beginning with the rule आर्धधातुके VI. 4. 46 and ending with न ल्यपि VI. 4. 69. Such operations are summed up in the stanza अतो लोपो चलोपश्च णिलोपश्च प्रयोजनम् । आह्लोप इत्यमेत्वं च चिष्वद्भावश्च सीयुटिः; M. Bh. as also Kās. on VI. 4. 46.

**आर्ष** derived from the holy sages; founded on sacred tradition, such as the Vedāṅgas; cf. कृत्स्नं च वेदाङ्गमनि-

न्द्रमार्षम् R. Prāt. XIV 30. The word is explained as स्वयंपाठ by the com. on Vāj Prāt. IX.21, and as Vaidika saṁdhi on X. 13. Patanjali has looked upon the pada-pāṭha or Pada-text of the Saṁhitās of the Vedas, as anārṣa, as contrasted with the saṁhitā text which is ārṣa; cf. आप्त्यासु in the sense रक्षितायासु R. Prāt. II. 27; cf also पदकारैर्नाम लक्षणमनुवर्त्यम् M.Bh. on III. 1. 109.

**आर्हीय** tad-affixes टक्, टन् etc. as also the senses in which the affixes are applied, given in the section of Pāṇini's grammar P. V. 1. 9-71.

**आल्** case affix in Vedic literature e.g. वमन्ता यञ्जत Kās. on VII. 1. 39.

**आलन्** tad-affix ( आन् ) applied to the word आन् in the sense of 'talkative' e. g. वाचालः; cf P. V.2. 124.

**आलु** tad. affix in the sense ' तन्न नहते ' e. g. शीतालुः, उष्णालुः P. V. 2.122.

**आलुच्** kṛt. affix ( आलु ) applied to the roots सृद्, गृह् पत् etc. e.g. सृह्यालुः. गृह्यालुः, निःसृलुः etc. cf P III. 2 158.

**आवचन** incomplete pronunciation, cf. ईषद् अवचनम् M. Bh. on I. 1. 8.

**आवत्** tad-affix applied to the word राम, cf. समावद् वसति M. Bh. on V. 4.30.

**आवश्यक** necessary notion or thing; cf. ओरावश्यके । अवश्यंभाव आवश्यकम् Kās. on III. 1. 125, III. 3. 170.

**आविग्रलिङ्ग** having a fixed gender as opposed to अनाविग्रलिङ्ग possessed of all genders; cf. आविग्रलिङ्गा जातिः । यद्विद्वानुपादाय प्रवर्तते न तद्विद्वं जहाति M. Bh. on I. 2. 52; e. g. the word प्रमाण in प्रमाणं वेदाः.

**आवृत्ति** repetition, e. g. पदावृत्तिः; see com. on Vāj. Prāt. IV. 21; cf. also आवृत्तितः सप्तदशत्वं भवति M. Bh. I. 1. Āhn. 2.

**आशिस्** the benedictive mood; cf. क्रिदाशिषि P. III. 4. 104, called regularly as आशीर्लिङ्.

**आशुबोध** (1) name of a work on grammar written by Tārānātha called Tarka-vācaspatī, a reputed Sanskrit scholar of Bengal of the 19th century A. D. who compiled the great Sanskrit Dictionary named वाचस्पत्यकोश and wrote commentaries on many Sanskrit Shastraic and classical works. The grammar called आशुबोध is very useful for beginners; (2) name of an elementary grammar in aphorisms written by रामकिंकर-सस्वती, which is based on the Mugdhabodha of Bopadeva.

**आश्रय** (1) relation of dependence; cf. आश्रयात्सिद्धत्वं भविष्यति M. Bh. I. 1.12 Vārt. 4; (2) substratum, place of residence; cf. गुणवचनानां शब्दानामाश्रयतो लिङ्गवचनानि भवन्ति । शुक्लं वस्त्रम् । शुक्ला शायी । शुक्लः कम्बलः । M. Bh. II. 2. 29.

**आश्वलायनप्रतिशाख्य** an authoritative Prātiśākhya work attributed to Śaunaka the teacher of Āśvalāyana, belonging prominently to the Śākāla and the Bāṣkala Śākhās of the Ṛgveda. It is widely known by the name Ṛk-Prātiśākhya. It is a metrical composition divided into 18 chapters called Paṭalas, giving special directions for the proper pronunciation, recitation and preservation of the Ṛksamhitā by laying down general rules on accents and euphonic combinations and mentioning phonetic and metrical peculiarities. It has got a masterly commentary written by Uvvaṭa.

**आसन्न** nearest, most proximate; cf. विकारी यथासन्नम् V. Pr. I.142; cf. also the sūtra आसन्नः Śāk.I.1.7, explained as स्थानगुणप्रमाणादिभिर्यथास्वमासन्नः; cf. also आसन्नः Hem. VII.4.120.

**आसत्ति** close proximity of a word with another; cf. णौ इत्यस्य आसत्तिवशात्

कृते एव संबन्धः । Pari. Bhaskar Pari. 97.

**आस्तारपङ्क्ति** a variety of पङ्क्ति metre of 40 letters with 8 letters in the first and second quarters or pādas and 12 letters in the third and fourth quarters; cf. आस्तारपङ्क्तिरादितः R.Pr. XVI. 40. For instances of आस्तारपङ्क्ति see Ṛgveda sūkta 21, Maṇḍala X.

**आस्थापित** (1) placed after, following, which follow; cf. आस्थापितानामनन्तरो-वतानाम् Uvvaṭa on R. Pr. IV. 1. (2) properly placed at the end e.g. सिष्यद इति सिष्यदे.

**आस्य** (1) place of articulation, the mouth, cf. अस्यन्त्येन वर्णान् इति आस्यम् M. Bh. on I.1.9; (2) found in the place of articulation; e.g. the effort made for the utterance of words; cf. आस्ये भवमास्यम् M. Bh. on I.1.9, also स्पृष्टादिप्रयत्नपञ्चक-मास्यम् Laghuvṛtti on Śāk. I.1.6.

**आस्वदीय** a sub-division of the चुरादि (Xth conj.) roots, beginning with the root व्रस् and ending with the root स्वद्, which take the Vikaraṇa णिच् i.e. which are conjugated like roots of the tenth conjugation, only if they are transitive in sense.

**आहञ्** tad-affix (आह्) in the general Śaiṣika senses, e.g. belonging to, produced in, etc., added to the word उत्तर, e.g. औत्तराह् cf. उत्तरादाहञ् वक्तव्यः ।; M.Bh. on IV.2.104.

**आहि** tad-affix added to the word दक्षिण in the general sense of direction but when distance is specially meant; e.g. दक्षिणाहि वसति, दक्षिणाहि रमणीयम्. See Kāś. on आहि च दूरे P. V. 3.37.

**आहिक** name of Pāṇini. cf. पाणिनिश्चाहिको दाक्षीपुत्रः.

**आहिताग्न्यादि** a class of compound words headed by the word आहिताग्नि

in which the past pass. part. is optionally placed first.e.g.आहिताग्निः, अग्नयाहितः; जातपुत्रः, पुत्रजातः. The class आहिताग्न्यादि is stated to be आकृतिगण, cf. Kāś.on P.II.2.37.

इ

इ (1) the vowel इ, representing all its eighteen forms viz. short, long protracted, acute, grave, circumflex, pure and nasalised; e.g. इ in यस्येति च P.VI.4. 128;(2) Uṇādi affix इ (3) tad-affix इन्(इ) applied to Bahuvrihi compounds in the sense of exchange of action or as seen in words like द्विदण्डि e.g. केशकशि, दण्डादण्डि, द्विमुसलि etc. cf. इन् कर्मव्यतिहारे P. V.4. 127, also V.4,128; (4) krt. affix कि (इ) cf. उपसर्गो घोः किः P.III.3.92; (5) augment इट् (इ); see इट्; (6) conjugational affix इट् of the 1st pers. sing. Ātm.

इक् (1) short wording (प्रत्याहार) for the vowels इ, उ, ऋ and लृ; cf. इको यणचि P. VI.1.77; एच इग्रस्वादेशे P. I.1.48; इको गुणवृद्धी P. I.1.3; इंगणः संप्रसारणम् P. I.1.45, इकोऽसवर्णे शाकत्यस्य ह्रस्वश्च P.VI. 1.127, इको ह्रस्वोऽड्यो गालवस्य P. VI.3. 61; (2) krt. affix इक् (इ) applied to the root form to cite a root e. g. वदि, जनि etc. cf. इक्श्चित्पौ धातुनिर्देशे P. III. 3.108 Vārt. 2; (3) krt. affix इक् applied to the roots कृञ् and others in the sense of verbal activity e.g. कृषिः, किरिः, गिरिः cf. इक् कृष्यादिभ्यः P.III. 3.108 Vārt.8.

इक्परिभाषा the Paribhāṣā rule इको गुणवृद्धी P.I.1.3; cf. गुणश्रुत्या इक्परिभाषोपस्थानात् इक् एव स्थाने गुणा यथा स्यात् Sira-  
deva. Pari.93.

इक् (1) substitute for the affix ठ given as ठक्, ठञ् or ठिठ by Pāṇini; cf. ठस्येकः P.VII.3.50; (2) taddhita affix इक्क्, इकन् भिक्न् mentioned in the Vārtikas on P.IV.2.60; (3) krt.

affix इक् applied to खन् e.g. आखानिकः cf. इको वक्तव्यः P.III.3.125 Vārt. 3. इक्क् the same affix as ठक् mentioned by the वार्तिककार in the Vārtikas on P. IV. 2.60.

इकन् tad. affix इक् applied to compound words with पद as the latter member e.g. पूर्वपदिकः; cf. इकन्पदोत्तर-  
पदात् P.IV.2.60 Vārt.

इक्वक् कrt. affix applied to खन् e. g. आखनिकवक्; cf. इक्वको वक्तव्यः P. III. 3.125 Vārt. 4.

इकार the letter इ with all its 18 varieties (इ+कार).

इक्पदोपस्थिति the presence of the word इक् (vowels इ, उ, ऋ and लृ) in a rule, where the operations गुण and वृद्धि are prescribed by putting the words गुण and वृद्धि; e.g. सिचि वृद्धिः परस्मैपदेषु P.VII.2.1; cf. इको गुणवृद्धी P.I.1.3.

इग्लक्षणवृद्धि the substitution of the vowel called वृद्धि i.e. the vowel आ, ऐ or औ prescribed specifically for the vowels called इक् i. e. इ, उ, ऋ and लृ, e.g. तस्मादिग्लक्षणावृद्धिः P.I.1.3. Vārt. 11; cf. also इग्लक्षणवृद्धिप्रतिषेधस्तावत् Sira-  
deva Pari. 2.

इङ्ग the same as इङ्गय. See below. The word इङ्ग is used for इङ्गय in the Atharva Prāṭisākhya cf. नीहारादिष्वनि-  
ङ्गेषूत्तरपदे दीर्घ इङ्गु च A.Pr. III. 3.12.

इङ्गय a separable word as opposed to अनिङ्गय; part of a compound word which is separated or may be separated from the remaining part when the word is split up into its constituent parts. Generally the word is applied to the first part of a compound word when it is split up in the recital of the padapāṭha. The 'iṅgya' word is shown by a pause or avagraha after it which is shown in writing by the sign (S); cf. इङ्गयत विभागेन चाल्यते इति इङ्गयम् । इङ्गयमिति विभागपदस्य संज्ञा com. on Tait.

Prāt. 1. 48. सावग्रहं पदमिङ्गचम् Com.on  
T.Pr. I.48.

**इच्** (1) short wording or pratyāhāra for vowels except अ. cf. इजोदश्च<sup>०</sup> गुरुमतोऽनुच्छः P.III. 1.36; cf. also VI. I.104, VI. 3.68. VIII.4.31,32; (2) Samāsānta affix इ after Bahuvrihi compounds showing a mutual exchange of actions. e.g. केशाकेशि, दण्डादण्डि; cf. इच् कर्मव्यतिहारि P.V.4. 127 also 128.

**इञ्** (1) kṛt. affix (इ), in the sense of verbal activity applied to any root, the word so formed being used in the fem. gender and in connection with narration or in interrogation; e.g. कां त्वं कारिमकार्भिः । सर्वा कारिमकार्भिम् । cf. Pāṇini III.3.110; (2) kṛt. affix in the sense of verbal activity applied to the roots वृप् and others e.g. वापिः, वासिः etc. cf. P.III.3.108 Vārt. 7;(3) tad-affix इ in the sense of offspring applied to a noun ending in iu अ; e.g. दासिः cf. P.IV. 1. 95-7, 153.

**इत्** (1) augment इ eprfixed, in general in the case of all roots barring a few roots ending in vowels except ऊ and ऋ and roots शक्, पत्, etc., to such affixes of non-conjugational tenses and moods as begin with any consonant except ह् and वृ; cf. आर्षघातुकस्येङ् वलादेः P.VII.2.35 to 78 and its exceptions P.VII.2.8 to 34; (2) personal ending of the third person sing. Ātm.

**ण्** (1) short wording or pratyāhāra for all vowels except अ and the consonants ह्, य्, वृ, र्, लृ; cf. इणः ष; P. VIII.3.39, also P. VIII.3.57,78 (2) kṛt. affix इ applied to roots such as अञ् अत् etc. in the sense of verbal activity. e.g. आजिः, आतिः, आदिः; cf. इणजादिभ्यः P. III.3,108, Vārt.6.

**इत्** (1) a letter or a group of letters attached to a word which is not

seen in actual use in the spoken language; cf. अप्रयोगी इत्, Śāk. I.1.5, Hem.1.1.37. The इत् letters are applied to a word before it, or after it, and they have got each of them a purpose in grammar viz. causing or preventing certain grammatical operations in the formation of the complete word. Pāṇini has not given any definition of the word इत्, but he has mentioned when and where the vowels and consonants attached to words are to be understood as इत्; (cf. उपदेशेऽनुनासिक इत् । हलन्त्यम् । etc. P. I. 3.2 to 8) and stated that these letters are to be dropped in actual use; cf. P.I. 3.9. It appears that grammarians before Pāṇini had also employed such इत् letters, as is clear from some passages in the Mahābhāṣya as also from their use in other systems of grammar as also in the Uṇādi list of affixes, for purposes similar to those found served in Pāṇini's grammar. Almost all vowels and consonants are used as इत् for different purposes and the इत् letters are applied to roots in the Dhātupāṭha, nouns in the Gaṇapāṭha, as also to affixes, augments and substitutes prescribed in grammar. Only at a few places they are attached to give facility of pronunciation. Sometimes the इत् letters, especially vowels, which are said to be इत्, when uttered as nasalized by Pāṇini, are recognised only by convention; cf. प्रतिज्ञानुनासिक्याः पाणिनीयाः (S.K. on P.I.3.2). The word इत्, which literally means going away or disappearing, can be explained as a mute indicative letter. In Pāṇini's grammar, the mute vowel अ applied to roots indicates the placing of the Ātmanepada affixes



after them, if it be uttered as anu-dāta and of affixes of both the padas if uttered svarita; cf. P.I.3.12, 72. The mute vowel आ signifies the prevention of इडागम before the past part. affixes; cf. P. VII.2.16. Similarly, the mute vowel इ signifies the augment न् after the last vowel of the root; cf. P.VII.1.58; ई signifies the prevention of the augment इ before the past part. affixes cf. P.VII.2.14; उ signifies the inclusion of cognate letters; cf. P.I.1.69, and the optional addition of the augment इ before त्वा; cf. P. VII.2.56; ऋ signifies the optional application of the augment इद्; cf. P.VII.2.44; ऋ signifies the prevention of ह्रस्व to the vowel of a root before the causal affix, cf. VII.4.2; लृ signifies the Vikaraṇa अङ् in the Aorist cf. P.III.1.55; ए signifies the prevention of Vṛddhi in the Aorist, cf. P.VII.2.55; ओ signifies the substitution of न् for त् of the past part. cf. P. VIII.2.45; कृ signifies the prevention of गुण and वृद्धि, cf. P. I.1.5; खृ signifies the addition of the augment मुम् (म्) and the shortening of the preceding vowel; cf. P.VI.3.65-66; गृ signifies the prevention of गुण and वृद्धि, cf. P. I.1.5; घृ signifies कुत्व, cf. P.VII.3.62; इ, applied to affixes, signifies the prevention of गुण and वृद्धि; cf. P.I.1.5; it causes संप्रसारणादेश in the case of certain roots, cf. P. VI.1.16 and signifies आत्मनेपद if applied to roots; cf. P. I.3.12, and their substitution for the last letter if applied to substitutes. cf. P. I.1.53. चृ signifies the acute accent of the last vowel; cf. P.VI.1.159; जृ signifies उभयपद i.e. the placing of the affixes of both the padas after the root to which it has been affixed; cf. P.I.3.72; ढृ in the case of an augment signifies its application

to the word at the beginning; cf. P. I.1.64, while applied to a nominal base or an affix shows the addition of the fem. affix ई (ङीप्), cf. P.IV.1.15; इृ signifies the elision of the last syllable; cf. P.VI.4.142; णृ signifies वृद्धि, cf. P.VII.2.115; तृ signifies खरित accent, cf. VI.1.181, as also that variety of the vowel ( ह्रस्व, दीर्घ or प्लुत) to which it has been applied cf. P.I.1.70; नृ signifies आयुदात्त, cf. P.VI.1.193; पृ signifies अनुदात्त accent cf. अनुदात्तौ सुप्तिता P. III. 1.4. as also उदात्त for the vowel before the affix marked with पृ cf. P.VI.1.192; मृ signifies in the case of an augment its addition after the final vowel. cf. P.I-1.47, while in the case of a root, the shortening of its vowel before the causal affix णि, cf. P.VI.4.92; रृ signifies the acute accent for the penultimate vowel cf. P.VI.1.217; लृ signifies the acute accent for the vowel preceding the affix marked with लृ; cf. P.VI.193; शृ implies in the case of an affix its सार्वधातुकत्व; cf. P. III.4.113, while in the case of substitutes, their substitution for the whole स्थानिन् cf. P.I.1.55; पृ signifies the addition of the fem. affix ई (ङीप्) cf. P.IV.1.41; तृ in the case of affixes signifies पदज्ञा to the base before them, cf. P.I.4.16. Sometimes even without the actual addition of the mute letter, affixes are directed to be looked upon as possessed of that mute letter for the sake of a grammatical operation e.g. सार्वधातुकमपित् P.I.2-4; असंयोगाण्डित् कित् P. I-2.5; गोतो णित् P.VII.1.90 etc. (2) the short vowel इ as a substitute; cf. शास इद्ङ्हलोः P. VI. 4. 34.

इत्च् tad. affix इत् in the sense of 'found' or 'produced in', which is affixed to words तारका, पुष्प, मुकुल and

others; e. g. तारकित, मुकुलित, सुखित, दुःखित etc.; cf. तदस्य संजातं तारकादिभ्य इतच् P. V. 2. 36.

**इतरेतर** possessed of interdependence; depending upon each other; cf. इतरेतरं कार्यमसद्वत् Cāndra Pari. 5+. Grammatical operations are of no avail if the rules stating them are mutually depending on each other. The word इतरेतर has the sense of इतरेतराश्रय here.

**इतरेतरयोग** mutual relationship with each other. Out of the four senses of the indeclinable च viz. समुच्चय, अन्वाचय, इतरेतरयोग and समाहार, the Dvandva compound is formed of words connected in the last two ways and not in the first two ways. The instances of द्वन्द्व in the sense of इतरेतरयोग are धवल-दिरपलाशाः, पृश्नन्यप्रोधौ etc; cf. Kāś. on P. II. 2.29; cf. also पृश्नश्च न्यप्रोधश्चल्युक्ते गम्यत एतत्प्रश्नोपि न्यप्रोधसहायो न्यप्रोधोपि पृश्नसहाय इति M. Bh. on II. 2. 29; cf. also इतरेतरयोगः स यदा उद्दिक्तावयवभेदा भवति Siradeva Pari. 16.

**इतरेतराश्रय** depending upon each other; cf. इतरेतराश्रयाणि च कार्याणि न प्रकल्पन्ते । तद्यथा । नौर्नावि बद्धा नेतरे-तरत्राणाय भवति । M. Bh. on I.1.1. See इतरेतर above.

**इत्कार्य** a grammatical operation caused by इत् i. e. by a mute letter which is purely indicatory; cf. एवं तर्हि इत्कार्यभावादत्र इत्संज्ञा न भविष्यति M. Bh. I. 3.2. See इत् above.

**इत्त्व** the substitution of short इ by स्याध्वोरिच्च P. I. 2.17, शास इदङ्हलाः P. VI. 4. 34, etc.

**इत्थंभूतलक्षण** characterization; indication by a mark; e. g. जटाभिस्तापसः cf. इत्थंभूतलक्षणे च (तृतीया) P. II. 3.21.

**इत्तु** krt affix mentioned by Pāṇini in VI.4.55 as causing the substitution

of अय् for णि before it; e. g. गदयित्लुः, स्तनयित्लुः M. Bh. on VI. 4.55.

**इत्र** krt affix, added to the roots ऋ, ऌ, धू etc. in the sense of instrument; cf. अर्तिदूधूसूखनसहचर इत्रः P. III. 2. 184-6. e. g. अरित्रम्, लवित्रम् खनित्रम् etc. The words ending in इत्र have got the acute accent on the last syllable; cf. P. VI. 2. 144.

**इत्संज्ञक** a letter which is termed इत्; see इत् above.

**इथुक्** augment इथ्, e. g. यावतिथः, तावतिथः; cf. वतोरिथुक् P. V. 2. 53.

**इदित्** possessed of the mute indicatory letter इ; e. g. the roots नदि, विदि and the like, in whose case the augment नुम् ( न् ) is affixed to the last vowel; cf. इदितो नुम् घातोः P. VII. 1. 58.

**इन् ( 1 )** krt affix इ applied to the roots कृ, हृ, ग्रह, and भृ when they are preceded by certain words like स्तम्भ etc. in certain senses; e. g. स्तम्भकारिः, पलेग्रहिः, आत्मभरिः; cf. P. III. 2. 24-7; (2) krt affix इन् (णिनि) prescribed by P. III. 3.170 e. g. अवस्यकारी, शतंदायी.

**इन् ( 1 )** substitute for the inst. case ending in आ (टा) after bases ending in अ; cf. टाडसिडसामिनास्त्याः P. VII. 1. 12; ( 2 ) tad. aff. इन् affixed to पूर्व e. g. पथिभिः पूर्वैः; cf. P. IV. 4. 133.

**इन्ङ्** substitute इन् for the last vowel of the words कल्याणी, सुभगा, दुर्भगा and others before the affix ङ i. e. एय prescribed after these words in the sense of offspring e. g. काल्याणिनेयः, सौभागिनेयः, क्रौलटिनेयः etc.; cf. कल्याण्यादीनामिन्ङ् P. IV. 1. 126, 127.

**इन्च्** tad. affix इन् in the sense of possession applied to the word नि which is changed into चिक, e. g. चिकिनः; cf. इन्च् पिट्च् चिकचि च P. V. 2. 33.

**इनि ( 1 )** krt affix इन् applied to the roots की with वि, जु with प्र, and the

roots जि, ट, क्षि and others, e. g. सोमविक्रयी, प्रजवी, जयी etc. cf. P. III. 2. 93 and III. 2. 156-157; (2) tad. affix इन् affixed to the word पाण्डुकम्बल in the sense of 'covered with' ( cf. P. IV.2.11), in the sense of collection to the word खल e. g. खलिनी cf. P. IV. 2. 51, to the word अनुब्राह्मण in sense 'student of' e. g. अनुब्राह्मणी cf. P. IV. 2. 62, to the words कर्मन्द and कुर्याश्च cf. P. IV. 3.111, to the word चूर्ण cf P.IV. 4. 23 and to the word श्राद्ध cf. P.V. 2. 85 and साक्षात् cf. P. V. 2. 91 in specified senses and in the general sense of possession to words ending in अ, cf. P. V.2.115-117 and to certain other words cf. P. V. 2. 128-37.

**इनुण्** krt affix इन्. by P. III. 3. 44 followed invariably by the tad. affix अण् by P. V. 4. 15, e. g. सारा-विगम्, सांकृटिनम्.

**इन्दिरापति** author of 'परीक्षा' a commentary on the Paribhāṣendu-Śekhara of Nāgēśabhaṭṭa.

**इन्दुमित्र** author of अनुन्यास, a commentary on Nyāsa, the well-known commentary on the 'Kāśikāvṛtti' by Jinendrabuddhi. Many quotations from the Anunyaśa are found in the Paribhāṣāvṛtti of Śiradeva. The word इन्दु is often used for इन्दुमित्र; cf. एतस्मिन् वाक्ये इन्दुमैत्रेययोः शाश्वतिको विरोधः Sira. Pari. 36.

**इन्दुप्रकाश** author of a commentary on the Paribhāṣenduśekhara.

**इन्द्र** name of a great grammarian who is believed to have written an exhaustive treatise on grammar before Pāṇini; cf. the famous verse of Bopadeva at the commencement of his Dhātupāṭha इन्द्रश्चन्द्रः काशकृतस्नापिशली शाकटायनः । पाणिन्यमरजैनेन्द्रा जयन्त्यथादिशाब्दिकाः ॥ No work of Indra is available at present. He is nowhere quoted by

Pāṇini. Many quotations believed to have been taken from his work are found scattered in grammar works, from which it appears that there was an ancient system prevalent in the eastern part of India at the time of Pāṇini which could be named ऐन्द्रव्याकरणपद्धति, to which Pāṇini possibly refers by the word प्राचास्. From references, it appears that the grammar was of the type of प्रक्रिया, discussing various topics of grammar such as alphabet, coalescence, declension, context, compounds, derivatives from nouns and roots, conjugation, and changes in the base. The treatment was later on followed by Śākatāyana and writers of the Kātantra school. For details see Mahābhāṣya ed. by D. E. Society, Poona, Vol. VII pages 124-127.

**इन्द्रदत्त** author of the 'Gūdhaphakkikāprakāśa', a gloss on the difficult passages in the Mahābhāṣya.

**इप्** a technical term for द्वितीया (accusative case) in the Jainendra grammar; cf. कर्मणीप् Jain. I.4.2.

**ईप्** a technical term in the Jainendra Vyākarna for सप्तमी (the locative case).

**इफ** tad. affix applied to र ( letter र ) in the sense of the consonant र्; e. g. रेफः; cf. रादिफः P. III. 3. 108 Vārt. 4.

**इम्** augment इ added to the base तृणह्, after the last vowel, e. g. तृणेदि; cf. तृणह इम् P.VII. 3. 92.

**इमन्** or इमनिन् tad. affix इमन् applied to the words पृथु, मृदु, महत्, लघु, गुरु, words showing colour and words such as दृढ, परिवृद्ध, भृश, शीत, उष्ण etc. in the sense of 'quality' or 'attribute'; cf. Pāṇ. V.1.122, 123. For changes in the base before the affix इमन् see P. VI.4.154-163.

**इमप्** krt. affix इम applied to words showing भाव or verbal activity; e.g. पाकिमस्, त्यागिमस्; cf. भावप्रत्ययान्तादि-मन्बन्कन्यः Kās. on P. IV.4.20.

**इय** tad affix (घन्) in the sense of 'pity'; e. g. देवियः, यज्ञियः; cf. P. IV. 2. 79.

**इयङ्** substitute for the last इ before a vowel generally in the case of monosyllabic roots ending in इ and the word स्त्री; e. g. चिक्षियुः, नियौ नियः, स्त्रियौ स्त्रियः; cf. अचि श्रुधातुभ्रुवां खोरियङ्बुवडौ P. VI. 4. 77-80.

**इया** case-ending for inst. sing. in Vedic Literature; e. g. उर्विया, दार्विया; cf. P. VII. 1.39. and Vārt. 1 thereon.

**इर्** mute indicatory ending of roots, signifying the application of the aorist sign अ (अङ्) optionally; e.g. अभिदत् or अभैत्सीत् from the root मिद् (मिदिर् in Dhātupātha); cf. also अचिञ्दत्, अचञ्चैत्सीत् from छिद् (छिदिर्); cf. P. III. 1.57.

**इरच्** tad. affix (इर) in the sense of possession applied in Vedic Literature to रथ e. g. रथिरः; cf. P. V. 2. 109 Vārt. 3.

**इरन्** tad. affix (इर) in the sense of possession applied in Vedic Literature; to मेधा e. g. cf. P. मेधिरः V. 2.109 Vārt. 3.

**इरित्** a root ending with mute indicatory ending इर्. See इर्.

**इरे** (इरेच्) substitute for the perfect 3rd pers. .pl. Ātm. affix इः; e. g. चक्रिरे, ऊचिरे etc.; cf. P. III. 4.81.

**इल** tad. affix applied to the words काश, अश्वत्थ, पलाश and others in the four senses prescribed in P. IV. 2.67-70; e. g. काशिलः, अश्वत्थिलः, पलाशिलः; cf. P. IV. 2.80.

**इलच्** (1) tad. affix इल (इलच्) in the sense of pity; e. g. देवियः, यज्ञिलः; cf.

P. IV.2.79. The tad. affix घन् is also affixed in the same sense. See इय. (2) tad. affix इल (इलच्) in the sense of possession, prescribed after the words फेन, लोमन् कपि, सिकता, शर्करा, तुन्द, उदर, घट, यव etc.; e. g. फेनिल, लोमिल, कपिल, सिकतिल तुन्दिल etc. cf. P. V. 2.99, 100, 105, 117.

**इश्** substitute for इद्स् before an affix called 'vibhakti'; e. g. इह; cf. P. V. 3.3.

**इष्ट** a word frequently used in the Vārttikas and the Mahābhāṣya and other treatises in the senses of (1) a desired object, (2) a desired purpose, (3) a desired statement, (4) a desired form i. e. the correct form; cf. इष्टान्वाख्यानं खल्वपि भवति; M. Bh. I.1. Āhn. 1. योगविभागादिष्टसिद्धिः Pari. Śek. Pari. 114.

**इष्टतन्त्रव्याकरण** a short treatise on grammar ascribed to Jayadeva.

**इष्टादि** a class of words headed by the word इष्ट to which the taddhita affix इन् (इनि) is added in the sense of अनेन i. e. 'by him' i. e. by the agent of the activity denoted by the past pass. participles इष्ट and others; cf. इष्टी यज्ञे, पूर्ती श्राद्धे etc. Kās. on P. V. 2. 88.

**इष्टि** a word generally used in the statements made in the Mahābhāṣya, similar to those of the Sūtrakāra and the Vārttikakāras, which are 'desired ones' with a view to arrive at the correct forms of words; cf. प्रातिज्ञो देवानां-प्रियो न त्वाष्टिज्ञः, इष्ट्यत एतद् रूपमिति M. Bh. on II. 4.56.

**इष्ट** the superlative tad. affix इष्टन् in the sense of अतिशयन or अतिशय (excellence). The commentators, however, say that the taddhita affixes तम and इष्ट, like all the taddhita affixes showing case-relations,

are applied without any specific sense of themselves, the affixes showing the sense of the base itself ( स्वार्थे ); e. g. गुरुतमः, गरिष्ठः; पटुतमः, पठिष्ठः; पचतितमस्, कर्तुतमः, करिष्ठः etc.; cf. P. V.3. 55-64. The affixes ईयस् and इष्ट are applied only to such substantives which denote quality; cf. P. V. 3. 58.

**इष्टन्** the same as इष्ट. See इष्ट.

**इष्टवद्भाव** possession of the same properties for causing grammatical operations as the tad. affix इष्टन् possesses, as for instance, the elision of the syllable beginning with the last vowel ( टिलोप ), substitution of the masc. base for the fem. base ( पुंवद्भाव ) etc., before the denom. affix गिच्; e. g. एतयति in the sense of एनीं आचष्टे; similarly प्रथयति, पटयति, दवयति; cf. M. Bh. on. P. VI 4. 155 Vārt. 1.

**इष्णु** krt affix इष्णुच् applied, in the sense of 'possessed of habitual behaviour, action, or splendid accomplishment,' to the roots अलंक्र, निराक्र, प्रजन, उत्पत् etc. e. g. अलंकरिष्णुः, उत्पतिष्णुः, सहिष्णुः, चरिष्णुः etc.; cf. P. III 2.1 '6-138.

**इष्यै** krt affix in Vedic Literature in the sense of the infinitive, e. g. रेहिष्यै, अव्यथिष्यै; cf P. III. 4.10.

**इस्** ( 1 ) substitute इस् for the vowel of the roots, मी, मा, दा, धा, रम्, पत् etc. before the desiderative affix सन्; e. g. मित्सति, दित्सति, आरिप्सते etc. cf. P. VII. 4.54; ( 2 ) unādi affix इस् e. g. सपिम्.

**इस्तुच्** alternative affix mentioned in the Mahābhāṣya in the place of इष्णुच्; cf M. Bh. on III. 2. 57. See इष्णुच्.

इद

**ई** the long vowel ई which is technically included in the vowel

इ in Pāṇini's alphabet being the long tone of that vowel; (2) substitute ई for the vowel आ of the roots घ्रा and ध्मा before the frequentative sign यद् as for example in जेघ्रायते, देश्मीयते, cf. P. VII. 4.31; (3) substitute ई for the vowel अ before the affixes च्चि and वयच् as, for instance, in शुक्लीभवति, पुत्रीयति etc.; cf. P. VII. 4.32, 33; (4) substitute ई for the vowel आ at the end of reduplicated bases as also for the vowel आ of bases ending in the conjugational sign ना, e. g. मीमीन्वे, लुनीतः etc.; cf. P. VI. 4. 113; (5) substitute ई for the loc. case affix इ ( ङि ) in Vedic Literature, e. g. सरसी for सरसि in इति न शुद्धं सरसी शयानम्; cf. Kāś. on P. VII. 1.39; (6) tad. affix ई in the sense of possession in Vedic Literature as for instance in रथीः, सुमङ्गलीः, cf. Kāś. on. P. V. 2.109; (7) the fem. affix ई ( डीप्, डीम् or डीन् ); cf. P. IV. 1.5 8, 15-39, IV. 1.40-65, IV. 1.13.

**ईक** tad. affix ईकक added to शक्ति and यष्टि e. g. शाक्तीकः fem. शाक्तीकी; याष्टीकः; cf. P. IV. 4.59; (2) tad. affix ईक added to कर्क and लेहित in the sense of comparison, e. g. कार्कीकः, लौहितीकः ( रफटिकः ), cf. Kāś. on P. V. 3.110; (3) tad. affix ईकक added to वहिस्, e. g. बाहीकः; cf. वहिषटिलोपा यश्च, ईकवच् P. IV.1.85. Vārt. 4-5; (4) tad. affix इकञ् in Vedic Literature added to वहिस् e. g. बाहीकः cf. Kāś. on P. IV. 1.85, Vārt.6; (5) tad. affix ईकन् added to खारी e. g. द्विखारीकम्; cf. P. V. 1.33.

**ईदृ** augment ई prefixed to a Sārvadhātuka (strong) affix beginning with a consonant after the roots ह्र, रु, स्तु, and others e. g. अन्नवीत्, रोरवीति, स्तवीति, अकार्षीत्, अवादीत् etc.; cf. P. VII. 3.93-98.

**ईत्** long vowel ई as different from इ or ईरे prescribed as a substitute; cf. P. VI.3.27, VI.3.97.

**ईदित्** ( a root ) possessed of long ई as a mute indicatory ending meant for prohibiting the addition of the augment इ to the past part. terminations ह and तवत्; e. g. ल्यः, दीतः etc.; cf. P VII. 2. 14.

**ईषित** a desired object, which, in connection with transitive roots, gets the designation कर्म, when the agent has a keen desire for it; cf. कर्तुरीषिततमं कर्म P. I. 4. 49.

**ईमसच्** tad. affix ईमस added to the word मल in sense of possession; e. g. मलीमसः, cf. P. V. 2.114.

**ईय** substitute for the tad. affix छ; e.g. शालीयः, मालीयः etc; cf P. VII. 1. 2 and IV. 2. 114.

**ईयङ्** affix ईय added to the root क्त, ङ् showing the application of the Ātmanepada affixes; e. g. क्तीयेत; cf. P. III. 1. 29

**ईयस्** tad-affix ईयसुन्, showing superiority or excellence of one individual over another in respect of a quality, added to a substantive expressive of quality; when the substantive ends in the affix तृ, that affix तृ is removed; e.g. पटीयान्, लभीयान्, गरीयान्, दोहीयसी (धेनुः); cf.P.V.3.57-64.

**ईयसुन्** the same as ईयस् which see above.

**ईरच्** tad-affix added to the word अण्ड in the sense of possession; e.g. अण्डीरः; cf. काण्डाण्डादीरञ्जीरचौ P.V.2.111.

**ईर्** substitute ई for इदम् before the tad-affixes टक्, टश् and वतु; e.g. ईदक्, ईदशः also ईदक्षः; cf. P.VI.3.90.

**ईश्वरकान्त** author of 'Dhātumālā', a short metrical treatise on roots.

**ईश्वरानन्द** author of (1) a gloss on Kaiyaṭa's Mahābhāṣya-pradīpa,

and (2) an independent treatise Śāb-dabodhatarangīnī. He is believed to have been a pupil of सत्यानन्द and lived in the latter part of the 16th century A.D.

**ईषच्छ्वास** an external effort ( बाह्य-प्रयत्न ) in the production of sound characterized by the emission of breath, when the cavity made by the cords of the throat is kept wide apart, as found in the utterance of the consonants श्, ष् and स.

**ईषत्स्पृष्ट** an external effort ( बाह्यप्रयत्न ) in the production of sound characterized by only a slight contact of the cords of the throat, made in the utterance of semi-vowels; cf. ईषत्स्पृष्ट-मन्तःस्थानाम् S.K. on P.I.1.9.

**ईषदसमाप्ति** stage of the quality of a thing or of an undertaking which is almost complete, to show which, the tad-affixes कल्प, देख्य and देशीय are applied to a word; e.g. पट्टकल्पः, पट्टदेख्यः, पट्टदेशीयः, पञ्चतिकल्पम्, जल्यतिकल्पम्; cf. P, V.3.67.

**ईषन्नाद्** an external effort characterized by slight resonance or sounding of throat cords when they slightly touch one another.

**ईहा** effort made for the production of sound; cf. आपद्यते श्वासतां नादतां वा वक्त्रीहायां उभयं वान्तरोभौ । ईहायाम् चेष्टायाम् R.Pr.XIII.1.

उ

उ (1) labial vowel standing for the long ऊ and protracted ऊरे in Pāṇini's grammar unless the consonant त् is affixed to it, उत् standing for the short उ only; (2) Vikarapa affix उ of the 8th conjugation ( तनादिगण ) and the roots धिन् and कृष्; cf. P. III. 1.79-80; (3) substitute (उ) for the vowel अ of कृ, e.g. कुरुतः, कूर्वन्ति before weak Sārvadhātuka affixes, cf. P. VI.

4.110; (4) kṛt. affix उ added to bases ending in सन् and the roots आशंस्, भिक्ष्, विद्, इष् as also to bases ending in क्यन् in the Vedic Literature, e.g. चिकीर्षुः भिक्षुः, विन्दुः, इच्छुः, सुस्रयुः; cf. P. III. 2.168-170; (5) Uṇādi affix उ (उण्) e.g. कारुः, वायुः, साधुः, etc.; cf. Uṇādi I.1; (6) mute vowel उ added to the first letters of a class of consonants in Pāṇini's grammar to show the whole class of the five letters; e.g. कु, चु, ड, तु, पु which stand for the Guttural, the palatal the lingual, the dental and the labial classes respectively; cf. also घृना घृः P.VIII.4, 41; (7) उ added to न् showing the consonant न् as nasalized n; cf. नुः V.Pr. III.133.

**उक्** short term (प्रत्याहार) for the vowels उ, ऋ and लृ; e.g. उगिदन्नां सर्वनामस्थानेऽ धातोः P.VII.1.80, also श्युक; किति P.VII.2.11, इसुसुकुतान्तान् क्तः P.VII.3, 51.

**उक** (1) the kṛt. affix उकन् applied to the roots लृष्, पत्, पद् and others, e.g. लृषुकः, कामुकः etc. with udātta accent on the first syllable; cf. P.III.2.154; (2) tad.affix उक (उकन्) added to the word कर्मन् e.g. कर्मुक धनुः; cf. Kāś. on P.V.I.103.

**उकन्** the same as उक. See उक.

**उक्त** prescribed, taught, lit, said (already). उक्तं वा is a familiar expression in the Mahābhāṣya and the Vārttikas referring usually to something already expressed. Sometimes this expression in the Mahābhāṣya, referring to something which is not already expressed, but which could be found subsequently expressed, leads to the conclusion that the Mahābhāṣyakāra had something like a 'Laghubhāṣya' before him at the time of teaching the Mahābhāṣya. See Kielhorn's Kātyāyana and

Patañjali, also Mahābhāṣya D.E. S.Ed. Vol. VII, pages 71, 72.

**उक्तपुंस्क** a word with its meaning (in the neuter gender) unchanged when used in the masculine gender; generally an adjectival word; cf. Cāndra Vyāk. I.4.30.

**उक्तार्थ** a word or expression whose sense has been already expressed. The expression उक्तार्थानामप्रयोगः is frequently used in the Mahābhāṣya and the Vārttikas and cited as a Paribhāṣā or a salutary conventional maxim against repetition of words in the Paribhāṣāpāṭhas of Vyāḍi (Par. 51), Candragomān (Par. 28) and Kātantra (Par. 46) and Kālāpa (Par. 46) grammars.

**उक्ताप्रयोग** see उक्तार्थ.

**उक्तिपद्**, उक्तिपदानि a short anonymous treatise on case-relations, compounds etc. written mostly in Gujarāti.

**उक्तिरत्नाकर** a short grammar work, written by साधुसुन्दर, explaining declension, cases and their meanings, compounds, etc. and giving a list of Prākṛta words with their Sanskrit equivalents.

**उक्थादि** a class of words headed by the word उक्थ to which the taddhita affix इक (ठक्) is applied in the sense of 'one who studies and understands'; cf. उक्थमधीते वेद वा औक्थिकः, similarly लौकायतिकः Kāś. on P. IV. 2.60.

**उख्य** a writer on Vedic phonetics and euphony quoted in the Taittirīya Prātiśākhya; cf. उख्यस्य सपूर्वः Tai. Prā. VIII. 22.

**उगित्** characterized by the mute indicatory letter उ, ऋ or लृ; see उक्.

**उग्रभूति** or उग्राचार्य writer of a gloss on the Nirukta, called 'Niruktabhāṣya'

believed to have lived in the 18th century A. D; writer also of a grammatical work Śiṣyahitāvṛtti or Śiṣyahitānyāsa, which was sent to kāshmir and made popular with a large sum of money spent upon it, by his pupil Ānanadpāla.

**उङ्** a technical term for उपधा, the penultimate letter in the Jainendra Vyākaraṇa; cf. इदुदुङ्: Jain. V. 4.28.

**उच्च** the higher tone also called उदात्त or acute; cf. नीचमुच्चात् R. T. 55, also एते स्वराः प्रकम्पन्ते यत्रोच्चस्वरितोदयाः R. Pr. III. 19; cf. also the terms उच्चश्रुति R. T. 61, एकोच्च R. T. 62, आद्युच्च, अन्तोच्चक. etc.

**उच्चैः** उच्च or acute; see उच्च above; cf. उच्चैस्तरां वा वषट्कारः P. 1.2.35.

**उच्चरित** pronounced or uttered; the phrase उच्चरितप्रध्वंसिनः is used in connection with the mute indicatory letters termed इत् in Pāṇini's grammar, as these letters are not actually found in use in the language and are therefore supposed to vanish immediately after their purpose has been served. The phrase 'उच्चरितप्रध्वंसिनोऽनुबन्धाः' has been given as a Paribhāṣā by Vyāḍi (Pari.11), in the Cāndra Vyākaraṇa ( Par. 14), in the Kātantra Vyākaraṇa (Pari.54) and also in the Kālāpa Vyākaraṇa ( Par. 71). Patañjali has used the expression उच्चरितप्रध्वंसिनः in connection with ordinary letters of a word, which have existence for a moment and which also vanish immediately after they have been uttered; cf. उच्चरितप्रध्वंसिनः खल्वपि वर्णाः ... न वर्णो वर्णस्य सहायः M. Bh. on I.4. 109.

**उच्चरितप्रध्वंसिन्** vanishing immediately after utterance. See उच्चरित.

**उच्चारण** pronunciation, enunciation (in the Śāstra). The phrase उच्चारण-सामर्थ्यात् is often found used in the Mahābhāṣya and elsewhere in connection with the words of Pāṇini, everyone of which is believed to have a purpose or use in the Śāstra, which purpose, if not clearly manifest, is assigned to it on the strength (सामर्थ्य) of its utterance; cf. उच्चारणसामर्थ्यादत्र ( हिन्द्याः ) उल्वं न भविष्यति M. Bh. on III.4.89 V. 2; cf. also M. Bh. on IV.4.59, VI.4. 163, VII.1.12, 50, VII.2.84. In a few cases, a letter is found used by Pāṇini which cannot be assigned any purpose but which has been put there for facility of the use of other letters. Such letters are said to be उच्चारणार्थः; cf. जग्धिः । इकार उच्चारणार्थः । नानुबन्धः । Kāś. on II 4.36. च्छि लुडि. । इकार उच्चारणार्थः ; चकारः स्वरार्थः । Kāś. on III.1. 43. The expressions मुखसुखार्थः and श्रवणार्थः in the Mahābhāṣya mean the same as उच्चारणार्थः.

**उच्चावच** diverse; cf. उच्चावचेवर्थेषु भवन्ति निपाताः Nir. I.3.4.

**उच्चैस्तरां** specially accented; उदात्तरः; cf. उच्चैस्तरां वा वषट्कारः P. I. 2.35.

**उज्ज्वलदत्त** the famous commentator on the Uṇādi sūtras. His work is called Uṇādisūtravṛtti, which is a scholarly commentary on the Uṇādisūtrapāṭha, consisting of five Pādas. Ujjvaldatta is believed to have lived in the 15th century A. D. He quotes Vṛttinyāsa, Anu-nyāsa, Bhāgavṛtti etc. He is also known by the name Jājali.

**उञ्** ( 1 ) short term ( प्रत्याहार ) for vowels excepting अ and इ, semi-vowels, nasal consonants and the consonants ह, झ and झ्.; cf मय उञो वो वा P. VIII.3. 33; (2) the par-



ticle उ; cf. उञि च पदे P. VIII. 3.21, also उञ: P. I. I.17.

**उञ्छादि** a class of words headed by the word उञ्छ which have their final vowel accented acute (उदात्त); cf. उञ्छः म्लेच्छा, जल्पः । एत वञन्ता इति अित्स्वरः प्रातः । Kās. on P. VI. 1.160.

**उद्** augment उ affixed to the roots वृ and वृ before the कृत् affix वृ; cf. वृरुतवृरुवस्तु वरुतवृरुवस्तु इति ततो वृञ्चवृञ्चोश्च वृचि उद् ऊद् इत्येतावाग निपात्येते Kās. on P. VII.2.34.

**उण्** the affix उण्, causing वृद्धि on account of the mute letter ण, prescribed after the roots कृ, वा, पा, जि, मि, स्वद्, साध् and अश् by the rule कृवापाजिमिस्वदिसाध्यश्म्य उण् which is the first rule (or Sūtra) of a series of rules prescribing various affixes which are called uṇādi affixes, the affix उण् being the first of them. e. g. कारुः, वायु, स्वाद्, साधु etc.; cf. Uṇādi I, 1.

**उणादि** affixes headed by the affix उण्, which are similar to कृत् affixes of Pāṇini, giving derivation mostly of such words as are not derived by rules of Pāṇini. No particular sense such as agent, object etc. is mentioned in connection with these affixes, but, as Pāṇini has stated in "ताभ्यामन्यत्रेणादयः" P. III. 4.75, the various Uṇādi affixes are applied to the various roots as prescribed in any Kāraka sense, except the संप्रदान and the अयादान; in other words, any one of the senses, agent, object, instrument and abode, is assigned to the Uṇādi affix as suits the meaning of the word. Although some scholars believe that the Uṇādi affixes are given by a grammarian later than Pāṇini as there are words like ताम्बूल, दीनार and others included in the list of Uṇādi

words and that there are many interpolated Sūtras, still the Uṇādi collection must be looked upon as an old one which is definitely mentioned by Pāṇini in two different rules; cf. Pāṇini उणादयो बहुलम् P. III. 3.1 and ताभ्यामन्यत्रेणादयः III. 4. 75. Patañjali has given a very interesting discussion about these Uṇādi affixes and stated on the strength of the Vārttika, तत्रेणादिप्रतिषेधः, that these affixes and the words given in the Uṇādi collection should not be considered as genuinely derived. The derivation is not a very systematic and logically correct one and therefore for practical purposes, the words derived by the application of the affixes उण् and others should be looked upon as underived; cf. उणादयोऽन्युत्पन्नानि प्रातिपदिकानि. M. Bh. on. P. I. 1.16, III. 4. 77, IV. 1. 1, VI. 1. 62, VII. 1. 2, VII. 2. 8 etc. There is a counterstatement also seen in the Mahābhāṣya उणादयोऽन्युत्पन्नानि, representing the other view prevailing at the time; cf. M. Bh. on III. 1. 133; but not much importance seems to be attached to it. The different systems of grammar have different collections of such words which are also known by the term Uṇādi. Out of the collections belonging to Pāṇini's system, three collections are available at present, the collection into five pādas given in the printed edition of the Siddhānta Kaumudī, the collection into ten pādas given in the printed edition of the Prakriyā-Kaumudī and the collection in the Sarasvatīkaṇṭhābharaṇa of Bhoja forming Pādas 1, 2 and 3 of the second Adhyāya of the work.

**उणादिकोश** a metrical work explaining the उणादि words referred to above, with meanings assigned to them. There are two such compositions one by Rāmatar-kavāgūṣa or Rāmaśarmā and the other by Rāmacandra Dikṣita.

**उणादिप्रातिपदिक** word form or crude base, ending with an affix of the uṇ class, which is looked upon as practically underived, the affixes uṇ and others not being looked upon as standard affixes applied with regular meanings attached to them and capable of causing operations to the preceding base as prescribed by rules of grammar; cf. उणादयोऽव्युत्पन्नानि प्रातिपदिकानि । व्युत्पन्नानीति शाकटायनरीत्या । पाणिनेस्त्वव्युत्पत्तिपक्ष एवेति शब्देन्दु-शेखरे निरूपितम्. Pari. Śek. on Paribhāṣā 22.

**उणादिसूत्र, उणादिसूत्रपाठ** the text of the Sūtras which begins with the Sūtra prescribing the affix उण् after the roots कृ, वा, पा, जि, स्वद्, साध् and अश्; cf. Uṇādi Sūtra 1. 1. For the different versions of the text see उणादि. Similar Sūtras in Kātantra, Āpiśali, Sakaṭāyana and other systems of grammar are also called Uṇādi Sūtras.

**उणादिसूत्रदशपादी** the text of the Uṇādi Sūtras divided into ten chapters believed to have been written by शाकटायन. It is printed at the end of the Prakriyā Kāumudī and separately also, and is also available in manuscripts with a few differences. Patañjali in his Bhāṣya on P.III.3.1, seems to have mentioned Śakaṭāyana as the author of the Uṇādi Sūtras although it cannot be stated definitely whether there was at that time, a version of

the sūtras in five chapters or in ten chapters or one, completely different from these, as scholars believe that there are many interpolations and changes in the versions of Uṇādi sūtras available at present. A critical study of the various versions is extremely desirable.

**उणादिसूत्रपञ्चपादी** the text of the Uṇādi Sūtras divided into five chapters which is possessed of a scholarly commentary written by Ujjvaladatta. There is a commentary on it by Bhaṭṭojī Dikṣita also.

**उणादिसूत्रवृत्ति** a gloss on the Uṇādi Sūtras in the different versions. Out of the several glosses on the Uṇādi Sūtras, the important ones are those written by Ujjvaladatta, Govardhana, Puruṣottamadeva, Rāmacandra Dikṣita and Haridatta. There is also a gloss called Uṇādisūtrodghāṭana by Miśra. There is a gloss by Durgasimha on the Kātantra version of the Uṇādi Sūtras.

**उत्** (1) Short vowel उ in Pāṇini's terminology; cf. P.I.1.70, I.2.21. IV.1.44, V.1.111; (2) tad-affix उत् applied to पूर्व and पूर्वतर for which प् is substituted; e. g. पस्त. See P. V. 3.22 Vārt.

**उत्करादि** a class of words headed by the word उत्कर, to which the tad-dhita affix छ is added in the four senses, the affix being popularly known as चातुरर्थिक; cf. उत्करीयम्, शकरीयम् etc.; Kāś. on P. IV. 2.90.

**उत्क्रम** a variety of the Krama described in the Prātiśākhya works.

**उत्तम** (1) the best, the highest, the last; (2) the last letter of the consonant-classes, the nasal; cf. A.Pr.II.4.14; R.Pr. IV.3; cf. also अनुत्तम meaning non-nasal; (3) the उत्तमपुरुष or the

premier or the first person constituting the affixes मि, वस् and मस् and their substitutes. cf. P.I.4.107.

**उत्तर** (1) following, subsequent, e. g. उत्तरपद, the latter part of a compound word; (2) end of a word, पदान्त; cf. उत्तरे पदान्ते वर्तमानः Com. on T. Pr. III.1.

**उत्तरकालम्** subsequently, then, afterwards; cf. तत् उत्तरकालमिदं दृष्टम् M.Bh. on I.1.1.

**उत्तरत्र** in subsequent rules; cf. उत्तर-त्रानुवर्तिष्यते M. Bh. on I.1.23.

**उत्तरपद** the latter member or portion of a compound word as contrasted with पूर्वपद; cf. पतिस्त्तरपदमाद्युदात्तम् A. Pr. II. 3. 11; cf. also अल्लगुत्तरपदे P. VI. 3.1.

**उत्तररूप** ulterior form.

**उत्तरार्थ** serving a purpose in subsequent rules; of use in a subsequent rule; cf. योगविभाग उत्तरार्थः, त्वाग्रहणमुत्तरार्थम् M. Bh. on I.2.22.

**उत्थान** elevation of tone.

**उत्पत्ति** (1) production; cf. वर्णोत्पत्तिः production of a phonetic element T. Pr. 23.1; (2) production of a grammatical element such as the application of an affix or addition of an augment or substitution of a letter or letters during the process of word-formation; cf. गतिकारकोपपदानां कृद्भिः सह समासवचनं प्राक् सुबुत्पत्तेः Pari. Sek. Par. 75; M. Bh. II. 2.19. Vārt. 4.

**उत्पद्** to be produced, to be placed after; to be annexed; (caus.) to produce, to get annexed, to add; cf. धेनुरनाजि कमुत्पादयति Āpiśali's Vārt. quoted in M. Bh. on P.IV.2.45.

**उत्पल** author of a commentary on Pāṇini's Līngānuśāsana. It is doubtful whether he was the same as उत्पल-

मट्ट or मट्टोत्पल, the famous astrologer of the tenth century.

**उत्वत्** possessed of short उ; cf. नोत्वद्वर्ध-विल्वात् P.IV.3.151.

**उत्सर्ग** a general rule as contrasted with a special rule which is called अपवाद or exception; cf. उत्सर्गापवादयो-रपवादो बलीयान् Hema. Pari. 56; प्रकल्प्य वापवादविषयं तत् उत्सर्गोभिनविशते Par.Sek. Pari.63, Sira. Pari.97; cf. also उत्सर्ग-समानदेशा अपवादाः. For the बाध्यबाधकभाव relation between उत्सर्ग and अपवाद and its details see Nāgeśa's Paribhāṣās 57 to 65; cf. also न्यायैर्मिश्रान् अपवादान्प्रतीयात् explained by the commentator as न्याया उत्सर्गा महाविषया विधयः अपवादा अल्प-विषया विधयः । तान् उत्सर्गेण मिश्रानेकीकृतान् जानीयात् । अपवादविषयं मुक्त्वा उत्सर्गाः प्रवर्तन्ते इत्यर्थः R. Pr. I.23.

**उत्सूत्र** not consistent with, what is taught in rules of a Śāstra; cf. अनुत्सूत्रपदन्यासा सद्वृत्तिः सन्निवन्धना । शब्द-विशेष नो भाति राजनीतिरपस्पशा Śiśupāla- vadha II.

**उत्सङ्गादि** a class of words headed by the word उत्सङ्ग, to which the taddhita affix इक् (ठ) is added in the sense of तेन हरति (takes away by means of); cf. हरतिदेशान्तरप्रापणे वर्तते । उत्सङ्गेन हरति औत्साङ्गिकः । औडुपिकः । Kāś. on P IV.4.15.

**उत्सादि** a class of words headed by the word उत्स to which the taddhita affix अञ्, instead of the usual affixes अण् and others, is added in the sense of an offspring; cf. औत्सः, औदपानः etc. Kāś. on P.IV.1.86.

**उदय** that which follows; a term frequently used in the Prātiśākhya works in the sense of 'following' or पर; cf. उदयस्वरादिसस्थानो हकार एकेषाम् explained by the commentator as आत्मन उपरिस्वरादिसस्थानः T.Pr.II.47; cf. also ऋकार उदये कण्ठ्यौ explained by the commentator as ऋकारे उदये परभूते

सति R.Pr.II.11;cf. also नोदात्तस्वरितोदयं P.VIII.4.67.

**उदयंकर** surnamed Pāṭhaka who wrote a commentary on the Laghuśabdendusekhara named Jyotsnā and a very critical work on Paribhāṣās similar to Śiradeva's Paribhāṣāvṛtti; the work is incomplete.

**उदयकीर्ति** author of a treatise giving rules for the determination of the pada or padas of roots; the treatise is named पदव्यवस्थासूत्रकारिकाटीका. He was a Jain grammarian, and one of the pupils of Sādhusundara.

**उदात्त** the acute accent defined by Pāṇini in the words उच्चैरुदात्तः P.I.2. 29. The word उच्चैः is explained by Patañjali in the words 'आयामो दारुण्यं अणुता खस्य इति उच्चैःकराणि शब्दस्य' where आयाम (गात्रनिग्रह restriction of the organs), दारुण्य (रूक्षता rudeness) and खस्य अणुता (कण्ठस्य संवृतता closure of the glottis) are given as specific characteristics of the acute accent. The acute is the prominent accent in a word—a simple word as also a compound word—and when a vowel in a word is possessed of the acute accent, the remaining vowels have the अनुदात्त or the grave accent. Accent is a property of vowels and consonants do not possess any independent accent. They possess the accent of the adjoining vowel connected with it. The acute accent corresponds to what is termed 'accent' in English and other languages.

**उदात्तर** raised acute, a tone slightly higher than the acute tone which is mentioned in connection with the first half of a circumflex vowel; cf. तस्योदात्तरोदात्तादर्धमात्रार्धमेव वा R.P.III.2.

**उदात्तनिर्देश** conventional understanding about a particular vowel in the wording of a sūtra being

marked acute or udāṭṭa, when ordinarily it should not have been so, to imply that a Paribhāṣā is to be applied for the interpretation of that Sutra; cf. उदात्तनिर्देशात्सिद्धम् P.VI.1.13 Vārt.14, also Śira. Pari. 112.

**उदात्तमय** an accent made up of Udāṭṭa, i. e. an accent which is a reduced udāṭṭa. It is called also प्रचय. It is mentioned in connection with an acute vowel following इति in the Padapāṭha, according to Kāṇva's view; cf. उदात्तमयोन्यत्र नीच एव अन्तोदान्तमध्योदात्तयोः पर्वणोरन्यत्र इति कारणात् परो नीच उदात्तमय एव भवति प्रचित एव भवतीत्यर्थः com. on V. Pr. I.150

**उदात्तश्रुति** the same as एकश्रुति, accentless tone, mentioned in connection with the latter half of a circumflex vowel as also with a grave vowel or vowels, if not followed by another acute or circumflex vowel; cf. नोदात्तस्वरितोदयं P.VIII.4.67.

**उदात्तसम** similar to udāṭṭa although not exactly acute, which characterizes the latter half of the circumflex vowel; cf. उदात्तसमश्चेष; T.Pr.I.42.

**उदाहरण** a grammatical example in explanation of an interpretation; cf. नैकमुदाहरणमसवर्णग्रहणं प्रयोजयति P.VI. 1.11.

**उदित्** characterized by short उ as a mute indicative vowel, by virtue of which the word कु, for instance, signifies along with क् its cognate consonants ख्, ग्, घ् and ङ् also; cf. अणुदित्सवणस्य चाप्रत्ययः P. I. 1. 69. Roots marked with उ as mute get the augment इ optionally added before the kṛt affix क्त्वा; e. g. शमित्वा and शान्त्वा from the root शम् ( शसु ) by virtue of the rule उदितो वा P.VII.2.56.

**उदुपधत्व** possession of short उ as the penultimate letter, e. g. इदुदुपधस्य चाप्रत्ययस्य P.VII.3.41.

**उद्गात्रादि** a class of words headed by the word उद्गातृ to which the taddhita affix अञ् is added in the sense of 'nature' or 'profession'; cf. उद्गातुर्भावः कर्म वा औद्गात्रम् । Similarly अग्नित्रम् Kās. on P. V. 1.129.

**उद्ग्राह** alleviation, ease, relief; name given to a Saṁdhi in the Prāṭisākhya works when a visarga and a short vowel अ preceding it are changed into short अ, (e. g. यः + इन्द्रः = य इन्द्रः), as also when the vowel ए or ओ is changed into अ being followed by a dissimilar vowel; e. g. अग्ने + इन्द्रः = अग्र इन्द्रः; cf. R.Pr.II.10.

**उद्ग्राहपदवृत्ति** name given in the Rk. Prāṭisākhya to the Udgrāhasaṁdhi where the vowel अ is followed by a long vowel; e.g. कः ईषते = क ईषते R.Pr.II.10.

**उद्ग्राहवत्** name given to a saṁdhi in the Rk. Prāṭisākhya when the vowel अं or आ is changed into अ e. g. प्र ऋभुभ्यः = प्रकभुभ्यः also मधुना + ऋतस्य = मधुन ऋतस्य cf. R. Pr. II. 11.

**उद्धात** elevation; named also उच्चीभाव.

**उद्धार** (1) elision, a term used in the sense of 'lopa' in the ancient grammar works; (2) name of a commentary on the Haima-lingānuśāsana.

**उद्देश** description; mention of qualities; cf. गुणैः प्रापणम् M. Bh. on I. 3.2; the word is used in contrast with उपदेश or direct mention; cf. कः पुनरुद्देशोपदेशयोर्विशेषः । प्रत्यक्षमारख्यानमुपदेशो गुणैः प्रापणमुद्देशः । प्रत्यक्षं तावदारख्यानमुपदेशः तद्यथा । अगोशाय कश्चिद्रां सव्यथि कर्णे वा गृहीत्वोपादिशति । अयं गौरिति । स प्रत्यक्षमारख्यातमाह । उपादिशो मे गौरिति । गुणैः प्रापणमुद्देशः । तद्यथा । कश्चित्कचिदाह । देवदत्तं मे भवानुदिशतु इति । स इहस्थः पाटलिपुत्रस्थं देवदत्तमुदिशति । अङ्गदी कुण्डली किरिटी... इहसो देवदत्त इति । स गुणैः प्राप्यमाणमाह । उदिशो मे देवदत्त इति । M. Bh.

on I. 3.2; (2) spot, place, passage of occurrence; उद्देश उपदेशदेशः; cf. यथोद्देशं संज्ञापरिभाषम् Pari.Sek. Pari. 2.

**उद्देश्य** referred to; pointed out, subject, as contrasted with the predicate मानान्तरप्रातमुद्देश्यम्; cf. उद्देश्यप्रतिनिदिश्यमानयोरैक्यमापादयत् सर्वनाम पर्यायेण तत्ताल्लिङ्गभाक् । तद्यथा । शैत्यं हि यत्सा प्रकृतिर्जलस्य, शैत्यं हि य यत्तत्प्रकृतिर्जलस्य वा ! उद्देश्य in grammar refers to the subject-part of a sentence as opposed to the predicate-part. In the sentence वृद्धिरादेच् the case is strikingly an opposite one and the explanation given by Patañjali is very interesting; cf. तदेतदेकं मङ्गलार्थं आचार्यस्य मृष्यताम् । माङ्गलिक आचार्यः महतः शास्त्रावस्य मङ्गलार्थं वृद्धिशब्दमादितः प्रयुङ्क्ते M. Bh. on I. 1.1.

**उद्देश्यविधेयभाव** relationship between the subject and the predicate where generally the subject is placed first in a sentence; cf. उद्देश्यवचनं पूर्वं विधेयत्वं ततः परम् । cf. also तादात्म्यसंसर्गकस्थले विशेष्यत्वमेव उद्देश्यं विशेषणत्वमेव विधेयम् Padavākhyaratnākara.

**उद्द्योत** the word always refers in grammar to the famous commentary by Nāgeśabhaṭṭa written in the first decade of the 18th century A. D. on the Mahābhāṣyapradīpa of Kaiyaṭa. The Uddyota appears to be one of the earlier works of Nāgeśa. It is also called Vivaraṇa. The commentary is a scholarly one and is looked upon as a final word re; the exposition of the Mahābhāṣya. It is believed that Nāgeśa wrote 12 Uddyotas and 12 Śekharas which form some authoritative commentaries on prominent works in the different Śāstras.

**उद्द्योतनप्रभा** name of a commentary on the 'Tantrapradīpa' of Maitreya Rakṣita, which latter is a com-

mentary on Jinendrabuddhi's Nyāsa which itself is a commentary on Jayāditya's Kāśikā.

उप् a technical term in the Jainendra Grammar for the terms लुप् and लृक्; cf. अन्तरङ्गानपि विधीन् बहिरङ्ग उप् बाधते. Jain. Pari. 85, प्रकृतिग्रहणे यदुब्रन्तस्यापि ग्रहणम् Jain Pari. 20.

उपकादि a class of words headed by the word उपक after which the taddhita affix, added in the sense of गोत्र (grand-children etc.) is optionally elided, provided the word is to be used in the plural number; cf. उपकलमकाः भ्रष्टककपिष्टलाः; also उपकाः, औपकायनाः; लमकाः, लामकायनाः; भ्रष्टकाः भ्राष्टकयः। Kāś. on P. II. 4. 69.

उपगीत a fault in the pronunciation of letters, noticed sometimes in the utterance of a letter adjoining such a letter as is coloured with a musical tone on account of the proximity of the adjacent letter which is uttered in a musical note and which therefore is called 'प्रगीत'; cf. प्रगीतः सामवदुच्चारितः। उपगीतः समीपवर्णान्तरगतीयानुरक्तः। Kaiyata's Pradipa on M.-Bh. I. Āhnika 1.

उपग्रह a term used by the ancient grammarians in the sense of the Parasmaipada and the Ātmanepada affixes. The word is not found in Pāṇini's Aṣṭādhyāyī. The Vārttikakāra has used the word in his Vārttika उपग्रहप्रतिषेधश्च on P. III. 2.127 evidently in the sense of Pada affixes referring to the Ātmanepada as explained by Kaiyata in the words उपग्रहस्य आत्मनेपदसंज्ञाया इत्यर्थः। The word occurs in the Slokavārttika सुतिडुपग्रहलिङ्गनराणां quoted by Patañjali in his Mahābhāṣya on व्यत्ययो बहुलम् P. III. 1.85, where Nāgeśa writes लदेश-व्यङ्ग्यं स्वार्थत्वादि। इह तस्मत्प्रतीतिभिन्ने परस्मै-

पदात्मनेपदे उपग्रहशब्देन लक्षणयोच्येते। The word is found in the sense of Pada in the Mahābhāṣya on P. III. 1.40. The commentator on Puṣpasūtra explains the word as उपग्रह्यते समीपे पठ्यते इति उपग्रहः. The author of the Kāśikā on P. VI. 2.134 has cited the reading चूर्णादीन्यप्राप्युपग्रहात् instead of चूर्णादीन्यप्राणिषष्ठ्याः and made the remark तत्रोपग्रह इति षष्ठ्यन्तमेव पूर्वाचार्योपचारेण गृह्यते. This remark shows that in ancient times उपग्रह meant षष्ठ्यन्त i. e. a word in the genitive case. This sense gave rise to, or was based upon, an allied sense, viz. the meaning of 'षष्ठी' i. e. possession. Possibly the sense 'possession' further developed into the further sense 'possession of the fruit or result for self or others' referring to the तिङ् affixes which possessed that sense. The old sense 'षष्ठ्यन्त' of the word 'उपग्रह' having gone out of use, and the sense 'पद' having come in vogue, the word 'षष्ठी' must have been substituted for the word 'उपग्रह' by some grammarians before the time of the Kāśikākāras. As Patañjali has dropped the Sūtra (VI. 2.134), it cannot be said definitely whether the change of reading took place before Patañjali or after him.

उपचार (1) taking a secondary sense; implication; lit. moving for a sense which is near about; the same as लक्षणा. The word आचार is explained as उपचार, employment or current usage, by Patañjali; cf. आचारात्। आचार्याणामुपचारात्। M. Bh. I. 1. 1. Vārt. 4; (2) substitution of the letter स् for विसर्ग; cf. प्रत्ययग्रहणोपचारेषु च, P. IV. 1.1 Vārt. 7.

उपजन lit. origin; one that originates, augment, उपजायते असौ उपजनः। The

word is used in the sense of 'additional phonetic element'; cf. उपजन आगमः M. Bh. on Śiva-sūtra 5; cf. also वर्णव्यत्ययापायोपजनविकारेष्वर्थदर्शनात् । Śiva Sutra 5 Vārt. 15. The Rk Prātiśākhya gives स् in पुरुश्चन्द्र as an instance of. उपजन cf. R. Pr. IV. 37. In the Nirukta उपजन is given as the sense of the prefix 'उप'; cf. उपेत्युपजनम्: The com. on the Nirukta explains the word उपजन as आधिक्य.

**उपजीव्य** a term used by later grammarians in connection with such a rule on which another rule depends cf. उपजीव्यादन्तरङ्गाच्च प्रधानं प्रबलम् Pari. Śekh. on Pari. 97, as also M. Bh. on हेतुमति च P. III. 1.26. The relationship known as उपजीव्योपजीवकभाव occurs several times in grammar which states the inferiority of the dependent as noticed in the world.

**उपदेश** instruction; original enunciation; first or original precepts or teaching; cf. उपदेश आद्योच्चारणम् S. K. on the rule उपदेशेजनुनासिक इत् P. I. 3. 2. cf. वर्णानामुपदेशः कर्तव्यः; M. Bh. on Āhn. 1. Vārt. 15. For difference between उपदेश and उद्देश see उद्देश; cf. also उपदिश्यतेनेनत्युपदेशः । शास्त्रवाक्यानि, सूत्रपाठः खिलपाठश्च Kāśikā on P. I. 3.2; cf. also Vyādi. Pari. 5; (2) employment (of a word) for others cf. उपदेशः परार्थः प्रयोगः । स्वयमेव तु बुद्ध्या यदा परामृशति तदा नास्त्युपदेशः Kāś. on अदेनुपदेशे P. I. 4. 70.

**उपदेशिन्** such a word as is found in the original instruction.

**उपदेशिवद्भाव** occurrence in the original statement before the application of any affixes etc., cf. एवमप्युपदेशिवद्भावो वक्तव्यः, M. Bh. on P. I. 1.56, Vārt. 23.

**उपदेशिवद्बचन** statement to the effect that a word should be looked

upon as occurring in the original instruction although it is not there. See उपदेश. cf. नुभिवधातुपदेशिवद्बचनं प्रत्ययविध्वयम् P. VII. 1 58. Vārt. 1.

**उपद्रुत** name of a samdhi which is described as उद्ग्राहवत् in R. Pr; e. g. न ऋते. See उद्ग्राह.

**उपधा** penultimate letter, as defined in the rule अलोन्त्यात्पूर्वं उपधा P. I. 1. 65, e. g. see ह्रस्वोपध, दीर्घोपध, लघूपध, अकारोपध etc.; lit. उपधीयते निर्धीयते सा that which is placed near the last letter.

**उपधालोपिन्** a word or a noun which has got the penultimate letter omitted; cf. अन उपधालोपिनोन्त्यतरस्याम् P. IV. 1. 28.

**उपध्मानीय** a letter or a phonetic element substituted for a visarga followed by the first or the second letter of the labial class. Visarga is simply letting the breath out of the mouth. Where the visarga is followed by the first or the second letter of the labial class, its pronunciation is coloured by labial utterance. This coloured utterance cannot be made independently; hence this utterance called 'उपध्मानीय' (similar to a sound blown from the mouth) is not put in, as an independent letter, in the वर्णसमाम्नाय attributed to महेश्वर. Patañjali, however, has referred to such dependent utterances by the term अयोगवाहवर्ण. See अयोगवाह; cf. ऋ इति जिह्वामूर्लीयः । जिह्वामूलेन जन्यत्वात् । ऋ इत्युपध्मानीयः । उपध्मानेन जन्यत्वात्. अयोगवाह is also called अर्धविसर्ग. See अर्धविसर्ग.

**उपन्यास** proposition, statement. The remark 'विषम उपन्यासः' is of frequent occurrence in the Vyākaraṇa Mahābhāṣya in connection with statements that are defective and have to be refuted or corrected; cf. M. Bh. on P. I. 1.21, 46, 50; I. 2.5 etc.

**उपपद** lit. a word placed near; an adjoining word. In Pāṇini's grammar, the term उपपद is applied to such words as are put in the locative case by Pāṇini in his rules prescribing *kr̥t* affixes in rules from III. 1, 90 to III. 4 end; cf. तत्रोपपदं सप्तमीस्थम् P. III. 1. 92; e. g. कर्मणि in कर्मण्यण् P. III. 2.1. The word is also used in the sense of an adjoining word connected in sense. e. g. युष्मद्युपपदे० as also प्रहासे च मन्योपपदे० P. I. 4. 105, 106; cf. also क्रियार्थायां क्रियायामुपपदे धातोर्भविष्यति काले तुमुन्पुलौ भवतः Kāś. on P. III. 3.10; cf. also इतरंतरान्योन्योपपदाच्च P. I. 3.10, मिथ्योपपदात् कृत्रोभ्यासे P. I. 3.71, as also उपपदमतिङ् P. II 2. 19; and गतिकारकोपपदात् P. VI. 2. 139. Kaiyaṭa on P. III. 1. 92 Vārt. 2 explains the word उपपद as उपोच्चारि or उपोच्चारितं पदं उपपदम्. The word उपपद is found used in the Prātiśākhya literature where it means a word standing near and effecting some change; cf. च वा ह अह एव एतानि चप्रभृतीनि यान्युपपदानि उक्तानि आख्यातस्य विकारीणि० Uvaṭa on V. Pr. VI. 23.

**उपपदविधि** a grammatical operation caused by a word which is near; cf. उपपदविधौ भयाब्धादिग्रहणं P. I. 1. 72 Vārt 9, also अतिप्रसङ्ग उपपदविधौ P. IV 1. 1. Vārt. 8 where rules such as 'कर्मण्यण्' and the following are referred to as उपपदविधि, the words कर्मणि, स्तम्ब, कर्ण, etc. being called उपपद by the rule तत्रोपपदं सप्तमीस्थम्; P. III. 1. 92.

**उपपदविभक्ति** a case termination added to a word on account of the presence of another word requiring the addition; cf. the well-known Paribhāṣā उपपदविभक्तेः कारकविभक्तिर्बलीयसी. Par. Śek. Pari. 94; and M.Bh. on I.4. 96 stating the possession of greater force in the case of a kāra-

kavibhakti than in the case of an upapadavibhakti.

**उपपदसमास** the compound of a word, technically termed as उपपद by Pāṇini according to his definition of the word in III. 1. 92., with another word which is a verbal derivative; cf. कुम्भकारः, नगरकारः. Here technically the compound of the words कुम्भ, नगर etc. which are upapadas is formed with कार, before a case-termination is added to the nominal base कार; cf. गतिकारकोपपदानां कृद्भिः सह समासवचने प्राक् सुबुत्पत्तेः Par. Śek. Pari. 75.

**उपबन्ध** a technical term used in the Prātiśākhya works in the sense of words which proceed from a rule to the following rules upto a particular stated limit; cf. उपबन्धस्तु देशाय नित्यम् T. Pr I. 59 explained by the commentator as उपबन्ध्यते इति उपबन्धः । एतस्मिन्नित्यधिकरणरूपः संख्यानविषयः प्रदेशश्च उपबन्ध उच्यते । उपबन्धे यदुक्तं तदन्यत्र न भवतीति तुशब्दार्थः ।

**उपबद्धिमत** the fourth out of the seven stages or places in the production of articulate speech, upāim̐su being the first stage; cf. सशब्दमुपबद्धिमत Tait. Pr. 23.9 explained by the commentator as: सशब्दं परश्राव्यशब्दसहितम् । यत्र प्रयुज्यमानः शब्दः परैरक्षरव्यञ्जनविवेकवर्जं श्रूयते तदुपबद्धिमतसंज्ञं भवति ।

**उपमन्यु** (1) the famous commentator on the grammatical verses attributed to Nandikeśvara which are known by the name नन्दिकेश्वरकारिका and which form a kind of a commentary on the sūtras of Maheśvara; (2) a comparatively modern grammarian possibly belonging to the nineteenth century who is also named Upamanyu and who has written a commentary on the famous Kāśikāṣṭi by Jayāditya and Vāmana. Some believe that Upa-



manyu was an ancient sage who wrote a nirukta or etymological work and whose pupil came to be known as औपमन्वव.

**उपमा** a well-known term in Rhetorics meaning the figure of speech 'simile' or 'comparison'. The word is often found in the Nirukta in the same sense; cf. अथात उपमाः । 'यत् अतत् तत्सदृशम्' इति गार्ग्यः । Nir III.13. Generally an inferior thing is compared to another that is superior in quality.

**उपमान** standard of comparison. The word is found in the Pāṇinisūtra उपमानानि सामान्यवचनैः P.II.1.55 where the Kāśikāvṛtti explains it as उपमीयतेऽनेनेत्युपमानम् ।

**उपमित** an object which is compared. The word is found in Pāṇinisūtra उपमितं व्याघ्रादिभिः P.II.1.56, where the Kāśikā paraphrases it by the word उपमेय and illustrates it by the word पुरुष in पुरुषव्याघ्र.

**उपमेय** an object which is to be compared. See उपमित.

**उपलक्षण** implication, indication; a thing indicatory of another thing. The term is very frequently found in commentary works in connection with a word which signifies something beyond it which is similar to it; the indication is generally inclusive; cf. Kāśikā on भीष्मयोर्हेतुभये P.I.3.68 भयग्रहणमुपलक्षणार्थं विस्मयोपि तत एव । as also मन्त्रग्रहणं तु च्छन्दस उपलक्षणार्थम् Kāś. on II. 4.80. The verbal forms of लक्ष् and उपलक्ष् as also the words लक्षयितुम्, लक्षणीय, लक्षित etc. possess the sense of 'expressing the meaning not primarily, but secondarily by indication or implication'.

**उपलिङ्गिन्** a substituted word element; cf. शैवः इति सुखनाम । शिष्यतेः वकारः नामकरणः अन्तस्थान्तरोपलिङ्गी विभाषितगुणः । शिवम् Nir. X. 17.

**उपवर्ष** an ancient grammarian and Mimāṃsaka believed to have been the brother of Varṣa and the preceptor of Pāṇini. He is referred to, many times as an ancient writer of some Vṛttigranthas.

**उपश्लेष** immediate contact, as for instance, of one word with another; cf. शब्दस्य च शब्देन कौन्योभिसंबन्धो भवितुमर्हति अन्यदत्त उपश्लेषात् । M.Bh. on VI. 1.72. The word उपश्लिष्ट is also found in the Mahābhāṣya in the same context.

**उपसंख्यान** mention, generally of the type of the annexation of some words to words already given, or of some limiting conditions or additions to what has been already stated. The word is often found at the end of the statements made by the Vārttikakāra on the sūtras of Pāṇini.; cf. P.I.1.29 Vārt. 1; I.1.36 Vārt. 3 etc. The words वाच्य and वक्तव्य are also similarly used. The word is found similarly used in the Mahābhāṣya also very frequently.

**उपसंग्रह** inclusion of something, which is not directly mentioned; cf. प्रसिद्ध्युपसंग्रहार्थमेतत् Kāś. on P.I.3.48, also इतिकरणं एतद्विधानामप्यन्येषामुपसंग्रहार्थम् Kāś. on P. VII.4.65.

**उपसंयोग (1)** union; cf. नामाख्यातयोस्तु कर्मोपसंयोगद्योतका भवन्ति prepositions are signs to show that such a union with another sense has occurred in the case of the noun or verb to which they are prefixed, Nir. I.3.; (2) addition; cf. अक्रियमाणे हि संज्ञाग्रहणे गरीयानुपसंयोगः कर्तव्यः स्यात् M.Bh. on P. IV. 2 21.Vārt, 2.

**उपसंहृत** drawn close; cf. ओष्ठौ तूपसंहृततरो T. Pr. II.14. The root उपसंहृ is used in the sense of finishing in the Mahābhāṣya; cf. येनैव यत्नेनैको वर्ण उच्चार्यते विच्छिन्ने वर्ण उपसंहृत्य तमन्यमुपा-

दाय द्वितीयः प्रयुज्यते तथा तृतीयस्तथा चतुर्थः ।  
M.Ph. on P.I.4. 109 Vārt. 6.

**उपसमस्त** compounded together, joined together by special grammatical connection called समास; cf. न केवलः पश्चिद्बन्धः स्त्रियां वर्तते । उपसमस्तस्तर्हि वर्तते M. Bh. on VII.1.1. Vārt. 18.

**उपसर्ग** preposition, prefix. The word उपसर्ग originally meant only 'a prefixed word'; cf. सोपसर्गेषु नामसु R. Pr. XVI. 38. The word became technically applied by ancient Sanskrit Grammarians to the words प्र, परा, अप, सम् etc. which are always used along with a verb or a verbal derivative or a noun showing a verbal activity; cf. उपसर्गाः क्रियायोगे P. I. 4.59. These prefixes are necessarily compounded with the following word unless the latter is a verbal form; cf. कुगतिप्रादयः P. II. 2.18. Although they are not compounded with a verbal form, these prepositions are used in juxtaposition with it; sometimes they are found detached from the verbal form even with the intervention of one word or more. The prefixes are instrumental in changing the meaning of the root. Some scholars like Śākatāyana hold the view that separated from the roots, prefixes do not express any specific sense as ordinary words express, while scholars like Gārgya hold the view that prefixes do express a sense e. g. प्र means beginning or प्रारम्भ; cf. न निर्बद्धा उपसर्गा अर्थान्निराद्भुरिति शाकटायनः । नामाख्यातयोस्तु कर्मोपसंयोगद्योतका भवन्ति । उच्चावचाः पदार्था भवन्तीति गार्ग्यः । तद्य एषु पदार्थः प्राद्भुरितं तं नामाख्यातयोरर्थविकरणम् Nir. I. 8. It is doubtful, however, which view Pāṇini himself held. In his Ātmanepada topic, he has mentioned some specific roots

as possessing some specific senses when preceded by some specific prefixes (see P. I. 3.20, 24, 25, 40, 41, 46, 52, 56, etc.), which implies possibly that roots themselves possess various senses, while prefixes are simply instrumental in indicating or showing them. On the other hand, in the topic of the Karmapravacanīyas, the same words प्र, परा etc. which, however, are not termed Upasargas for the time being, although they are called Nipātas, are actually assigned some specific senses by Pāṇini. The Vārttikakāra has defined उपसर्ग as क्रियाविशेषक उपसर्गः P. I. 3.1. Vārt 7, leaving it doubtful whether the उपसर्ग or prefix possesses an independent sense which modifies the sense of the root, or without possessing any independent sense, it shows only the modified sense of the root which also is possessed by the root. Bharṭhari, Kaiyaṭa and their followers including Nāgeśa have emphatically given the view that not only prefixes but Nipātas, which include प्र, परा and others as Upasargas as well as Karma-pravacanīyas, do not denote any sense, but they indicate it; they are in fact द्योतक and not वाचक. For details see Nir. I. 3, Vākya-pādiya II. 190, Mahābhāṣya on I. 3.1. Vārt. 7 and Pradīpa and Uddyota thereon. The Ṛk Prā-tiśākhya has discussed the question in XII. 6-9 where, as explained by the commentator, it is stated that prefixes express a sense along with roots or nouns to which they are attached. It is not clear whether they convey the sense by denotation or indication, the words वाचक in stanza

6 and विशेषकृत in stanza 8 being in favour of the former and the latter views respectively; cf उपसर्ग विंशतिरर्थवाचकाः सहेतराभ्यामितरे निपाताः; क्रियावाचकभाख्यातमुपसर्गो विशेषकृत, सत्त्वाभिधायकं नाम निपातः पादपूरणः R. Pr. XII. st. 6 and 8. For the list of upasargas see R. Pr. XII. 6, T. Pr. I. 15, V. Pr. VI.24, and S. K. on P. I. 4.60.

**उपसर्गद्योत्यता** the view or doctrine that prefixes, by themselves, do not possess any sense, but they indicate the sense of the verb or noun with which they are connected. For details see Vākyapadiya II. 165-206; also vol. VII. pages 370-372 of Vyākaraṇa Mahābhāṣya ed. by the D. E. Society, Poona.

**उपसर्गयोग** connection with a prefix; joining of the prefix. Some scholars of grammar hold the view that the Upasarga is prefixed to the root and then the verbal form is arrived at by placing the desired terminations after the root, while others hold the opposite view; cf. पूर्व धातुः साधनेनोपयुज्यते पश्चादुपसर्गेण । अन्ये तु पूर्वं धातुरुपसर्गेण युज्यते पश्चात्साधनेनेत्याहुः Siradeva's Paribhāṣāvṛtti Pari. 131, 132; cf. also vol. VII. Mahābhāṣya edited by the D. E. Society, Poona, pages 371-372.

**उपसर्गवाद** a treatise on upasargas, by Harikṛṣṇa.

**उपसर्गविचार** a treatise on upasargas by Gadādhara Cakravartin.

**उपसर्गविवरण** a short anonymous work on the nature of upasargas or prepositions explaining their meanings with illustrations.

**उपसर्गवृत्ति** a treatise on upasargas by Bharatamalla in the Sixteenth Century A.D.

**उपसर्जन** (1) adjective, subordinate member which does not get the treatment of the principal member, e. g. गोस्त्रियोरुपसर्जनस्य P. I.2.48, अनुपसर्जनात् P.IV.1.14 संज्ञोरुपसर्जनीभूतास्तु न सर्वोदयः S. K. on P. I. 1.29, also P.I.1.27 Vart.2;(2) a word referred to by the word which is put in the nominative case in rules of Pāṇini prescribing compounds, e. g. कष्ट (in the compound कष्टश्रितः) which is referred to by the word द्वितीया in the rule द्वितीया श्रितातीत० P.II.1.24 which prescribes the Acc. Tatpuruṣa compound. These words are given the first place in a compound; cf. प्रथमानिर्दिष्ट समास उपसर्जनम् P.I.2.43, उपसर्जनं पूर्वम् P.II.2.30; (3) a word which has one and the same case when a compound in the different cases is shown as dissolved, e. g. the word कौशाम्बी in the compound निष्कौशाभिव्यः which keeps its ablative case when the compounds निष्कौशाभिव्यम्, निष्कौशाभिव्यना, निष्कौशाभिव्ये etc. are dissolved; cf. एकविभक्ति चापूर्वनिपाते P.I.2.44.

**उपसृष्ट** attended with a prefix, generally used in connection with roots; e.g. कृष्टुहोरुपसृष्टयोः कर्म P.I.4.38 where the Kāśikā has explained the word as उपसर्गसंबद्ध.

**उपस्कार** introduction of the necessary changes in the wording of the base, such as elision, or addition or substitution of a letter or letters as caused by the addition of suffixes.

**उपस्थान** occurrence; presence by virtue of anuvṛtti i. e. recurrence or continuation of a word in the rules that follow; cf. शब्देन चाप्यधिकृतेन कोन्यो व्यापारः शक्योऽवगन्तुमन्यदतो योगे योग उपस्थानात् M.Bh. on I.3.11. Vārt. 1.

**उपस्थित** a word used rather technically in the sense of the word इति

which is used in the Krama and other recitals when Vedic reciters show separately the two words compounded together by uttering the compound word first, then the word इति and then the two compound words, e.g. सुश्लोक ३ इति सु-श्लोक । विभावसो इति विभा-वसो. The Kāśikā defines the word उपस्थित as समुदायादवकीच्य पदं येन स्वरूपे अवस्थाप्यते तद् उपस्थितम् । इतिशब्दः । Kāś. on VI.1.129. The Rk-Prāṭishākhya explains the word rather differently, but in the same context. The word after which इति is placed is called upasthita e.g. the word बाहू in बाहू इति or विभावसो in विभावसो इति as contrasted with स्थित i. e. the word without इति e.g. बाहू or विभावसो, as also contrasted with स्थितोपस्थित i. e. the whole word विभावसो इति विभाऽवसो which is also called संहित or मिलित; (2) occurring, present; cf. कार्यकालं संज्ञापरिभाषम् । यत्र कार्यं तत्रोपस्थितं द्रष्टव्यम् । Pār. Śek. Pari.3.

**उपहित** (1) with, preceded by; e.g. दीर्घोपहित, ह्रस्वोपहित; (2) sticking to, connected with, 'उपश्लेषित'; cf. Durga on Nir.V.12; (3) coming to be placed near or in juxtaposition with the preceding word; cf. आवोन्तोपहितात् सतः R. Pr. II.15.

**उपांशु** lit. inaudible. The word is explained in the technical sense as the first place or stage in the utterance of speech where it is perfectly inaudible although produced; cf. उपांशु इति प्रथमं वाचः स्थानम् Com. on T. Pr. XXIII. 5.

**उपाचरित** (1) sibilant; substitution of a sibilant letter for a visarga; cf. ष्टुतोपाचरिते च R. Pr. XI.19; (2) name of the saṁdhi in which a visarga is changed into a sibilant letter; cf. सर्वत्रैवोपाचरितः स संधिः R. Pr. IV.14 which corresponds to Pāṇini VIII. 3.18 and 19.

**उपाचार** change of Visarga into s (स्); sibilant of Visarga, e.g. ब्रह्मणः पतिः = ब्रह्मणस्पतिः. The words उपचार and उपाचरित are found used in the same sense by ancient Grammarians. See उपचार; cf. समापाद्यं नाम वदन्ति बल्वं, तथा णत्वं सामवशांश्च सन्धीन् ।...उपाचारं लक्षणतश्च सिद्धम्, आचार्या व्यालिशाकल्यगार्ग्याः R. Pr. VIII.12.

**उपादान** hypothesis, presumption, acceptance.

**उपाद्य** lit. near the first; second.

**उपाधि** condition, limitation, determinant, qualification: e.g. न हि उपाधेरुपाधिर्भवति, विशेषणस्य वा विशेषणम् M.Bh. on I.3.2 as also on V.1.16; cf. also इह यो विशेष उपाधिवोपादीयते द्योत्ये तस्मिन्नेन भवितव्यम् । M.Bh. on III.1.7.

**उपान्त** lit. near the last; penultimate. The word is generally found used in the Cāndra Vyākaraṇa.

**उपान्त्य** see उपान्त; the word is generally found used in the grammars of Śākāṭāyana and Hemacandra.

**उपोत्तम** lit. one near or before the last; the term is generally used in connection with words having two or more syllables, where it means the vowel before the last (vowel); cf. उपोत्तमं रिति P. VI.1. 217 and योपधादुगुरुपोत्तमादुञ् P.V.1.132 where the writer of the Kāśikā explains it as त्रिप्रभृतीनामन्यमुत्तमं तस्य समीपमुपोत्तमम् । giving रमणीय and वसनीय as examples where the long ई is upottama; cf. also T.Pr. XI.3. and Nir.I.19 where the word refers to the third out of the four feet of the verse.

**उपोद्बलक** a supporting assertion or statement; cf. तस्यैवोपोद्बलकमेतत् M.Bh. on I.2.64. Vārt. 38-39.

**उभयगति** both the alternatives; both the senses; double signification; cf. उभयगतिरिह भवति P.I.1.23, Vārt.4, Pari. Śek. Par. 9 where the word ubhaya

refers to both the senses—the ordinary one ( अकृत्रिम ) and the technical one ( कृत्रिम )—e.g. the meanings ( i ) numeral, and ( ii ) words वहु, गण etc. of the word संख्या.

**उभयतस्पाशा** presenting a difficulty in both the ways; cf. सैषा उभयतस्पाशा रज्जुर्भवति M.Bh. on VI.1.68.

**उभयतोभाष** lit. speaking or showing both the padas or voices; possessed of both the padas viz. the Parasmaipada and the Ātmanepada. The word is found commonly used in the Dhātupāṭha of Pāṇini.

**उभयत्र** in both the ways lit. in both the places; cf. उभयत्र च P. I. 1. 44 Vārt. 22. The word उभयत्रविभाषा is used in grammar referring to the option ( विभाषा ) which is प्राप्त as also अप्राप्त; cf. M.Bh. on P.1.1.26 Vārt.22.

**उभयथा** in both the ways (in the case of an option, of course); cf. छन्दस्थु-मयथा P.III.4.117 where the word ubhayathā refers to both the alternative uses e.g. Sārvadhātuka and Ārdhadhātuka; so also vidhiliṅ and āsiriṅ; cf. Kāśikā on P.III.4.117. The term ubhayathā is described as synonymous with 'bahulam' or 'anyatarasyām' or 'vā' or 'ekeṣām'; cf. बहुलमन्यतस्यामुभयथा वा एकेषामिति M. Bh. on P.I. 1.44; Vārt. 19; cf. also अध्यायान्तेषुभयथा स्मरन्ति R.Pr.XV.8.

**उभयदीर्घा** a hiatus or a stop which occurs between two long-vowelled syllables; the term उभयदीर्घा is a conventional term in the Prāti-śākhya literature. The term उभय-ह्रस्वा is similarly used in connection with short vowels.

**उभयनियम** a restriction understood in both the ways; cf. सिद्धं तूभयनियमात् उभयनिश्चयोयम् । प्रकृतिपर एव प्रत्ययः प्रयोक्तव्यः, प्रत्ययपरैव च प्रकृतिरिति । M. Bh. on P. III.1.2, Vārt. 11; cf. also M. Bh. on VI.2.148.

**उभयपद्** (1) double voice—the Parasmaipada as well as the Ātmanepada; (2) both the words or members (in a compound); cf. उभयपदार्थप्रधानो द्वन्द्वः Kāś on P.I.2.57.

**उभयपदिन्** a root conjugated in both the Padas; a root to which both, the Parasmaipada and the Ātmanepada terminations are affixed; e.g. roots वृ, भी, मुच् etc.

**उभयप्राप्ति** a case or a matter in which both the alternatives occur, as for instance, the genitive case for the subject and the object of a verbal derivative noun (कृदन्त); cf. उभयप्राप्तौ कर्मणि । उभयोः प्राप्तिः यस्मिन् कृति सोयमुभय-प्राप्तिः तत्र कर्मण्येव पृथी स्यात् न कर्तरि । आश्रयौ गवां दोहः अगोपाठकेन Kāś. on P. II. 3. 66.

**उभयवत्** possessed of both the kinds of properties; cf. य इदानीमुभयवान् स तृतीयामारुह्यो लभते स्वरित इति M.Bh. on P.I.2.31; cf. also उभयवान् स्वरितः V. Pr.I.110.

**उम्** the augment उ affixed to the last vowel of वच् by P.VII.4.20; e.g. अयोचत्.

**उरस्** tad-affix उर, with udatta accent on the last vowel, affixed to the word दन्त when it refers to protuberant teeth; cf. P.V.2.66; e.g. दन्तुरः ।

**उरःप्रभृति** a class of words headed by the word उरस् to which the samāsānta affix क (कप्) is added, when these words stand at the end of Bahuvrīhi compounds; cf. व्यूढमुरोस्य व्यूढोस्कः similarly प्रियर्षाषकः; Kāś. on P.V. I. 151.

**उरस्य** produced at the breast; cf. केचि-देता उरस्यो R.Pr.I.18, explained by the commentator as केचिदान्नायोः एतो हृदारविसर्जनीयो उरस्थानी इच्छन्ति ।

**उरुता** opening (of the hole of the throat); the words उरुता स्वस्य are

used in the sense of 'opening of the glottis' which is described as a characteristic condition of the utterance of a vowel accented grave or अनुदात्त; cf. आयामो दारुण्यमणुत। खस्येत्युच्चैः कराणि शब्दस्य । अन्ववसर्गो मार्दव-मुस्ता खस्येति नीचैःकराणि शब्दस्य M.Bh. on नीचैरनुदात्तः P. I. 2.30; cf. T. Pr. on XXII. 9, 10.

**उरोबृहती** a variety of the Vedic metre बृहती in which the first pāda consists of twelve syllables and the rest of eight syllables; cf. R. Pr. XVI. 33.

**उव्** (उवह्) substitute for the vowel उ belonging to the Vikaraṇa झु, to roots and to the noun झु under certain conditions; cf. अचि झुधातुभ्रुवां खोरियङ्ङुद्वौ P. VI. 4. 77.

**उवट** also ऊवट or ऊवट a reputed Kaāśmirian scholar and writer who was the son of Vajrāta. He wrote many learned commentaries, some of which are known as Bhāṣyas. Some of his important works are Rkprātisākhyabhāṣya, Vājasaneyī. prātisākhyabhāṣya, Vājasaneyisa-mhitābhāṣya, Vedārthadīpikā etc.

**उष्णिह्** (उष्णिक्) name of the second of the main seven Vedic metres which are known by the name प्रजापतिच्छन्दम्. The Uṣṇik metre consists of 28 syllables divided into three pādas of 8, 8 and 12 syllables. It has got many varieties such as पुरउष्णिह्, ककुभ् and others; for details see R. Pr. XVI 20-26.

**उस्** (1) substitute for झि, ending of the third pers. plu., in the perfect tense and in the present tense in the case of the roots विद् and ब्रू, e.g. विदुः and आदुः cf. P. III. 4. 82-84; (2) substitute डस् (उस्) for झि in the potential and the benedictive moods, as also after the aorist sign स् and after roots of the third

conjugation, roots ending in आ and the root विद्, e. g. पच्युः म्यासुः अकार्षुः, अविभ्युः अदुः, अविदुः, etc.; cf. Kāś. on III.4.108-112.

**उसि** Unādi affix उस् applied to the root जन् to form जनुस्; cf. जनेरुसिः Un. sūtra. 272.

## ऊ

**ऊ** long vowel ऊ, उ being the short vowel.

**ऊक्** augment ऊ added to the अभ्यास or the reduplicative syllable of the root पट् which is doubled before the affix क which is used instead of व (वजर्थे कः); e.g. पाट्पटः.

**ऊक** krt affix ऊक added to the root जाय् to form the word जागुरूक; cf. जागुरूक; P. III.2.165.

**ऊङ्** fem. affix ऊ prescribed after masculine nouns ending in the vowel ऊ and denoting a human being as also after some other specific masculine bases; cf. ऊङुतः P. IV. 1.66 and the following sūtras. e.g. कुरूः, पँङ्गुः, श्वश्रुः, करमोरुः, भद्रवाहुः etc.

**ऊट्** also उट् āgama ऊ and उ prescribed after the roots वृ and वृ before the affix तुन् or वृत्त e. g. तरतारं तरुतारं वा रथानाम्; वरुतारं वरुतारं वरुत्रीः; cf. Kāś. on P. VII.2.34.

**ऊट्** (1) saṁprasāraṇa vowel ऊ substituted for the व् of वाह् under certain conditions e.g., ऊटः, cf. वाह ऊट् P. VI. 4.132; (2) substitute ऊ for व् before certain affixes; e. g. दूतः, दूत्वा, जूर्तिः, तूर्तिः etc. cf. च्छ्वोः शङ्नुनासिके च P. VI.4.19, 20.

**ऊत्** (1) long vowel ऊ which cannot be combined by rules of saṁdhi with the following vowel when it comes at the end of the forms of the dual number; e. g. साधू अत्र etc.; cf. ईदूदेद्द्विवचनं प्रशङ्गम् P. I.1.11; as also

ईदूतौ च सप्तम्यर्थे I.1.19; (2) long vowel ऊ substituted for the short उ of the root गोह् before an affix beginning with a vowel e. g. निगूहति; cf. ऊदुपधाया गोहः P. VI.4.89.

**ऊत्व** substitution of the long vowel ऊ; see M. Bh. on P. I.1.12, VI.1.85.

**ऊदित्** marked with the mute indicatory letter ऊ; cf. स्वरतिसृत्तिसृयतिध्रुवूदितो वा । prescribing the addition of the augment इ optionally in the case of ऊदित् roots P. VII. 2.44.

**ऊन** deficient, wanting; often in compounds e. g. पादोन, द्यून, एकोन; cf. व्यूहैः संपत्समीक्ष्याने R. Pr. VIII. 28; एकद्यूनाधिका सैव निचृदूनाधिका भुरिक् R. Pr. XVII.1.

**ऊर्ध्ववृहती** (विराज्) a variety of the metre Bṛhātī which has three pādas of twelve syllables each; cf. त्रयो द्वादशका यस्याः सा होर्ध्ववृहती विराज् R. Pr. XVI.33.

**ऊर्यादि** a class of words headed by the words ऊरी उरी etc. ending in the taddhita affix ल्ति, which are given the designation गति provided they are related to a verbal activity, and as a result, which can be compounded with क्दन्ता words ending in ल्या, तुम्, etc. cf. ऊरीकृत्य, ऊरीकृतम् etc.; Kās on P. I.4.61.

**ऊल** tad. affix applied to the words वात and बल in the sense of 'unable to bear'; e. g. वातूलः, बलूलः; see Kās. on V. 2.122.

**ऊष्मन्** aspiration letters, spirants called breathings also: the name is given to letters or sounds produced with unintonated breath through an open position of the mouth; cf. विवृतमूष्मणाम् M. Bh. on P. I. 1.10 Vārt, 3. The word refers to the letters ह्, ष्, स्, ह्, visarga, jihvāmūliya, upadhmaniya and anusvāra; cf. ऊष्मा वायुस्तत्प्रधाना वर्णा ऊष्माणः R. Pr. I.12; cf. also T. Pr. I.10.

**ऊष्मसांधि** name of a combination or संधि where a visarga is changed into a breathing (ऊष्मन्). It has got two varieties named व्यापन्न where the visarga is changed into a breathing as for instance in यस्ककुभः, while it is called विक्रान्त (passed over) where it remains unchanged as for instance in यः ककुभः, यः पञ्च; cf. R. Pr. IV. 11.

**ऊह** modification of a word, in a Vedic Mantra, so as to suit the context in which the mantra is to be utilised, generally by change of case affixes; adaptation of a mantra; cf. ऊहः खस्वपि । न सर्वैल्लिङ्गैर्न च सर्वाभिर्विभक्तिभिर्वेदे मन्त्रा निगदिताः । ते च अवश्यं यज्ञगतेन यथायथं विपरिणमयितव्याः । M. Bh. on P. 1.1 Āhnika 1.

ऋ

**ऋ** fourth vowel in Pāṇini's alphabet; possessed of long and protracted varieties and looked upon as cognate (सवर्ण) with लृ which has no long type in the grammar of Pāṇini; cf. R.Pr.I,9; V.Pr.VIII. 3. (2) ऋदी suffix ऋ applied to the root स्या to form the word स्थु; e. g. सव्येष्टा सारथिः; cf. सव्ये स्थश्छन्दसि Uṇ Sū, II. 101.

**ऋकार** the letter ऋ with its 18 varieties made up of the ह्रस्व, दीर्घ, प्लुत, and सानुनासिक varieties and characterized by the three accents. ऋ and लृ are looked upon as cognate in Pāṇini's grammar and hence, ऋ could be looked upon as possessed of 30 varieties including 12 varieties of लृ.

**ऋक्तन्त्र** a work consisting of five chapters containing in all 287 sūtras. It covers the same topics as the Prātisākhya works and is looked upon as one of the Prātisākhya works of

the Sāma Veda. Its authorship is attributed to Śākatāyana according to Nāgeśa, while अदित्राज is held as its author by some, and काल्यायन by others. It bears a remarkable similarity to Pāṇini's Aṣṭādhyāyī especially in topics concerning coalescence and changes of स् and न् to ष् and ण respectively. It cannot be definitely said whether it preceded or followed Pāṇini's work.

**ऋक्सप्रतिशाख्य** one of the Prātiśākhya works belonging to the Āśvalāyana Śākhā of the Ṛg Veda. The work available at present, appears to be not a very old one, possibly written a century or so after Pāṇini's time. It is possible that the work, which is available, is based upon a few ancient Prātiśākhya works which are lost. Its authorship is attributed to Śaunaka. The work is a metrical one and consists of three books or Adhyāyas, each Adhyāya being made up of six Paṭalas or chapters. It is written, just as the other Prātiśākhya works, with a view to give directions for the proper recitation of the Veda. It has got a scholarly commentary written by Uvāta and another one by Kumāra who is also called Viṣnumitra. See आश्वलायनप्रतिशाख्य.

**ऋगयनादि** a class of words headed by ऋगयन to which the taddhita affix अण (अ) is affixed in the sense of 'produced therein' (तत्र भवः), or 'explanatory of' (तस्य व्याख्यानः); cf. ऋगयने भवः, ऋगयनस्य व्याख्याना वा आर्गयनः पादव्याख्यानः, औपनिषदः, शैक्षः etc. Kāś. on P. IV. 3.73.

**ऋग्विराम** verse-pause equal to 3 mātrākālas or three mātrā units. cf. ऋग्विरामः पदविरामो विवृत्तिविरामस्समान-पदविवृत्तिविरामः त्रिमात्रो द्विमात्र एकमात्रोधमात्र

आनुपूर्व्येण T. Pr. XXII. 13. According to Ṛk. Tantra it consists of two mātrās.

**ऋत्** short vowel ऋ before which the preceding vowel is optionally left as it is, i. e. without coalescence and shortened also if long; cf. ऋत्त्यकः P. VI. 1.128.

**ऋत्वत्** possessed of short ऋ; cf. रीग्वत्त्वतः संयोगार्थम् P. VII. 4.90. Vārt. 1.

**ऋदित्** possessed of the mute indicatory letter ऋ, signifying in the Grammar of Pāṇini the prevention of the shortening of the long vowel in the reduplicated syllable of the Causal Aorist form of roots which are marked with it; e. g. अशशासत् अववाधत्, अययाचत् etc. cf. नाग्लोपिशास्त्रदिताम् P. VII.4.2.

**ऋश्यादि** a class of words headed by the word ऋश्य to which the taddhita affix क is added in the four senses prescribed in the rules IV. 2.67-70; e. g. ऋश्यकः, न्यग्रोधकः etc. cf. P. IV. 2.80.

**ऋषिच्छन्दस्** the metre of the Vedic seers. The seven metres—गायत्री, उष्णिक्, अनुष्टुप्, बृहती, पङ्क्ति, त्रिष्टुप् and जगती consisting respectively of 24, 28, 32, 36, 40, 44 and 48 syllables are named ऋषिच्छन्दस् as contrasted with the metres दैव, प्राजापत्य and आसुर, which, when combined together, make the metres of the Vedic seers. For details see R. Pr. XVI. 1.5.

**ऋष्यण** taddhita affix अण in the sense of 'descendant' applied to names of ancient sages, by the rule ऋष्यन्धकवृष्णिङ्कुरुभ्यश्च P. IV. 1.114; e. g. वासिष्ठः, वैश्वामित्रः.

ऋ

**ऋ** long variety of the vowel ऋ.



**ऋदन्त** (roots) ending in ऋ which have the vowel ऋ changed into इर् by the rule ऋत इद्वातोः P. VII. 1.100; e. g. किरति, गिलति.

## ल

**ल** short vowel ल taken to be a cognate of ऋ, and described as a vocalic form of the letter ल.

**लृदित्** (roots) marked with the mute indicatory letter लृ, which take the substitute अ ( अङ् ) for ल्लि, the Vikaraṇa of the aorist; e. g. अपतत्, अशक्त् cf. पुषादिद्युताद्यलृदितः परस्मैपदेषु P. III. 1.55.

## ए

**ए** diphthong vowel ए made up of अ and इ, and hence having कण्ठतालुस्थान as its place of origin. It has no short form according to Pāṇini. In cases where a short vowel as a substitute is prescribed for it in grammar, the vowel इ is looked upon as its short form. Patañjali in his Mahābhāṣya has observed that followers of the Sātyamugri and Rāṇāyaṇīya branches of the Sāmaveda have short ए ( एँ ) in their Sāmaveda recital and has given सुजाते अश्वसून्ते, अध्वर्यो अद्रिभिः सुतम् as illustrations; cf. M. Bh. on I. 1.48; as also the article on.

**एक** (1) Singular number, ekavacana: cf. नो नौ मे मदर्थे त्रिव्येकेषु. V. Pr. II.3; the term is found used in this sense of singular number in the Jainendra, Śākaṭāyana and Haima grammars; (2) single (vowel) substitute (एकादेश) for two (vowels); cf. एकः पूर्वपरयोः P. VI. 1. 84; अथैकमुभे T. Pr X. 1; (3) many, a certain number; (used in pl. in this sense),

cf. इह चेत्येके मन्यते M. Bh. on P. I. 4.21.

**एककर्मक** transitive verbs having one object, as contrasted with द्विकर्मक; cf. kātāntra IV. 6. 62

**एकतिङ्** possessed of one verb; given as a definition of a sentence; cf. एकतिङ् P.II.1. 1. Vārt 10, explained by Patañjali as एकतिङ् वाक्यसंज्ञं भवतीति वक्तव्यम् । श्रूहि श्रूहि ।

**एकदिक्** in the same direction, given as the sense of the tad. affix तस् by Pāṇini; cf. तेनैकदिक् । तसिश्च । P. IV. 3. 112, 113.

**एकदेश** a part or a portion of the whole; cf. एकदेशविकृतमनन्यवत् Pari-Śek. Pari 37; also M. Bh. Śiva-Sūtra 2 Vārt 4; एकदेशानुवर्तते M.Bh. on P.VI. 1. 93 Vārt. 5; cf. also पदैकदेशानपि तान् प्रतीयात् R.Pr. IX. 16.

**एकदेशिन्** ( a thing or a substance ) composed of parts; cf. the term एकदेशिसमास or एकदेशितत्पुरुष, used in connection with compounds of words such as पूर्वं, पर and others with words showing the constituted whole ( एकदेशिन् ) prescribed by the rule पूर्वपराधरोत्तरमेकदेशिनेकाधिकरणे P. II. 2. 1; (2) a partisan; cf. the word सिद्धान्त्येकदेशिन् used often by commentators.

**एकदेशविकृतन्याय** the maxim that ' a thing is called or taken as that very thing although it is lacking in a part,' stated briefly as एकदेशविकृतमनन्यवत् Pari. Śek. Pari. 37. The maxim is given in all the different schools of grammar; cf. Śak Pari. 17; Cāndra Pari. 15, Kat. Par. Vṛ. 1, Jain. Par.Vṛ.11, Hem.Pari.7 etc.

**एकदशानुमति** consent to a part of the whole, admission of one part as correct.

**एकद्रव्य** one and the same individual substance; cf. the words एकद्रव्यसम-

वायित्व M. Bh. on P. I. 4. 23, एक-द्रव्याभिधान on P.VIII.1. 51, एकद्रव्योप-निवेशिनी given as a definition of संज्ञा M. Bh. on P. I. 4. 1.

**एकपद** made up of one word; consisting of one word; cf. अथवा सन्त्ये-कपदान्यप्यवधारणानि । यथा अबभक्षो वायुमक्षः । अप एव भक्षयति वायुमेव भक्षयति । M.Bh. first Āhnika; (2) a continuous word paraphrased as अखण्डपद and समानपद by commentators; cf. तेनानन्तरा षष्ठ्येकपदवत् V.Pr.II. 18; (3) every individual word: cf. बहुक्रमे क्रमेत तस्यैकपदानि निःसृजन् R.Pr.XI.18.

**एकपदा** made up of a single word; cf. भवति चैतदेकस्मिन्नपि एकवर्णं पदम् एकपदा ऋक् एकर्चं सूक्तमिति । M. Bh. on P.I. 1.21 Vārt. 5; (2) made up of one foot ( चरण or पाद ); cf. एक एकपदैतेषां • (R.Pr.XVII.24) explained by the commentator as तेषां चतुर्णां पादानामष्टाक्षरादीनां एकः पादः यस्याः सा एकपदा ऋक् इत्युच्यते ।

**एकपातिन्** combined together; cf. R. Pr. com. एकपातिन्; एक्रीभूतस्य अक्षरस्य क्रमे ध्रुवमार्गी लुप्यते; R, Pr. XI. 25, also XVII.26.

**एकभाविन्** (vowels) combined by rules of Saṁdhi; cf. क्षेत्रवर्णैकभाविनाम् R. Pr. VII.22.

**एकमात्रिक** (1) possessed of one mātrā or mora; (2) a term used for a short vowel which measures one mātrā or mora; cf. एकमात्रो ह्रस्वः व्यञ्जनानि च । Ath.Pr.1.60.

**एकमुनिपक्ष** a view or doctrine propounded by one of the many ancient sages or munis who are believed to be the founders of a Śāstra; a view propounded only by Pāṇini, to the exclusion of Kātyāyana and Patañjali; cf. एकमुनिपक्षे तु अचो ङिणीत्यत्राच इति योगं विभज्य...न्यवस्थितविभाजत्रोक्ता Durghaṭa-Vṛtti I.1.5; see also I.4.24, II.3.18.

**एकयोग** (1) combination of two Sūtras into one; cf. अथवा एकयोगः कश्चित्ते बुद्धिरादे-जदेङ्गुण इति M.Bh.P.I.1.3, I.4.59, V.2. 25; (2) one and the same Sūtra; cf. एकयोगनिर्दिष्टानां सह वा प्रवृत्तिः सह वा निवृत्तिः Pari.Śek.Pari.17; cf. also एकयोगनिर्दि-ष्टानामप्येकदेशानुवृत्तिर्भवति P. IV. 1. 27, Vārt. 2, Pari. Śek. Pari. 39.

**एकयोगलक्षण** characterized by i.e. mentioned in one and the same rule; cf. एकयोगलक्षणे तुग्दीर्घत्वे M.Bh. on P. I. 1. 62. Vārt. 10. See also M. Bh. on P. VI.1.37.

**एकवचन** singular number; affix of the singular number in Pāṇini's grammar applied to noun-bases ( प्राति-पदिक) and roots when the sense of the singular number is to be conveyed; the singular sense can be of the form of an individual or collection or genus. The word एकवचन in the technical sense of singular number is found used in the Prātiśākhya and Nirukta also.

**एकवत्त्वं** or **एकवद्भाव** use or treatment of the plural sense as if it is singular; cf. एकवद्भावोऽनर्थकः । समाहारैकत्वात् M.Bh. on II. 4.12. Vārt. 5.

**एकवर्ण** (a pada) made up of a single letter; cf. एकवर्णं पदम् आ, उ इति; commentary on R.Pr. X.2; cf. also V.Pr.IV. 144-145 where एकवर्णं is defined as एकप्रयत्ननिर्वर्त्यं capable of being produced with a single effort. Pāṇini gives the term अपृक्त to an affix made up of one single letter; cf. अपृक्त एकाल् प्रत्ययः P.I.2.41.

**एकवाक्य** an expression giving one idea, either a single or a composite one. A positive statement and its negation, so also, a general rule and its exception are looked upon as making a single sentence on account of their mutual expectancy even though they be sometimes detached from each other; cf.

विदेशस्थमपि सदेकवाक्यं भवति M. Bh. on III. 4. 67; cf. also निषेधवाक्यानामपि निषेधविशेषाकाङ्क्षत्वाद्द्विष्येकवाक्यतयैव अन्वयः । तत्रैकवाक्यता पर्युदासन्यायेन । संज्ञाशास्त्रस्य तु कार्यकालपक्षे न पृथग्वाक्यार्थबोधः । Par. Śek. on Pari. 3. Such sentences are, in fact, two sentences, but, to avoid the fault of गौरव, caused by वाक्यभेद, grammarians hold them to be composite single sentences.

**एकविभक्ति** a pada having the same case in the various dissolutions of the compound word; e. g. the word कौशाम्बरी in the compound word निष्कौशाभिः, which stands only in the ablative case कौशाम्बाः, although the word निष्कान्त, which stands for the word निस्, could be used in many cases. The word नियतविभक्तिक is also used in the same sense.

**एकवृत्ति** single vṛtti or gloss on the Vedic as well as classical portions of grammar. Puruṣottamadeva has used this term in his Bhāṣāvṛtti to contrast his Vṛtti (भाषावृत्ति) with the Kāśikāvṛtti and the Bhāgavṛtti which deal with both the portions; cf. अनार्ष इत्येकवृत्तावुपयुक्तम् Bhāṣāvṛtti on I. 1. 16, cf. also Bhāṣāvṛtti on III. 4. 99, IV. 3.22 and VI.3.20. एकवृत्ति is possibly used by Puruṣottamadeva in the sense of मुख्यवृत्ति or साधारणवृत्ति i. e. the common chief gloss on both the portions.

**एकशब्द** a word having one sense only, as opposed to अनेकशब्द many words having the same sense or synonyms which are given in निघण्टु as also in अमरकोष; cf. अथ यान्यनेकार्थानि एकशब्दानि तान्यतोनुक्रमिष्यामः Nir. IV.1.

**एकशेष** a kind of composite formation in which only one of the two or more words compounded together subsists, the others being elided; cf. एकः शिष्यते इतरं निवर्तन्ते वृक्षश्च वृक्षश्च वृक्षौ । Kāśikā on सरूपाणामेकशेष एक-

विभक्तौ P. I.2.64; cf. also सरूपसमुदायाद्दि विभक्तिर्या विधीयते । एकस्तत्रार्थवान् सिद्धः समुदायस्य वाचकः ॥ Bhāṣāvṛtti on P. I. 2.64. There is a dictum of grammarians that every individual object requires a separate expression to convey its presence. Hence, when there is a dual sense, the word has to be repeated, as also the word has to be multiplied when there is a plural sense. In current spoken language, however, in such cases the word is used only once. To justify this single utterance for conveying the sense of plurality, Paṇini has laid down a general rule सरूपाणामेकशेष एकविभक्तौ and many other similar rules to cover cases of plurality not of one and the same object, but plurality caused by many objects, such as plurality caused by ideas going in pairs or relations such as parents, brothers and sisters, grand-father and grand-son, male and female. For example, see the words वृक्षश्च वृक्षश्च वृक्षौ; similarly वृक्षाः for many trees, पितरौ for साता च पिता च; देवौ for देवी च देवश्च; cf. also the words श्वरुरौ, भ्रातरौ, गार्ग्यौ (for गार्ग्य and गार्ग्यायण), आश्वाम् (for त्वं च अहं च), र्यौ (for स च यश्च) and गावः fem. अजा fem. अथाः masc. irrespective of the individuals being some males and some females. Paṇini has devoted 10 Sūtras to this topic of Ekaśeṣa. The Daiva grammar has completely ignored this topic. Patañjali has very critically and exhaustively discussed this topic. Some critics hold that the topic of एकशेष did not exist in the original Aṣṭādhyāyī of Pāṇini but it was interpolated later on, and adduce the long discussion in the Mahābhāṣya especially the Pūrvapakṣa therein, in support of their

argument. Whatever the case be, the Vārttikakāra has commented upon it at length; hence, the addition must have been made immediately after Pāṇini, if at all there was any. For details see Mahābhāṣya on I.1.64 to 73 as also, Introduction p. 166-167, Vol.7 of the Mahābhāṣya published by the D. E. Society, Poona.

**एकशेषनिर्देश** statement by subsistence of one word out of many. The phrase is very often used in the Mahābhāṣya where the omission of an individual thing is explained by saying that the expression used is a composite one including the omitted thing along with the thing already expressed; cf. एकशेषनिर्देशो-यम् । सर्वादीनि च सर्वादीनि च सर्वादीनि । M. Bh. on I. 1. 27, on I. 1. 59, I, 2.39, as also on I.3.1 Vārt. 5, I.4. 101 Vārt. 3, II. 1.1. Vārt. 19 etc.

**एकश्रुति** that which has got the same accent or tone; utterance in the same tone; monotone. The word is applied to the utterance of the vocative noun or phrase calling a man from a distance, as also to that of the vowels or syllables following a Svarita vowel in the Saṁhitā i.e. the continuous utterance of Vedic sentences; cf. एकश्रुति दूरात्संबुद्धौ and the foll. P. I.2.33-40 and the Mahābhāṣya thereon. In his discussion on I. 2.33 Patañjali has given three alternative views about the accent of Ekaśruti syllables : (a) they possess an accent between the उदात्त (acute) and अनुदात्त (grave), (b) they are in the same accent as is possessed by the preceding vowel, (c) Ekaśruti is looked upon as the seventh of the seven accents; cf. सैषा ज्ञापकाभ्यामुदात्तानुदात्तयोर्मध्यमेकश्रुति-रन्तरालं द्वितीयं ।...सप्त स्वरा भवन्ति । उदात्तः,

उदात्ततरः, अनुदात्तः, अनुदात्ततरः, स्वरितः स्वरिते य उदात्तः सौम्येन विशिष्टः, एकश्रुतिः सप्तमः । M. Bh. on P. I. 2.33.

**एकस्वर** possessed of one vowel, monosyllabic; a term used by Hemacandra in his grammar for the term एकाच् of Pāṇini; cf. आद्यौश्च एकस्वरे Hem. IV.1.2, which means the same as एकाचो द्वे प्रथमस्य P. VI.1.1.

**एकहलादि** having a single consonant at the beginning; cf. एकहलादौ पूरयितव्येऽन्यतरस्याम् P. VI.3. 59.

**एकहलमध्य** (a vowel) placed between two single consonants; e.g. the vowel अ in पच्, स्म्, र्ण्, etc.

**एकाक्षर** consisting of one single syllable; e.g. स्व, भू, वाच् etc.; cf. एकाक्षरा-त्कृतो जातेः सप्तम्यां च न तौ स्मृतौ M. Bh. on P. V.2.115, as also on VI.1.168, VI.4.161.

**एकाच्** possessed of a single vowel, monosyllabic; cf. एकाचो द्वे प्रथमस्य P. VI. 1. 1.

**एकाच्पाद** name given by Śīradeva and other grammarians to the first pāda of the sixth adhyāya of Pāṇini's Āṣṭādhyāyī, as it begins with the sūtra एकाचो द्वे प्रथमस्य VI. 1.1.

**एकादेश** a single substitute in the place of two original units; e.g. ए in the place of अ and इ, or औ in the place of अ and उ. The ādeśas or substitutes named पूर्वहप and परहप are looked upon as ekādeśas in Pāṇini's grammar although instead of them, the omission of the latter and former vowels respectively, is prescribed in some Prātisākhya works. गुण and वृद्धि are sometimes single substitutes for single originals, while they are sometimes ekādeśas for two original vowels e.g. तवेदम्, ब्रह्मौदनः, उपैति, प्राच्छति, गाम्, सीमन्तः etc.; see P. VI.1.87 to 111, cf. also A. Pr. II 3.6.

**एकादेशस्वर** an accent prescribed for the single substitute, as, for instance, by rules like उदात्तस्वरितयोर्यणः स्वरितो-नुदात्तस्य and the following rules P. VI.2.4, 5 and 6.

**एकान्त** part, portion. Augments or Āgamas in the Vyākaraṇa Śāstra are looked upon as forming a part of the word to which they are attached; cf. अथ यस्यानुबन्ध आसज्यते, किं स तस्य एकान्तो भवति आहोस्विदनेकान्तः । एकान्तस्तत्रोपलब्धेः । M. Bh. on I.3.9, Vārt. 9; cf. also एकान्ताः Par. Śek. Pari. 5.

**एकान्तर** separated or intervened by one single thing, a letter or a word; e. g. आं पचसि देवदत्त, where देवदत्त follows आम् with one word पचसि intervening; cf. आम एकान्तरमाम-न्त्रितमनन्तिके P.VIII. 1. 55.

**एकार** the letter ए; looked upon as a diphthong (संध्यक्षर) made up of the letters अ and इ. The combination of the two constituent parts is so complete as cannot allow any of the two parts to be independently working for saṁdhi or any other operation with its adjoining letter; cf. नाभ्यपवृक्तस्य अवयवे तद्विधिर्यथा द्रव्येषु M. Bh. Siva Sūtra 3 Vārt. 9.

**एकार्थ** (1) possessed of one sense as contrasted with बहुर्थ, द्वर्थ etc; (2) synonym, cf. बहवो हि शब्दा एकार्था भवन्ति । तद्यथा इन्द्रः शक्रः पुरुदूतः पुरंदरः । M. Bh. on I. 2. 45 Vart. 9; (3) possessed of a composite sense; cf. समासे पुनरेकार्थानि M. Bh. on II. 1.1 Vārt 1. The words ऐकार्थ्य and ऐकार्थत्व derived from the word ऐकार्थ are often found used in the sense of 'possession of a composite sense' ऐकार्थस्य भावः ऐकार्थता, ऐकार्थ्य ऐकार्थत्वं वा; cf. समासस्यैकार्थत्वात्संज्ञाया अप्रसिद्धिः M. Bh. on P. I. 2.42 Vārt. 1; cf. also the word ऐकार्थी-भावः; (4) potent to be connected;

समर्थ; cf. सुप्सुपा ऐकार्थम् ( समस्यते ) C. Vy. II. 2.1; (5) analogous समानाधिकरण cf. ऐकार्थं चानेकं च । एकः समानः अर्थः अधिकरणं यस्य तदेकार्थं समानाधिकरणम् Hem. Vy. III. 1.22; cf. also ऐकार्थं च । Śāk. II. 1.4.

**ऐकार्थीभाव** union of meanings; one of the two ways in which the word सामर्थ्य is explained; cf. ऐकार्थी-भावो वा सामर्थ्यं स्याद् व्यपेक्षा वा । M. Bh. on II. 1.1.

**ऐकाल्** possessed of one single pho- netic element or letter; cf. अपृक्त ऐकाल् प्रत्ययः P. I. 2.41.

**ऐकीभाव** fusion, mixture, union, combination (of 2 or more letters); cf. उदात्तवति ऐकीभावे उदात्तं सन्ध्यमक्षरम्, R. Pr.III.6. ऐकीभाव is said to be resulting from the coalescence called अभिनिहितसन्धि, cf. R. Pr. II. 16, 17.

**ऐगेलिङ्** (Eggeling) a well-known German scholar of Sanskrit Grammar who flourished in the 19th century and who edited the Kātantra Vyākaraṇa with the commentary of Durgasiṁha and many appendices in 1876.

**ऐङ्** a brief term (प्रत्याहार) for the two diphthong letters ऐ and ओ; cf. ऐङ्हुस्वात्संबुद्धेः P. VI. 1. 69, ऐङ्ः पदान्तादति VI. 1.109. etc.

**ऐच्** a short term (प्रत्याहार) in Pāṇini's grammar standing for diphthongs or letters ऐ, ऐ, ओ, औ; e.g. ऐचोयवायावः P. VI. 1.78, ऐच् इग् हुस्वादेशे p.I.1.48.

**ऐजर्टन्** [Edgerton, Dr. Franklin] an American Sanskrit scholar and author of 'Buddhist Hybrid Sanskrit Grammar and Dictionary.'

**ऐणीकृत** A fault in pronunciation when the voice is indistinct, and the word pronounced is not distinctly heard; cf. ऐणीकृतः अविशिष्टः । किमयमोकारः अथौकार इति यत्र संदेहः Pradīpa on M.Bh.I.1.1, explained as अविशिष्टः संश्लिष्टः संदिग्ध इति यावत् by Nāgeśa in

his Uddyota.

**एण्य** tad. affix एण्य applied to the word प्रावृष् in the general शैभिक senses; cf. प्रावृष् एण्यः । प्रावृष्ण्यः बलाहकः Kās. on P. IV. 3.17.

**एत्** the vowel ए; cf. ईदूदेदूद्विवचनं प्रग्रहम् P. I. 1.11.

**एतावत्त्व** limitation of the kind; 'such and such' (words etc.); cf A. Pr.I.

**एत्वं** the substitution of ए; cf. बहुवचने झल्येत् (P. VII. 3.103) इति एत्वं प्राप्नोति M.Bh. on P.V.3.10.

**एत्य** tad. affix applied to the indeclinable दूर; e. g. दूरेत्यः पथिकः । cf. दूरादेत्यः दूरेत्यः Kās. on P.IV.2.104; cf. also दूरादेल्या वक्तव्यः । दूरेत्यः M.Bh. on P. IV. 2.104.

**एदित्** marked by the mute indicatory letter ए. Roots marked with indicatory ए do not allow वृद्धि for their vowel in the aorist; e. g. अरगीत्, अरणीत्; cf. P. VII.2.5.

**एद्यवि** tad. affix एद्यवि applied to the pronoun पर when the word refers to a day; cf. परस्मिन्नहनि परद्यवि Kās. on P.V. 3.22.

**एद्युसच्** tad. affix एद्युस् applied to the pronouns पूर्व, अन्य, अन्यतर, इतर, अपर, अधर, उभय and उत्तर when the words so formed refer to a day; e. g. पूर्वद्युः, अन्यद्युः etc.; cf. P. V.3.22.

**एधाच्** tad. affix एधा substituted for the tad. affix धा optionally, when applied to the words द्वि and त्रि. e.g. द्विधा, द्वेषा, द्वेषम्, त्रिधा, त्रैषा, त्रैषम्; cf. Kās. on एधाच् P. V. 3.46.

**एनप्** tad. affix एन applied to उत्तर, अधर, and दक्षिण optionally instead of the tad. affix आत्ति in the senses of दिक्, देश and काल, e.g. उत्तरेण, उत्तरतः उत्तरात्. Words with this एन at the end govern the acc. case of the word syntactically connected with them. e. g. तत्रागारं धनपतिग्रहान् उत्तरेण Kālidāsa: Meghadūta; cf. एनप द्वितीया P. II. 3.31.

**एप्** a term used in the Jainendra Vyākaraṇa for the term गुण of Pāṇini standing for the vowels अ, ए and ओ; cf. ऋतः समादेरेप् Jain. Vy. V.2.122.

**एफ** ending added to the consonant र when a mention of it is to be made; cf. T.Pr.I.19; e.g. रेफः.

**एलिम** (1) kṛt. affix केलिम् e.g. पचेलिमा माषाः cf. P. III. 1.96 Vārt. 1; (2) Ṭṇādi affix एलिमच् applied to पच् cf. पच एलिमच् Ṭṇ. S.IV.37.

**एलु** tad. affix चेलु in the sense of unable to bear, found in Vedic Literature only; e.g. हिमेलुः cf. हिमाचेलुर्वक्तव्यः । P.V.2.122 Vārt. 7.

**एव** (1) a particle in the sense of regulation (नियम); cf. एवकारः किमर्थः नियमार्थः M. Bh. on V. 3.58; (2) determinant indeclinable; cf. एव इत्यवधारणः; cf. इष्टोवधारणार्थस्तर्हि । यथैवं विशायेत । अजादी गुणवचनादेवेति M. Bh. on V. 3.58.

**एवकारकरण** use of the word एव; cf. उक्तममैवान्येन इत्यत्र एवकारकरणस्य प्रयोजनम् M. Bh. on P. III. 4.24.

**एश्** (1) the substitute ए for the perfect affix त्, substituted for the whole त् by reason of the indicatory letter श् attached to ए; cf. लिटस्तज्ञयोरोशोरेच् and अनेकाल्शित्स्वस्य P. III. 4.81 and I. 1.55; (2) affix ए applied to the root चक्ष् in Vedic Literature; cf. नावचक्षे । नावख्यातव्यमित्यर्थः Kās. on P. III.4.15.

**एषितव्य** necessary to be sought; necessary to be prescribed; cf. तस्मान्मृजेरिगलक्षणा वृद्धिरेषितव्या M. Bh. on I. 1.3. Vārt. 8.

ऐ

**ऐ** diphthong vowel ऐ; composite form of आ and ए, also termed वृद्धि in Pāṇini's grammar.

**एकपदिक** given in the group of eka-padas or solitarily stated words as contrasted with anekapadas or synonyms. See एकपद above.

**एकपद्य** treatment as one single word especially found in the case of compound words ( सामासिकपद ) which, as a result of such treatment, have only one accent (acute), and one case affix after the whole word; cf. अयं खल्वपि बहुव्रीहिरस्त्येव प्राथमकल्पिकः यस्मिन्नैकपद्यमैकस्वर्यमैकविभक्तित्वं च M. Bh. on P. I.] 29. See एकपद.

**एकश्रुत्य** possession of the same tone or accent; uniformity of tone or accent. See the word एकश्रुति above; also see P. I. 2.39 Vārt. 1,2; VIII. 1.55 Vārt. 1.

**एकस्वर्य** having only one principal accent (Udātta or Svarita) for the whole compound word which is made up of two or more individual words; cf. M. Bh. on P. I. 1.29.

**एकार्थ्य** possession of a single composite sense (by all words together in a compound); cf. संघातस्य ऐकार्थ्यात् सुबभावो वर्णात् M. Bh. on I. 2.45 Vārt 10; cf. also M. Bh. on II. 2.29 Vārt. 7; cf. also नाम नाम्नैकार्थ्ये समासो बहुलम् Hem. III. 1.18 where the commentator explains ऐकार्थ्य as एकार्थीभाव; In the com. on Hem. III 2.8 ऐकार्थ्य is explained as एकपद्य.

**ऐच्** short term ( प्रत्याहार ) standing for the two diphthong vowels ऐ and औ; cf. न व्याभ्यां पदान्ताभ्यां पूर्वौ तु ताभ्यामैच् P. VII. 3.4; cf. ऐच्ञोश्चोत्तरभूयस्त्वात् M. Bh. on P. I. 1.48. The short substitutes of ऐ and औ are इ and उ when prescribed; cf. P. I. 1.48; so also the protracted forms of ऐ and औ are प्रोत्राक्त्त इ and उ; cf. P. III. 2.106. They are called

द्विस्वर vowels in the Rk Prāṭisākhya. Śakatāyana says they are द्विसात्र.

**ऐत्** the vowel ऐ; cf. एत ऐदित्यैत्त्वं M. Bh. on P. III. 4.93.

**ऐत्त्व** the substitution of ऐ for ए by the rule एत ऐ prescribing the substitution of the vowel ऐ for ए in the case of the imperative first person terminations; cf. P. III. 4.93.

**ऐन्द्र** name of an ancient school of grammar and of the treatise also, belonging to that school, believed to have been written under instructions of Indra. The work is not available. Patañjali mentions that Bṛhaspati instructed Indra for one thousand celestial years and still did not finish his 'instructions in words'; (M. Bh. 1. 1. 1 ). The Taittirīya Saṁhitā mentions the same. Pāṇini has referred to some ancient grammarians of the East by the word प्राचाम् without mentioning their names, and scholars like Burnell think that the grammar assigned to Indra is to be referred to by the word प्राचाम्. The Brhatkathāmañjarī remarks that Pāṇini's grammar threw into the background the Aindra Grammar. Some scholars believe that Kālāpa grammar which is available today is based upon Aindra, just as Cāndra is based upon Pāṇini's grammar. References to Aindra Grammar are found in the commentary on the Sārasvata Vyākaraṇa, in the Kavikalpadruma of Bopadeva as also in the commentary upon the Mahābhārata by Devabodha. Quotations, although very few, are given by some writers from the work. All these facts prove that there was an ancient pre-Pāṇinian treatise on Grammar assigned to

इन्द्र which was called Aindra-Vyākaraṇa. For details see Dr. Burnell's 'Aindra School of Sanskrit Gram-marians' as also Vol. VII pages 124-126 of Vyākaraṇa Mahā-bhāṣya, edited by the D. E. Society, Poona.

**ऐप्** a term used in the Jainendra Grammar instead of the term वृद्धि of Pāṇini which stands for आ, ऐ and औ; cf. P. I. 1. 1.

**ऐरक्** taddhita affix ऐर applied to the word चटका in the sense of offspring to form the word चाटकैर; cf चटकाया ऐरक् P. IV. 1. 128.

**ऐषुकार्यादि** a class of words headed by the word ऐषुकारि to which the taddhita affix भक्त is added in the sense of 'place of residence'; e. g. ऐषुकारिभक्तम्, चान्द्रायणभक्तम्; cf. Kāś. on P. IV. 2. 54.

**ऐस्** substitute for the case affix भिम् after words ending in अ; cf. अतो भिस् ऐस्. P. VII. 1. 9 to 11.

### ओ

**ओ** (1) diphthong vowel made up of the vowels अ and उ, termed as guṇa in Pāṇini's grammar and prescribed sometimes in the place of the vowel उ; (2) affix ओ applied to the root गम् or गा to form a noun; cf. ओकारो नामकरणः Nir. II. 5.

**ओंकार** the syllable ओं called by the term प्रणव and generally recited at the beginning of Vedic works. Patañjali has commented upon the word briefly as follows; पादस्य वा अर्धर्चस्य वा अन्त्यमक्षरमुपसंहृत्य तदाद्यक्षरदोषस्य स्थाने त्रिमात्रमोकारं त्रिमात्रमोकारं वा विदधति तं प्रणव इत्याचक्षते M. Bh. on VIII. 2. 89.

**ओत्** the vowel ओ; cf. ओत् P. I. 1. 15, 16 prescribing-प्रणवसंज्ञा for Nipātas like आहो, उताहो and others with a view that the vowel at their end

should not coalesce with the following vowel. The Prātiśākhya works prohibit the coalescence of ओ in many cases with the succeeding vowel; cf. R. Pr. I. 70; V. Pr. I. 94.

**ओदित** marked with the indicatory letter ओ; roots marked with the mute letter ओ have the Niṣṭhā affix त or तवत् changed to न or नवत्; e. g. लग्नः, लग्नवान्; दीनः, दीनवान् etc. cf. ओदितश्च P. VIII. 2. 45; cf. also स्वादय ओदितः इत्युक्तम् । सूतः सूतवान्; दूनः दूनवान् Si. Kau. on P. VIII. 2. 45.

**ओप्पर्ट** [Gustav Oppert 1836-1908] a German scholar of Sanskrit who edited the Śabdānuśāṣana of Śākatāyana.

**ओम्** See ओंकार above-. ओम् consists of 2½ mātrās, cf. अर्धतृतीयमात्र एके ब्रुवते T. Pr 18. 1; शैत्यायन says that ओम् has any one of the three accents, while कौण्डिन्य says it has प्रचय or एकश्रुति i. e. absence of any accent.

**ओरभट्ट** a scholar of grammar of the nineteenth century who wrote a Vṛtti on Pāṇini sutras called पाणिनि-सूत्रवृत्ति. He has written many works on the Pūrvamimāṃsā and other Śāstras.

**ओष्ठ** lit. lip; the place of origin ( स्थान ) of the labial letters called उपध्मानीय वर्ण i, e the vowels उ, ऊ, the consonants प्, फ्, ब्, भ्, म् and the उपध्मानीय letter; cf. ऊपुपध्मानीयानामोष्ठौ Sid. Kau. on तुल्यास्यप्रयत्नं सवर्णम् P. I. 1. 9, also उवोपोपध्मा ओष्ठे V. Pr. I. 70.

**ओष्ठ्य** lit. produced upon the lip; a letter of the labial class; letters उ, ऊ, ओ, औ, प्, फ्, ब्, भ्, म् and व् are given as ओष्ठ्य letters in the Rk Prātiśākhya, cf. R. Pr. I. 20. See the word ओष्ठ above. For the utterance of the letter व् tips of the teeth are also employed; hence the letter व्



is said to have दन्तौष्ठ as its स्थान..

**ओस्** the case affix ओस् of the gen. and the loc. dual.

**औ**

**औ** ( 1 ) the vowel औ; diphthong vowel made up of आ and ओ; ( 2 ) the substitute औ for the final letter उ of the word मनु before the fem. affix ई; cf मनोः स्त्री मनायी, मनावी, मनुः Kās. on P. IV. 1. 38; ( 3 ) case ending of the nom. and acc. dual called औङ् also.

**औङ्** a term used by ancient grammarians for the affix औ of the nom. and the acc. dual. The vowel ई (शी) is substituted for औ in the case of nouns of the feminine and neuter genders; cf. औङ्: शी P. VII. 1. 18, 19.

**औद्** the case ending औ of the acc. dual; cf. P. IV. 1. 2.

**औणादिक** an affix mentioned in the class of affixes called उणादि in treatises of Pāṇini and other grammarians; cf. नमुचिः । मुचेरौणादिकः किप्रत्ययः Kās. on P. VI. 3. 75; फिडाफिडुौ औणादिकौ प्रत्ययौ M. Bh. on Śiva Sūtra 2. See the word उणादि above.

**औणादिकपदार्णव** a collection of words called औणादिक; a name given to his work by पेटुभट्ट of the 18th century.

**औत्** ( 1 ) the letter औ included in the वृद्धि vowels आ, ऐ and औ, and hence called वृद्धि in Pāṇini's grammar, ( 2 ) substitute for the case-ending इ ( डि ) in Pāṇini's grammar; cf. P. VII. 3.118, 119.

**औत्तरपदिक** pertaining to the ulterior member of a compound; cf. औत्तरपदिके ह्रस्वत्वे ( P. VI. 3.61 ) कृते तुक् प्राप्नोति M. Bh. on I. 1.62.

**औत्त्व** the substitution of the vowel औ; cf. P. VII. 3.117-119.

**औत्सार्गिक** an affix or an operation resulting from the general rule ( उत्सर्ग ); cf. अपत्ये कुत्सिते मूढे मनोरौत्सार्गिकः स्मृतः M. Bh. on IV. 1.161; cf. also एवमप्यौत्सार्गिकाणां तद्विषयता न प्राप्नोति M. Bh. on IV. 2.66.

**औद्वजि** an ancient sage and scholar of Vedic Grammar who is believed to have revised the original text of the ऋक्तन्त्रप्रातिशाख्य of the Sāma-Veda. cf. Śab. Kaus. I. 1.8.

**औदुम्बरायण** an ancient sage whose doctrine of 'evanescence of words' (lit. existence as long as its cognition is had by the sense organs) is seen quoted in the Nirukta; cf. इन्द्रियनित्यं वचनमौदुम्बरायणस्तत्र चतुष्टयं नोपपद्यते Nir. I. 1.

**औद्देशिक** enumerated; actually stated; उद्देशतः प्रोक्तम् औद्देशिकम् cf. न तु औद्देशिकमिव Nir. I. 4.

**औपचारिक** resulting from उपचार or लक्षणा; metonymical.

**औपदेशिक** mentioned in the original statement; cf. अन्तग्रहणं औपदेशिकार्थम् । Kās. on घणान्ता षट् P. I. 1.24; cf. also औपदेशिकप्रायोगिकयोरौपदेशिकस्यैव ग्रहणम् Par. Śek. Pari. 120.

**औपमन्यव** name of an ancient etymologist referred to by Yāska in his Nirukta possibly as a commentator on निघण्टु; cf. निगन्तव एव सन्तो निगमनान्निघण्टव उच्यन्ते इत्यौपमन्यवः Nir. I. 1. line 4.

**औपमिक** figurative; metaphorical application or statement; cf. ( विराट् ) पिपीलिकमध्या इत्यौपमिकम् Nir. VII. 13.

**औपश्लेषिक** resulting from immediate contact; immediately or closely connected; one of the three types of अधिकरण or location which is given as the sense of the locative case; cf. अधिकरणं नाम त्रिप्रकारं—व्यापकम् औपश्लेषिकम्, वैषयिकमिति ... इको यणाचि । आचि उपाश्लेषस्येति । M. Bh. VI. 1.72.

औपसंख्यानिक subsequently stated by way of addition or modification as done by the Vārttikakāras; cf. औपसंख्यानिकस्य गस्यापवादः । आरण्यको मनुष्यः Kās. on P. IV. 2. 129; cf. also Kās. on V.1.29 and VI.3.41.

औरस produced from the chest; the Visarjanīya and h (हकार) are looked upon as औरस and not कण्ठ by some ancient phoneticians; cf. केचिदाचार्याः एतौ हकारविसर्जनीयौ उरःस्थानाविच्छन्ति com. on R. Pr. I. 18; cf. also हकारं पञ्चमैर्युक्तमन्तस्थाभिश्च संयुतम् । उरस्य तं विजानीयात्कण्ठमाहुरसंयुतम् ॥ Pān. Sikṣā. 16.

औरस्य produced from the chest. See औरस.

औश् substitute औ for the nom. and acc. case endings applied to the numeral अष्टन्; cf. अष्टाभ्य औश् P. VII. 1.21.

औष्णिह beginning with a stanza of the Uṣṇih metre; cf. उष्णिहापूर्वः सतो बृहत्यन्तः प्रगाथः औष्णिह इत्युच्यते । यथा-यमादित्यासौ अद्दहः Uvāṭa on R.Pr.XVIII.5.

### ◌ ( अनुस्वार )

◌ अनुस्वार or nasal (1) looked upon as a phonetic element, independent, no doubt, but incapable of being pronounced without a vowel preceding it. Hence, it is shown in writing with अ although its form in writing is only a dot above the line; cf. अं इत्यनुस्वारः । अकार इह उच्चारणार्थ इति बिन्दुमात्रो वर्णानुस्वारसंज्ञो भवति Kāt. Vyāk. I.1.19; (2) anusvāra, showing or signifying Vikāra i.e. आगम and used as a technical term for the second विभक्ति or the accusative case. See the word अं above on page 1.

### ः ( विसर्ग )

ः विसर्जनीय or विसर्ग; lit. letting out

breath from the mouth; sound or utterance caused by breath escaping from the mouth; breathing. The Visarjanīya, just like the anusvāra, is incapable of being independently uttered. Hence, it is written for convenience as अः although its form for writing purposes is only two dots after the vowel preceding it; cf. अः इति विसर्जनीयः । अकार इह उच्चारणार्थः इति कुमारी-स्तनयुगाकृतिवर्णो विसर्जनीयसंज्ञो भवति । Kāt. Vyāk. I. 1.16. See अः above on page 2:

### × ( जिह्वामूलीय )

× जिह्वामूलीय, a phonetical element or unit called Jihvāmūliya, produced at the root of the tongue, which is optionally substituted in the place of the Visarga (left out breath) directly preceding the utterance of the letter क् or ख् and hence shown as × क्. See अ×क् above on page 2.

### ७ ( उपध्मानीय )

७ उपध्मानीय lit. blowing; a term applied to the visarga when followed by the consonant प् or फ्. The upadhmaniya is looked upon as a letter or phonetic element, which is always connected with the preceding vowel. As the upadhmaniya is an optional substitute for the visarga before the letter प् or फ्, when, in writing, it is to be shown instead of the visarga, it is shown as ७, or as ω, or even as × just as the Jihvāmūliya; cf. उपध्मायते शब्दायते इति, उप समीपे ध्मायते शब्दायते इति वा com. on Kāt. I.; cf. also कपाभ्यां प्रागर्धविसर्गसहस्रौ जिह्वामूलीयोपध्मानीयौ; S.K. on P.VIII.2.1.

### ७ (नासिक्य)

७ नासिक्य, a nasal letter or utterance included among the अयोगवाह letters analogous to anusvāra and yama letters. It is mentioned in the Vājasaneyi Prātiśākhya as हुँ इति नासिक्यः on which Uvvaṭa makes the remark अयमृक्शाखायां प्रसिद्धः. The Rk-Prātiśākhya mentions नासिक्य, यम and अनुस्वार as नासिक्य or nasal letters, while Uvvaṭa defines नासिक्य as a letter produced only by the nose; cf. केवलनासिक्या उच्चार्यमाणो वर्णो नासिक्यः Uvvaṭa on R. Pr. I. 20. The Taittirīya Prātiśākhya calls the letter हू as nāsikya when it is followed by the consonant न् or प् or म् and gives अहाम्, अपराह्णे and ब्रह्म as instances. The Pāṇiniya Śikṣā does not mention नासिक्य as a letter. The Mahābhāṣya mentions नासिक्य as one of the six ayogavāha letters; cf. के पुनरयोगवाहाः । विसर्जनीयजिह्वामूलीयोपश्मानीयानुस्वारानुनासिक्ययमाः M. Bh. on Śiva-sūtra 5 Vārt. 5, where some manuscripts read नासिक्य for आनुनासिक्य while in some other manuscripts there is neither the word आनुनासिक्य nor नासिक्य. It is likely that the anunāsika-colouring given to the vowel preceding the consonant सू substituted for the consonants म्, न् and others by P. VIII. 3.2. to 12, was looked upon as a separate phonetic unit and called नासिक्य as for instance in संस्कृती, माहिः, संशिक्षाधि etc.

### ८ (यम)

८ यम, a letter called यम which is uttered partly through the nose. A class consonant excepting the fifth, when followed by the fifth viz. हू, वू, पू, न् or म्, gets doubled

in the Vedic recital, when the second of the doubled consonant which is coloured by the following nasal consonant is called यम. This यम letter is not independent. It necessarily depends upon the following nasal consonant and hence it is called अयोगवाह. The nasalization is shown in script as ~ followed by the consonant; e. g. पलिक्क्नी, अगूक्के, etc. The pronunciation of this yama or twin letter is seen in the Vedic recital only; cf. पलिक्कनी ... कक्षगधेभ्यः परे तत्सदृशा एव यमाः S. K. on P. VIII. 2. 1. cf. हुँ खुँ गुँ धुँ इति यमाः विंशतिसंख्याका भवन्ति V. Pr. VIII. 24.

### क

- क (1) the consonant क्; the first consonant of the consonant group as also of the guttural group; (2) substitute क् for consonants प् and हू before the consonant म्; cf. V. P. 2.41. For the elision ( लोप ) of क् on account of its being termed इत् see P. I. 3.3 and 8.
- क (1) tad. affix क applied to the words of the ऋद्य group in the four senses called चातुरर्थिक e. g. ऋद्यकः, अनडुत्कः, वेणुकः etc., cf. P. IV. 2.80; (2) tad. affix क applied to nouns in the sense of diminution, censure, pity etc. e. g. अश्वकः, उग्रकः, पुत्रकः, cf. P. V. 3.70-87; (3) tad. affix क in the very sense of the word itself ( स्वार्थे ) e. g. अविकः, यावकः, कालकः; cf. P. V. 4.28-33; (4) Uṇādi affix क e. g. कर्क, वृक, राका, एक, भेक, काक, पाक, शल्क etc. by Uṇādi sūtras III. 40-48 before which the augment इत् is prohibited by P. VII. 2.9; (5) krt affix क ( अ ) where क् is dropped by P. I. 3.8, applied, in the sense of agent, to certain roots mentioned in P. III. 1.135, 136, 144, III. 2.3 to

7, III.2.77 and III.3.83 e.g. बुधः, प्रस्थः, गृहम्, कम्बलदः, द्विपः, मूलविभुजः, सामगः, सुरापः etc.; (6) substitute क for the word किम् before a case affix, cf. P.VII.2.103; (7) the Samāsānta affix क्प् (क) at the end of Bahuvrihi compounds as prescribed by P. V. 4.151-160.

**ककार** the consonant क; cf. वर्णोत्कारः P. III.3.108 Vārt. 3.

**कंसविजयगणि** a Jain grammarian who wrote a commentary by name शब्दचन्द्रिकोद्धार on the सारस्वतव्याकरण.

**ककर्त्यादि** a class of words headed by the word कर्की, the word प्रस्थ after which in a compound, does not have the acute accent on its first vowel. e. g. कर्कीप्रस्थः; cf. P. VI.2.87.

**कच्छादि** a class of words headed by कच्छ to which the taddhita affix अण् is added in the miscellaneous ( शैषिक ) senses, provided the word, to which the affix अण् is to be added, is the name of a country; e.g. ऋषिकेषु जातः आर्षिकः; similarly माहिषिकः, ऐक्ष्वाकः; cf. Kās. on P.IV.2.133.

**कक्** tad. cāturarthika affix क (1) by P. IV. 2.80 after words headed by वराह, e. g. वराहकः, पलाशकः; (2) by P.IV.4.21, after the word अपमित्य e.g. आपमित्यकः

**कक्** krt, affix ( अ ) affixed to the root हृश् preceded by त्यद्, तद् etc. by P. IV. 2.60 e.g. तादृशः, यादृशः etc., fem. तादृशी by P. IV.1.15.

**कटच्** tad. affix कट affixed to सं, प्र, उद् and अव by P.V.2.29, 30; e.g. संकट, प्रकट etc.

**कट्यच्** tad. affix कट्य affixed to the word रथ in the sense of collection by P.IV.2.51 e.g. रथकट्या.

**कडारादि** a class of words headed by the word कडार which, although adjectival, are optionally placed first in

the Karmadhāraya compound, e.g. कडारजैमिनिः जैमिनिकडारः; cf. Kās. on II.2.38.

**कर्णादि** (1) a class of words headed by कर्ण to which the taddhita affix आयन ( फिञ् ) is applied in the four senses given in P. IV.2.67-70; e.g. कार्णायनिः वासिष्ठायनिः etc.; cf. Kās. on P. IV.2.80; (2) a class of words headed by कर्ण to which the taddhita affix जाह ( जाहच् ) is added in the sense of a 'root' e.g. कर्णजाहम्; cf. Kās. on P.V.2.24.

**कण्टकोद्धार** name of a commentary on Nāgeśa's Paribhāṣenduśekhara by Mannudeva, known also as Mantudeva or Manyudeva, who was a pupil of Pāyagunḍe in the latter half of the 18th century.

**कण्ठ** glottis; cavity in the throat holding vocal cords; the place of the production of the sounds अ, आ and ह; cf. अहविसर्जनीयाः कण्ठे V, Pr.I. 71; cf. also कण्ठयोऽकारः प्रथमपञ्चमौ च R.Pr.I.18.

**कण्ठतालव्य** gutturo-palatal. The diphthongs ए and ऐ are called Kaṇṭha-tālavya, as they are produced in the Kaṇṭha-tālu-ssthāna.

**कण्ठोक्त** formally mentioned; directly mentioned.

**कण्ठोष्ठ्य**, **कण्ठौष्ठ्य** gutturo-labial, the diphthongs ओ and औ are called Kaṇṭhoṣṭhya as they are produced at both the Kaṇṭha and the Oṣṭha Ssthānas.

**कण्ठ्य** produced at the throat or at the glottis; the vowel अ, visarga and the consonant ह् are called कण्ठ्य in the Prāṭisākhya, while later grammarians include the guttural consonants क्, ख्, ग्, घ् and ङ् among the Kaṇṭhya letters; cf. अकुहविसर्जनीयानां कण्ठः Sid. Kau. on तुल्यास्यप्रयत्नं सवर्णम् P. I. 1. 9. See कण्ठ.

**कण्वादि** a group of words which are headed by the word कण् and which are either nouns or roots or both, to which the affix यच् is added to arrive at the secondary roots. e. g. कण्ठयति, कण्ठयते; हृणीयति, हृणीयते, महीयते cf. धातुप्रकरणाद्वातुः कस्य चासञ्जनादपि । आह चायमिमं दीर्घं मन्ये धातुर्विभाषितः॥ Kās. on P. III.1.27.

**कण्वादि** a class of words forming a portion of the class of words called ऋगादि, and headed by the word कण्व, to the derivatives of which, formed by the affix यञ् by the rule ऋगादिभ्यो यञ् (P.IV.1.105), the affix अण् is added in the miscellaneous senses; e.g. काण्वाः छात्राः; similarly गौकक्षाः, शाकलाः, अगस्तयः, कुण्डिनाः etc; cf. P.IV.2.111 and II. 4.70.

**कत्र्यादि** a class of words headed by the word कत्रि to which the tad. affix एयक (ढकञ्) is applied in the miscellaneous senses; e.g. कात्रेयकः, ग्रामेयकः, कौलेयकः (from कुल्या); cf. P. IV.2.75.

**कथादि** a class of words headed by the word कथा to which the affix इक् (ठक्) is added in the sense of 'good therein' (तत्र साधुः); e.g. काथिकः, वैताण्डिकः, गाणिकः, आयुर्वेदिकः; cf. P.IV. 4.102.

**कथ्यै, कथ्यैन्** krt affix अथ्ये of the infinitive in Vedic Literature: cf. तुमर्थे सेसे...कथ्यैकथ्यैन् ..त्तेनः P.III.4.9.

**कन्** (1) unādi affix as in the words एक, मेक, शल्क etc; (2) tad.affix क as given by Pāṇini sūtras IV.2.131, IV.3.32, 65, 147, IV.4.21; V.1.22, 23, 51, 90, V.2. 64, 65, 66, 68-75, 77-82, V.3.51, 52, 75,81,82,87, 95, 96, 97. V.4.3,4,6, 29-33.

**कप्** (1) krt affix क prescribed after the root दुह् e. g. कामदुत्रा; cf. P.III.2. 70;(2) the Samāsānta अ at the end

of Bahuvrihi compounds e.g. व्यूढो-रस्कः, बहुदण्डिका, बहुकुमारीकः, बहुकर्तृकः, cf. P. V.4.151-154. For its prohibition, see P. V.4.155-160.

**कर्माणिपाद** name given by Śiradeva and other grammarians to the second pāda of the third adhyāya of Pāṇini's Aṣṭādhyāyī, which begins with the sūtra कर्मण्यण् P. III. 2.1.

**कमुल्** krt. affix अम् in Vedic Literature in the sense of the infinitive, e. g. विभाजं in अग्निं वै देवा विभाजं नाशक्नुवन् ; cf. P.III.4.12.

**कम्प** vibration of the larynx which produces the sound.

**कम्पन** a fault in uttering an accented vowel especially a vowel with the circumflex accent which is not properly uttered by the Southerners as remarked by Uvvaṭa; cf. कम्पनं नाम स्वराश्रितपाठदोषः । स च प्रायेण दाक्षिणात्यानां भवति । स च ध्वर्यः । Uvvaṭa on R. Pr. III.18,

**कम्पित** the same as कम्पन. See कम्पन above.

**कम्बोजादि** a class of words headed by the word कम्बोज, the affix अञ् placed after which is elided, provided the words कम्बोज and others are names of countries; e.g. कम्बोजः चोलः, केरलः, शकः, यवनः etc. cf. P. IV. 1.175.

**करण** (1) lit. instrument; the term signifies the most efficient means for accomplishing an act; cf. क्रियासिद्धौ यत् प्रकृत्योपकारकं विवक्षितं तत्साधकतमं कारकं करणसंज्ञं भवति, Kās. on साधकतमं करणम् P. I. 4.42, e. g. दात्रेण in दात्रेण लुनाति; (2) effort inside the mouth ( आभ्यन्तर-प्रयत्न ) to produce sound; e. g. touching of the particular place ( स्थान ) inside the mouth for uttering consonants; cf. स्पृष्टं स्पर्शानां करणम् M. Bh. on P. I. 1.10 Vārt. 3; (3)

disposition of the organ which produces the sound; cf. श्वासनादो-मयानां विशेषः करणमित्युच्यते । एतच्च पाणिनि-संमताभ्यन्तरप्रयत्न इति भाति । Com. on R. Pr. XIII.3; cf also स्थानकरणानुप्रदानानि M. Bh. on I. 2. 32; cf. also अनुप्रदानात्संसर्गात् स्थानात् करणविन्ययात् । जायते वर्णवैशेष्यं परीमाणान्च पञ्चमात् T. Pr. XXIII. 2 where karaṇa is described to be of five kinds अनुप्रदान (i. e. नाद or resonance), संसर्ग (contact), स्थान, करणविन्यय and परिमाण; cf. अकारस्य तावत्—अनुप्रदानं नादः, संसर्गः कण्ठे, स्थानं हनू, करणविन्ययः ओष्ठौ, परिमाणं मात्राकालः । अनुप्रदानादिभिः पञ्चभिः करणवर्णानां वैशेष्यं जायते Com. on Tai. Pr. XXIII. 2. The Vājasaneyi Prātiśākhya mentions two karaṇas संवृत and विवृत; cf. द्वे करणे संवृतविवृताख्ये वायोभवतः V. Pr. I. 11; (4) use of a word e. g. इतिकरणं, वत्करणम्; cf. किमुपस्थितं नाम । अनाषि इतिकरणः M. Bh. on. P. VI. 1. 129.

**करविणी** or कर्विणी name of a svara-  
bhakti i. e. behaviour like the vowel ल, noticed in the case of the consonant ल when followed by the sibilant ह; cf. करेणू रहयोयोगे कर्विणी ल्हकारयोः । हरिणी रशसानां च हारिता लशकारयोः ॥ करेणुः बर्हिः । कर्विणी मलहाः Com. on T. Pr. XXI. 15. See स्वरभक्ति.

**करिणी** name of a svarabhakti i. e. behaviour like the vowel क noticed in the case of the consonant र when it is followed by ह् e. g. बर्हिः. करिणी is named करेणु also.

**करिष्यत् करिष्यन्ती** ancient technical terms for the future tense; the word करिष्यन्ती is more frequently used.

**कर्णमूलीय** produced at the root of the ear; the utterance of a circumflex vowel is described as Karṇamūliya.

**कर्तृ** agent of an action, subject; name of a kāraṇa or instrument in general, of an action, which

produces the fruit or result of an action without depending on any other instrument; cf. स्वतन्त्रः कर्ता P. I. 4.54, explained as अगुणीभूतो यः क्रियाप्रसिद्धौ स्वातन्त्र्येण विवक्ष्यते तत्कारकं कर्तृ-संज्ञं भवति in the Kāśikā on P. I. 4. 54. This agent, or rather, the word standing for the agent, is put in the nominative case in the active voice (cf. P. I. 4.54), in the instrumental case in the passive voice (cf. P. II. 3.18), and in the genitive case when it is connected with a noun of action or verbal derivative noun, (cf. P. II. 3.65).

**कर्तृयक्** the affix य of the passive voice where the object functions as the subject; e. g. यक् in द्रयते केदारः स्वयमेव; cf. अचः कर्तृयाकि P. VI. 1.95 and the Kāśikā thereon.

**कर्तृवेदना** experience (of something) by the agent himself; cf. सुखादिभ्यः कर्तृवेदनायाम् P. III. 1.18.

**कर्तृसाधन** (an affix) applied in the sense of the agent of an activity; भवतीति भावः । कर्तृसाधनश्चायं प्रत्ययः M. Bh. on P. I. 3.1. Vārt. 7.

**कर्तृस्थक्रिय** (a root) whose activity is found functioning in the subject; cf. यत्र क्रियाकृतविशेषदर्शनं कर्तरि Kaiyaṭa on P. III. 1. 87 Vārt. 3. Such roots, although transitive do not have any Karmakartari construction by the rule कर्मवत्कर्मणा तुल्यक्रियः P. III. 1.87 as e.g. ग्रामं गच्छति देवदत्तः has no कर्मकर्तरि construction; cf. कर्मस्थभावकानां कर्मस्थक्रियाणां वा कर्ता कर्मवद् भवतीति वक्तव्यम् । कर्तृस्थभावकानां कर्तृस्थक्रियाणां वा कर्ता कर्मवन्मा भूदिति M. Bh. on III. 1.87. Vārt. 3.

**कर्तृस्थभावक** (a root) whose action or happening is noticed functioning in the subject; e.g. the root स्मृ. cf. कर्तृस्थभावकश्चायं ( स्मरतिः ) M. Bh. on I. 3.67, कर्तृस्थभावकश्च शेतिः (शीघ्रात्) M. Bh. on V. 3.55.

**कर्त्रभिप्राय** meant for the agent of the action. The word is used in connection with the fruit or result of an action; when the result is for the agent, roots having both the Padas get the Ātmanepada terminations; cf. स्वरितञितः कर्त्रभिप्राये क्रियाफले P. I. 3.72.

**कर्मकर्तृ** object of the transitive verb which functions as the subject when there is a marked facility of action; e.g. ओदन is karmakartari-object, functioning as subject, in पच्यते ओदनः स्वयमेव. The word कर्मकर्तृ is used also for the कर्मकर्तारि प्रयोग where the object, on which the verb-activity is found, is turned into a subject and the verb which is transitive is turned into intransitive as a result.

**कर्मधारय** name technically given to a compound-formation of two words in apposition i.e. used in the same case, technically called समानाधिकरण showing the same substratum; cf. तत्पुरुषः समानाधिकरणः कर्मधारयः I 2.42. The karmadhāraya compound is looked upon as a variety of the tatpuruṣa compound. There is no satisfactory explanation of the reason why such a compound is termed कर्मधारय. Śākaṭāyana defines Karma-dhāraya as विशेषणं व्यभिचारि एकार्थं कर्मधारयश्च where the word विशेषण is explained as व्यावर्तक or भेदक (distinguishing attribute) showing that the word कर्म may mean भेदकक्रिया. The word कर्मधारय in that case could mean 'कर्म भेदकक्रिया, तां धारयति असौ कर्मधारयः' a compound which gives a specification of the thing in hand.

**कर्मन्** (1) object of a transitive verb, defined as 'something which the agent or the doer of an action wants

primarily to achieve. The main feature of कर्मन् is that it is put in the accusative case; cf. कर्तुरीप्सिततमं कर्म, कर्मणि द्वितीया; P. I. 4.49; II.3.2. Pāṇini has made कर्म a technical term and called all such words 'karman' as are connected with a verbal activity and used in the accusative case; cf. कर्तुरीप्सिततमं कर्म; तथायुक्तं चानीप्सितम्; अकथितं च and गतिबुद्धिप्रत्यवसानार्थशब्दकर्माकर्मकाणामणि कर्ता स गो P.I.4.49-52; cf. also यत् क्रियते तत् कर्म Kāt. II.4.13, कर्त्राप्यम् Jain I. 2. 120 and कर्तुर्व्याप्यं कर्म Hem. II. 2. 3. Sometimes a kāraka, related to the activity ( क्रिया) as sampradāna, apādāna or adhikaraṇa is also treated as karma, if it is not meant or desired as apādāna, sampradāna etc. It is termed अकथितकर्म in such cases; cf. अपादानादिविशेषकथाभिरविवाक्षितमकथितम् Kāś. on I.4.51. See the word अकथित above. Karman or object is to be achieved by an activity or क्रिया; it is always syntactically connected with a verb or a verbal derivative. When connected with verbs or verbal derivatives indeclinables or words ending with the affixes उक्, क्त, क्तवद्, वृन्, etc, it is put in the accusative case. It is put in the genitive case when it is connected with affixes other than those mentioned above; cf. P. II. 3.65, 69. When, however, the karman is expressed ( अभिहित ) by a verbal termination ( तिङ् ), or a verbal noun termination ( कृत् ), or a noun-affix ( तद्धित ), or a compound, it is put in the nominative case. e.g. कटः क्रियते, कटः कृतः, शल्यः, प्रातोदकः ग्रामः etc. It is called अभिहित in such cases; cf. P. II. 3.1. See the word अनभिहित above. The object or Karman which is ईप्सिततम is described to be of three kinds with reference to the way in which it is obtained

from the activity. It is called विकार्य when a transformation or a change is noticed in the object as a result of the verbal activity, e. g. काष्ठानि भस्मीकरोति, घटं भिनात्ति etc. It is called प्राप्य when no change is seen to result from the action, the object only coming into contact with the subject, e. g. ग्रामं गच्छति, आदित्यं पश्यति etc. It is called निर्वर्त्य when the object is brought into being under a specific name; e.g. घटं करोति, ओदनं पचति; cf. निर्वर्त्यं च विकार्यं च प्राप्यं चेति त्रिधा मतम् । तत्रेप्सिततमम् Padamañjarī on I. 4. 49; cf. also Vākyapadiya III.7.45 as also Nyāsa on I.4.49. The object which is not ईप्सिततम is also subdivided into four kinds e. g. (a) अनीप्सित (ग्रामं गच्छन्) व्याघ्रं पश्यति, (b) औदासीन्येन प्राप्य or इतरत् or अनुभय e. g. (ग्रामं गच्छन्) वृक्षमूलानि उपसर्पति, (c) अनाख्यात or अकथित e.g. बलिं in बलिं याचते वसुधाम् (d) अन्यपूर्वक e.g. अक्षान् दीव्यति, ग्राममभिनिविशति; cf. Padamañjarī on I.4 49. The commentator Abhayanandin on Jainendra Vyākaraṇa mentions seven kinds प्राप्य, विषयभूत, निर्वर्त्य, विक्रियात्मक, ईप्सित, अनीप्सित and इतरत्, defining कर्म as कर्त्रा क्रियया यद् आप्यं तत् कारकं कर्म; cf. कर्त्राप्यम् Jain. Vy. I.2.120 and com. thereon. जैनन्द्रमधीते is given therein as an instance of विषयभूत. (2) The word कर्मन् is also used in the sense of क्रिया or verbal activity; cf. उदोनूर्त्स्वकर्मणि P. I. 3.24; आदिकर्मणि क्तः कर्तरि च P.III.4.71, कर्तरि कर्मव्यतिहारे P. I.3.14. (3) It is also used in the sense of activity in general, as for instance, the sense of a word; e. g. नामाख्यातयोस्तु कर्मोपसंयोगद्योतका भवन्ति Nir. I. 3.4, where Durgācārya explains karman as 'sense' (अर्थ).

**कर्मनामन्** lit. noun showing action, participle.

**कर्मप्रवचनीय** a technical term used in

connection with a preposition which showed a verbal activity formerly, although for the present time it does not show it; the word is used as a technical term in grammar in connection with prefixes or उपसर्ग which are not used along with a root, but without it; cf. कर्म प्रोक्तवन्तः कर्मप्रवचनीयाः इति M.Bh. on P. I. 4.83; e.g. शाकल्यस्य संहितामनु प्रावर्षत्, अन्वर्जुनं योद्धारः, आ कुमारं यशः पाणिनेः; cf. Kāś. on P. I.4.83 to 98.

**कर्मवद्भाव** the activity of the agent or kartā of an action represented as object or karman of that very action, for the sake of grammatical operations; e. g. भिद्यते काष्ठं स्वयमेव; करिष्यते कटः स्वयमेव. To show facility of a verbal activity on the object, when the agent or kartā is dispensed with, and the object is looked upon as the agent, and used also as an agent, the verbal terminations ति, तः etc. are not applied in the sense of an agent, but they are applied in the sense of an object; consequently the sign of the voice is not अ (श्प्), but य (यक्) and the verbal terminations are त, आताम् etc. (तद्) instead of ति, तस् etc. In popular language the use of an expression of this type is called Karmakartari-Prayoga. For details see M. Bh. on कर्मवत्कर्मणा तुल्यक्रियः P. III. 1.87. Only such roots as are कर्मस्थक्रियक or कर्मस्थभावक i. e. roots whose verbal activity is noticed in the object and not in the subject can have this Karmakartari-Prayoga.

**कर्मव्यतिहार** exchange of verbal activity; reciprocity of action; कर्मव्यतिहार means क्रियाव्यतिहार or क्रियाविनिमय; cf. कर्तरि कर्मव्यतिहारे P. I. 3.14.; also कर्मव्यतिहारे णच् स्त्रियाम् । न्यावक्रोशी, न्यालुक्षी Kāś. on P. III. 3.43.



The roots having their agents characterized by a reciprocity of action take the *Ātmanepada* terminations; cf. P. I. 3.14.

**कर्मसाधन** prescribed in the sense of an object; a term used in the *Mahābhāṣya* in the sense of affixes used in the sense of 'object' as contrasted with कर्तृसाधन or भावसाधन; e. g. the affix कि in the word विधि, explained as विधीयते इति विधिः or in the word भाव explained as भाव्यते यः स भावः; cf. क्रिया चैव हि भाव्यते, स्वभावसिद्धं तु द्रव्यम् M.Bh. on P. I. 3.1. See similarly the words समाहार M.Bh. on II. 1.51 and उपाधि M.Bh. on V. 1.13.

**कर्मस्थक्रिय** (roots) having their verbal activity situated in the object; e.g. the root अत्र + रुध् in अवरुणद्धि गाम् or the root कृ in करोति कटम्; cf. कर्मस्थभावकानां कर्मस्थक्रियाणां च P. III. 1.87 Vārt. 3.

**कर्मस्थभावक** (roots) having their verbal action or happening noticed in the object; e. g. the root आम् and शी in बालमासयति शाययति where the function of the root bears effect in the object boy and not in the movements of the object as in the sentence बालमवरुणद्धि. See कर्मस्थक्रिय above as also M.Bh. on III. 1.87 and Kaiyaṭa on the same.

**कर्मादि** lit. karman and others; a term often used in the *Mahābhāṣya* for kārakas or words connected with a verbal activity which have the object or karmakāraka mentioned first; सुपां कर्मादयोप्यर्थाः संख्या चैव तथा तिङ्गाम् M.Bh. on I. 4.21.

**कर्मापदिष्ट** operations prescribed specifically for objects i. e. prescribed in the case of objects which are described to be functioning as the subject to show facility of the verbal action; e. g. the vikaraṇa

यक् or the affix च्छिण्; cf. कर्मापदिष्टा विधयः कर्मस्थभावकानां कर्मस्थक्रियाणां वा भवन्ति । कर्तृस्थभावकाश्च दीपादयः M.Bh. on I.1.44.

**कर्विणी** A kind of svarabhakti. See करविणी.

**कर्षण** extension; protraction, defined as kālaviprakarṣa by commentators; a peculiarity in the recital as noticed in the pronunciation of ट् when followed by न्, or इ when followed by ज् e. g. षट्च; षट्जात. cf. Nār. Śik. I.7.19.

**कल** a fault of pronunciation consequent upon directing the tongue to a place in the mouth which is not the proper one, for the utterance of a vowel; a vowel so pronounced; cf. संवृतः कलौ भ्मातः... रामश्च इति । cf. also निवृत्तकल्यादिकामवर्णस्य प्रत्यापत्तिं वक्ष्यामि M.Bh. Ahnika 1.

**कलाप** (कलाप-व्याकरण) alternative name given to the treatise on grammar written by Śarvavarman who is believed to have lived in the days of the Sātavāhana kings. The treatise is popularly known by the name Kātantra Vyākaraṇa. The available treatise, viz. Kalāpasūtras, is much similar to the Kātantra Sūtras having a few changes and additions only here and there. It is rather risky to say that Kalāpa was an ancient system of grammar which is referred to in the Pāṇini Sūtra कलापिनोऽपि P. IV. 3. 108. For details see कातन्त्र.

**कलापरत्न** a commentary on the kāraka portion of the Kalāpa grammar ascribed to the famous commentator Durgasiṃha.

**कलापसंग्रह** a commentary on the Kalāpa Sūtras.

**कलापिन** the author of the work referred to as Kālāpa in the Mahābhāṣya which perhaps was a work on grammar as the word कलाप is

mentioned with the word माहावार्तिकम् in the Mahābhāṣya, cf. M.Bh. on कलापिनोऽपू P. IV. 3. 108. Kalāpin is mentioned as a pupil of Vaiśampāyana in the Mahābhāṣya; cf. वैशम्पायनान्तेवासी कलापी M.Bh. on P. IV.3. 104.

**कल्प** the tad. affix कल्पप् added to any substantive in the sense of slightly inferior, or almost complete; e. g. पटुकल्पः, मृदुकल्पः; cf. P. V. 3. 67 and Kāśikā thereon.

**कल्पन, कल्पना** supposition, assumption; cf. गुणकल्पनया च भिक्षुनटसूत्रयोश्छन्दस्त्वम् Kāś. on P. IV.3. 110; cf. also अनेक-क्लिष्टकल्पनापेक्षया अस्या उचितत्वात् Pari.Sek. on. Pari. 94.

**कल्पनालाघव** brevity of thought; brevity of expression; minimum assumption. See the word लाघव.

**कल्पप्** tad. affix कल्प. See कल्प.

**कल्पलता** name of a commentary on Bhaṭṭoji's Praudhamanoramā by Kṛṣṇamiśra.

**कल्मन्** the same as karman or object of an action especially when it is not fully entitled to be called karman, but looked upon as karman only for the sake of being used in the accusative case; subordinate karman, as for instance the cow in गां पयो दोग्धि. The term was used by ancient grammarians; cf. विपरीतं तु यत्कर्म तत् कल्म कवयो विदुः M.Bh. on P.<sup>1</sup>I. 4. 51. See कर्मन्.

**कल्याणमल्ल** author of the commentary Śabdaratnadīpa on the Śabdaratna of Hari Dikṣita.

**कल्याणसरस्वती** author of the Laghus-ārasvata, a small grammar work. He lived in the 18th century A. D.

**कल्याणसागर** author of the Haimalingā-nuśāsana-vivaraṇa, a commentary on the Liṅgānuśāsana chapter of

Hemacandra's grammar. He lived in the 16th century A. D.

**कल्याण्यादि** a class of words headed by the word कल्याणी to which the taddhita affix एय (लृक्) is added, in the sense of 'offspring' and, side by side, the ending इन् ( इन्ड् ) is substituted for the last letter of those words; e. g. काल्यागिनियः, सौभागिनियः; cf. Kāś. on P. IV. 1.126.

**कवर्ग** the class of guttural consonants consisting of the five consonants क्, ख्, ग्, घ्, ङ्.

**कविकल्पद्रुम** a treatise on roots written by Bopadeva, the son of Keśava and the pupil of Dhaneśa who lived in the time of Hemādri, the Yādava King of Devagiri in the thirteenth century. He has written a short grammar work named Mugdhabodha which has been very popular in Bengal being studied in many Tols or Pāṭhaś-ālās.

**कविकल्पद्रुमटीका** a commentary on the Kavikalpadruma, written by the author ( बोपदेव ) himself. It is known by the name Kāvya-kāmadhenu; ( 2 ) a commentary on Kavikalpadruma by Rāmatarkavāgīśa.

**कविचन्द्र** author of a small treatise on grammar called Sārasatvarī. He lived in the seventeenth century A.D. He was a resident of Darbhāṅgā. Jayakṛṣṇa is also given as the name of the author of the Sārasatvarī grammar and it is possible that Jayakṛṣṇa was given the title, or another name, Kavicandra.

**कश्यप** name of a writer on the Cāndra Vyākaraṇa.

**कसुन्** kṛt affix अत् found in Vedic Literature, in the sense of the infinitive; e. g. ईश्वरो विलिखः ( विलि-

खितुम्) cf. P. III. 4.13, 17. The word ending in this कसुन् becomes an indeclinable; cf. क्त्वातोसुन्कसुनः P. I. 1.40.

**कसेन** कृत् affix असे in the sense of the infinitive in Vedic Literature; e. g. प्रेषे, श्रियसे; cf. Kās. on P. III. 4. 9.

**कस्कादि** a class of compound-words headed by कस्क in which the visarga occurring at the end of the first member is noticed as changed into स् against the usual rules; e. g. कस्कः, कौतस्कृतः, भ्रातृष्पुत्रः, सद्यस्कालः, धनुष्कपालम् and others; cf. P. VIII. 3.48. As this कस्कादिगण is said to be आकृतिगण, similar words can be said to be in the कस्कादिगण although they are not actually mentioned in the गणपाठ.

**का** a technical term used in the Jainendra Vyākaraṇa for the term पञ्चमी used in Pāṇini's grammar.

**काण्ड** tad. affix काण्ड prescribed after words like दूर्वा, तृण, कर्म in the sense of समूह; cf. दूर्वादिभ्यः (v. 1. पूर्वादिभ्यः) काण्डः; Kās. on P. IV. 2.51.

**काण्डमायन** name of an ancient writer of a Prātiśākhya work who held that Visarga before the consonant स् is dropped only when स् is followed by a surd consonant; cf. Tai.Pr. IX. 1.

**कातन्त्र** name of an important small treatise on grammar which appears like a systematic abridgment of the Aṣṭādhyāyī of Pāṇini. It ignores many unimportant rules of Pāṇini, adjusts many, and altogether omits the Vedic portion and the accent chapter of Pāṇini. It lays down the Sūtras in an order different from that of Pāṇini dividing the work into four adhyāyas dealing with technical terms, saṁdhi rules,

declension, syntax, compounds noun-affixes (taddhita affixes) conjugation, voice, and verbal derivatives in an order. The total number of rules is 1412 supplemented by many subordinate rules or Vārttikas. The treatise is believed to have been written by Śarvavarman, called Sarvavarman or Sarva or Sarva, who is said to have lived in the reign of the Sātavāhana kings. The belief that Pāṇini refers to a work of Kalāpin in his rules IV. 3.108 and IV. 3.48 and that Patañjali's words कालापम् and माहावार्तिकम् support it, has not much strength. The work was very popular especially among those who wanted to study spoken Sanskrit with ease and attained for several years a very prominent place among text-books on grammar especially in Behar, Bengal and Gujarat. It has got a large number of glosses and commentary works, many of which are in a manuscript form at present. Its last chapter (Caturtha-Adhyāya) is ascribed to Vararuci. As the arrangement of topics is entirely different from Pāṇini's order, in spite of considerable resemblance of Sūtras and their wording, it is probable that the work was based on Pāṇini but composed on the models of ancient grammarians viz. Indra, Śākaṭāyana and others whose works, although not available now, were available to the author. The grammar Kātantra is also called Kālāpa. A comparison of the Kātantra Sūtras and the Kālāpa Sūtras shows that the one is a different version of the other. The Kātantra Gram-

mar is also called Kaumāra as it is said that the original instructions for the grammar were received by the author from Kumāra or Kārttikeya. For details see Vol. VII Pātañjala Mahābhāṣya published by the D. E. Society, Poona, page 375.

**कातन्त्रकौमुदी** (i) a commentary on the Kātantra Sūtras written by Govardhana in the 12th century. A. D.; (2) a commentary on the Kātantra Sūtras ascribed to Gaṅgeśaśarman.

**कातन्त्रचन्द्रिका** a gloss on the commentary of Vararuci on the कातन्त्रसूत्र ascribed to Hari Dīksita of the 17th century if this Hari Dīksita is the same as the author of the Śabdaratna.

**कातन्त्रधातुवृत्ति** ascribed to Durgasimha, the famous commentator of the Kātantra Sūtras who lived in the ninth or the tenth century.

**कातन्त्रधातुवृत्तिटीका** a commentary ascribed to Ramānātha and called Manoramā on the Kātantra-dhātuvṛtti of Durgasimha. See कातन्त्रधातुवृत्ति above.

**कातन्त्रपञ्जिका** a name usually given to a compendium of the type of Vivaraṇa or gloss written on the Kātantra Sūtras. The gloss written by Durgasimha on the famous commentary on the Kātantra Sūtras by Durgasimha (the same as the the famous Durgasimha or another of the same name) known as दौर्गसिंहि वृत्ति is called Kātantra Pañjika or Kātantra-vivaraṇa. A scholar of Kātantra grammar by name Kuśala has written a Pañjikā on दुर्गसिंह's वृत्ति which is named प्रदीप. Another scholar, Trivikrama has written a gloss named Uddyota.

**कातन्त्रपरिभाषापाठ** name given to a text consisting of Paribhāṣāsūtras, believed to have been written by the Sūtrakāra himself as a supplementary portion to the main grammar. Many such lists of Paribhāṣāsūtras are available, mostly in manuscript form, containing more than a hundred Sūtras divided into two main groups—the Paribhāṣāsūtras and the Balābala-sūtras. See परिभाषासंग्रह ed. by B. O. R. I. Poona.

**कातन्त्रपरिभाषावृत्ति** (1) name of a gloss on the Paribhāṣāpāṭha written by Bhāvamiśra, probably a Maithila Pandit whose date is not known. He has explained 62 Paribhāṣās deriving many of them from the Kātantra Sūtras. The work seems to be based on the Paribhāṣā works by Vyāḍi and others on the system of Pāṇini, suitable changes having been made by the writer with a view to present the work as belonging to the Kātantra school; (2) name of a gloss on the Paribhāṣāpāṭha of the Kātantra school explaining 65 Paribhāṣās. No name of the author is found in the Poona manuscript. The India Office Library copy has given Durgasimha as the author's name; but it is doubtful whether Durgasimha was the author of it. See परिभाषासंग्रह ed. by B. O. R. I. Poona.

**कातन्त्रपरिशिष्ट** ascribed to Śrīpatidatta, whose date is not known; from a number of glosses written on this work, it appears that the work was once very popular among students of the Kātantra School.

**कातन्त्रपरिशिष्टचन्द्रिका** a gloss on the Kātantra-Parīṣiṣṭa ascribed to a scholar named Rāmadāsa-cakravartīn who has written another...

work also named Kātantravyā-  
khyāsāra.

**कातन्त्रपरिशिष्टटीका** a gloss on the  
Kātantra-Parīṣiṣṭa written by a  
Kātantra scholar Puṇḍarikākṣa.

**कातन्त्रपरिशिष्टप्रद्योत** a gloss on the  
Kātantraparīṣiṣṭa by Goyicandra  
in the twelfth century.

**कातन्त्रपरिशिष्टसिद्धान्तरत्नाङ्कुर** a gloss  
on the Kātantra-parīṣiṣṭa by Siva-  
rāmendra, who is believed to have  
written a gloss on the Sūtras of  
Pāṇini also.

**कातन्त्रप्रक्रिया** a name given to the Kā-  
tantra Sūtras which were written  
in the original form as a Pra-  
kriyāgrantha or a work discussing  
the various topics such as alpha-  
bet, euphonic rules, declension,  
derivatives from nouns, syntax,  
conjugation derivatives from roots  
etc. etc.

**कातन्त्रप्रदीप** a grammar work written  
by a scholar named Kuśāla on the  
Kātantrasūtravṛtti by Durgasiṃha.  
See कातन्त्रपञ्जिका.

**कातन्त्रबालबोधिनी** a short explanatory  
gloss on the Kātantra Sūtras by  
Jagaddhara of Kashmir who lived  
in the fourteenth century and who  
wrote a work on grammar called  
Apaśabdanirākaraṇa.

**कातन्त्ररहस्य** a work on the Kātantra  
Sūtras ascribed to Ramānātha  
Vidyāvācaspati of the sixteenth  
century A. D.

**कातन्त्ररूपमाला** a work, explaining the  
various forms of nouns and verbs  
according to the rules of the  
Kātantra grammar, ascribed to  
Bhāvasena of the fifteenth century.

**कातन्त्रलघुवृत्ति** a short gloss on the  
Kātantra Sūtras ascribed to a  
scholar named Chucchukabhāṭṭa.

**कातन्त्रविवरण** a commentary on the

Kātantravistara of Vardhamāna  
by Pṛthvīdhara who lived in the  
fifteenth century A. D.

**कातन्त्रविस्तर** a famous work on the  
Kātantra Grammar written by  
Vardhamāna a Jain Scholar of the  
twelfth century who is believed to  
be the same as the author of the  
well-known work Gaṇaratna-  
mahodadhī.

**कातन्त्रवृत्ति** name of the earliest com-  
mentary on the Kātantra Sūtras  
ascribed to Durgasiṃha. The  
commentary was once very popu-  
lar as is shown by a number of  
explanatory commentaries written  
upon it, one of which is believed to  
have been written by Durgasiṃha  
himself. See Durgasiṃha.

**कातन्त्रवृत्तिटिप्पणी** a gloss on दौर्गसिंहवृत्ति  
written by Guṇakīrti in the four-  
teenth century A. D.

**कातन्त्रवृत्तिटीका** a commentary on  
Durgasiṃha's Kātantravṛtti by  
Mokṣeśvara in the fifteenth cen-  
tury A. D.

**कातन्त्रवृत्तिव्याख्या** named Aṣṭamañ-  
galā on Durgasiṃha's Kātantra-  
vṛtti written by Rāmakiśora Cakr-  
avartin who is believed to have  
written a grammatical work शब्दबो-  
धप्रकाशिका.

**कातन्त्रव्याख्यासार** a work of the type  
of a summary written by Rāma-  
dāsa Cakravartin of the twelfth  
century.

**कातन्त्रसूत्रवृत्ति** an old Vṛtti on the  
Kātantra Sūtras ascribed to Vara-  
ruci who is, of course, different  
from Vararuci Kātyāyana. The  
Vṛtti appears to have been occu-  
pying a position similar to that of  
Durgasiṃha.

**कातन्त्रोत्तर** a treatise on the Kātantra  
Grammar believed to have been  
written by Vidyānanda.

**काथ्यव्य** an ancient writer of Nirukta quoted by Yāska in his Nirukta.

**कात्य** (1) another name sometimes given to Kātyāyana to whom is ascribed the composition of the Vārttikas on Pāṇini-sūtras; (2) an ancient writer Kātya quoted as a lexicographer by Kṣīrasvāmin, Hemacandra and other writers.

**कात्यायन** the well-known author of the Vārttikas on the sūtras of Pāṇini. He is also believed to be the author of the Vājasaneyi Prātiśākhya and many sūtra works named after him. He is believed to be a resident of South India on the strength of the remark प्रियतद्धिता दाक्षिणात्याः made by Patañjali in connection with the statement 'यथा लौकिकवैदिकेषु' which is looked upon as Kātyāyana's Vārttika. Some scholars say that Vararuci was also another name given to him, in which case the Vārttikakāra Vararuci Kātyāyana has to be looked upon as different from the subsequent writer named Vararuci to whom some works on Prakrit and Kātantra grammar are ascribed. For details see Mahābhāṣya Vol. VII. pages 193-223 published by the D. E. Society, Poona. See also वार्तिकपाठ below.

**कानच्** affix आन forming perfect participles which are mostly seen in Vedic Literature. The affix कानच् is technically a substitute for the लिट् affix. Nouns ending in कानच् govern the accusative case of the nouns connected with them; e.g. सोमं सुबुवाणः; cf. P. III. 3.106 and P. II. 3.69.

**काम्** augment आम् applied to टूष्णीम् just as अकच् is applied, e.g.; असितम्यं किल टूष्णीकाम् M. Bh. on V.3.72.

**कामचार** option; permission to do as

desired; liberty of applying any of the rules of grammar that present themselves; cf. तत्र कामचारो गृह्यमाणेन वा विभक्तिं विशेषयितुं अङ्गेन वा M. Bh. on P.I.1.27 Vārt. 6.

**कामधेनु** abridgment of कान्यकामधेनु of Bopadeva; the word is also used as a short form for कान्यकामधेनु.

**कामधेनुसुधारस** a commentary on the Kāvyaakāmadhenu by Ananta, son of Cintāmaṇi who lived in the sixteenth century A. D.

**कामम्** optionally; at will; cf. काममति-दिश्यतां वा M. Bh. on I.1.57.

**काम्यच्** affix in the sense of 'desiring for oneself' applied to nouns to form denominative roots; e. g. पुत्रकाम्यति; cf. काम्यच् P. III, 1. 9.

**कार** an affix, given in the Prātiśākhya works and, by Kātyāyana also in his Vārttika, which is added to a letter or a phonetic element for convenience of mention; e.g. इकारः, उकारः; cf. वर्णः कारोत्तरो वर्णाख्या; वर्णकारो निर्देशको Tai. Pra.I. 16; XXII.4.; cf. also V. Pr. 1.37. It is also applied to syllables or words in a similar way to indicate the phonetic element of the word as apart from the sense of the word; e.g. यत एवकारस्ततो-न्यत्रावधारणम् Vyāk. Paribhāṣā; cf. also the words चकारः, हिंकारः (2) additional purpose served by a word such as an adhikāra word; cf. अधिकः कारः । पूर्वविप्रतिषेधा न पठितव्या भवन्ति M. Bh. on P. I. 3.11.

**कारक** lit. doer of an action. The word is used in the technical sense of 'instrument of action'; cf. कारक-शब्दश्च निमित्तपर्यायः । कारकं हेतुरिति नार्थान्तरम् । कस्य हेतुः । क्रियायाः Kās. on P. I. 4.23; cf. also कारक इति संज्ञानिर्देशः । साधकं निर्वर्तकं कारकसंज्ञं भवति । M. Bh. on P. I. 4.23. The word 'kāraaka' in short, means 'the capacity in which a thing becomes instrumental in

bringing about an action'. This capacity is looked upon as the sense of the case-affixes which express it. There are six kārakas given in all grammar treatises. अपादान, संप्रदान, अधिकरण, करण, कर्मन् and कर्तृ to express which the case affixes or Vibhaktis पञ्चमी, चतुर्थी, सप्तमी, तृतीया, द्वितीया and प्रथमा are respectively used which, hence, are called Kāravibhaktis as contrasted with Upapadavibhaktis, which show a relation between two substantives and hence are looked upon as weaker than the Kāravibhaktis; cf. उपपदविभक्तेः कारकविभक्तिर्वलीयसी Pari. Sek. Pari.94. The topic explaining Kāravibhaktis is looked upon as a very important and difficult chapter in treatises of grammar and there are several small compendiums written by scholars dealing with kārakas only. For the topic of Kārakas see P. I. 4.23 to 55, Kat. II. 4.8-42, Vyākaraṇa Mahābhāṣya Vol. VII. pp.262-264 published by the D. E. Society, Poona.

**कारककारिका** possibly another name for the treatise on Kārakas known as कारकचक्र written by Puruṣottamadeva the reputed grammarian of Bengal who lived in the latter half of the twelfth century A. D. See कारकचक्र.

**कारककौमुदी** a work on the Kātantra grammar discussing the Kāraka portion.

**कारकखण्डनमण्डन** also called षट्कारक-खण्डनमण्डन which is a portion of the author's bigger work named त्रिलोचनचन्द्रिका. The work is a discourse on the six kārakas written by Maṇikaṇṭha, a grammarian of the Kātantra school. He has also written another treatise named Kāravivāra,

**कारकचक्र** (1) written by Puruṣottamadeva a reputed grammarian of Bengal who wrote many works on grammar of which the Bhāṣāvṛtti, the Paribhāṣāvṛtti and Jñāpakasamueccya deserve a special mention. The verse portion of the Kārakacakra of which the prose portion appears like a commentary might be bearing the name Kārakakāumudī.

**कारकटीका** a work on Kārakas ascribed to Bhairava.

**कारकतत्त्व** a treatise on the topic of Kārakas written by Cākrapānīśeṣa, belonging to the famous Śeṣa family of grammarians, who lived in the seventeenth century A. D.

**कारकनिर्णय** a work discussing the various Kārakas from the Naiyāyika view-point written by the well-known Naiyāyika, Gadādhara Chakravartin of Bengal, who was a pupil of Jagadīśa and who flourished in the 16th century A. D. He is looked upon as one of the greatest scholars of Nyāyasastra. His main literary work was in the field of Nyāyasastra on which he has written several treatises.

**कारकपरिच्छेद** a work dealing with Kārakas ascribed to Rudrabhaṭṭa.

**कारकपाद** name given by Sivadeva and other grammarians to the fourth pāda of the first adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the Sūtra कारके I. 4. 1 and which deals with the Kārakas or auxiliaries of action.

**कारकवाद** (1) a treatise discussing the several Kārakas, written by Kṛṣṇasastrī Ārade a famous Naiyāyika of Benares who lived in the eighteenth century A. D.; (2)

a treatise on syntax written by Jayarāmabhaṭṭācārya which is called कारकविवेक also, which see below.

**कारकविचार** a work on Kāraḥas ascribed to Maṇikanṭha. See Kāra-kakhaṇḍanamāṇḍana above.

**कारकविभक्ति** case affix governed by a verb or verbal derivative as contrasted with उपपदविभक्ति a case affix governed by a noun, not possessing any verbal activity. See the word कारक above. See also the word उपपदविभक्ति.

**कारकविभक्तिबलीयस्त्व** the dictum that a Kāraḥa case is stronger than an Upapada case, e. g. the accusative case as required by the word नमस्कृत्य, which is stronger than the dative case as required by the word नमः. Hence the word मुनित्रयं has to be used in the sentence मुनित्रयं नमस्कृत्य and not the word मुनित्रयाय cf. उपपदविभक्तेः कारकविभक्तिबलीयसी Pari. Śek. Pari. 94.

**कारकविलास** an anonymous elementary work on syntax explaining the nature and function of the six Kāraḥas.

**कारकविवेक** known as कारकवाद also; a short work on the meaning and relation of words written by Jayarāmabhaṭṭācārya who lived in the beginning of the eighteenth century. The work forms the concluding portion of a larger work called कारकविवेक which was written by शिरोमणिभट्टाचार्य. The work कारकवाद has a short commentary written by the author himself.

**कारकव्याख्या** the same as कारकवादव्याख्या written by जयरामभट्टाचार्य. See कारकविवेक.

**कारिका** a verse or a line or lines in metrical form giving the gist of the explanation of a topic; cf.

संक्षिप्तसूत्रबह्वर्थसूचकः श्लोकः कारिका Pada-vyavasthāsūtrakārikā of Udayakīrti.

**कारित** (1) ancient term for the causal Vikaraṇa, ( णिच् in Pāṇini's grammar and इन् in Kātantra); (2) causal or causative as applied to roots ending in णिच् or words derived from such roots called also 'nyanta' by the followers of Pāṇini's grammar; cf. इन् कारितं धात्वर्थे Kāt. III. 2.9, explained as धात्वर्थक्रियानाम् इन् परो भवति धात्वर्थे स च कारितसंज्ञकः ।

**कार्तकौजपादि** a class of words headed by the word कार्तकौजप, which are all dvandva compounds, and which have their first member retaining its own accent; e. g. कार्तकौजपौ, आवन्त्यद्मकाः etc. cf. Kās. on P. VI. 2.37.

**कार्तिकेय** the original instructor of the Kātantra or Kālāpa Grammar, to Śarvavarman who composed the Sūtras according to inspiration received by him. The Kātantra, hence, has also got the name Kaumāra Vyākaraṇa.

**कर्मनामिक** the word is found used in Yāska's Nirukta as an adjective to the word संस्कार where it means 'belonging to nouns derived from roots (कर्मनाम)' like पाचक, कर्षक etc. The changes undergone by the roots in the formation of such words i. e. words showing action are termed कर्मनामिकसंस्कार; cf. कर्मवृत्ते नाम कर्मनाम। तस्मिन् भवः कर्मनामिकः Durgavṛtti on Nir. I. 13.

**कार्य** (1) brought into existence by activity (क्रियया निर्वृत्तं कार्यम्) as opposed to नित्य eternal; cf. एके वर्णाञ्जु शाश्वतिकान् न कार्यान् R.Pr. XIII. 4; cf. also ननु च यस्यापि कार्याः ( शब्दाः ) तस्यापि पूजार्थम् M. Bh. on I. 1. 44 Vārt. 17; (2) which should be done, used



in connection with a grammatical operation; cf. कार्य एत्वे सयमीकारमाहुः । अभैष्म इत्येतस्य स्थाने अभयीभ्येति । R. Pr. XIV,16; cf. also विप्रतिषेधे परं कार्यम् P. I.4.2; (3) a grammatical operation as for instance in the phrases द्विकार्ययोगे, त्रिकार्ययोगे etc.; cf. also गौणमुख्ययोर्मुख्ये कार्यसंप्रत्ययः Par. Śek. Pari. 15; (4) object of a transitive verb; cf. शेषः कार्ये Śāk.

**कार्यकाल** along with the operation; cf. कार्यकालं संज्ञापरिभाषम्, rules laying down technical terms and regulating rules are to be interpreted along with the rules that prescribe or enjoin operations (provided the technical terms occur in those rules, or, the regulating rules concern those rules). See Pari. Śek. Pari 3.

**कार्यकालपरिभाषा** one of the important Paribhāṣās, regarding the application of the Paribhāṣā rules. See कार्यकाल. For details see Par. Śek. Pari. 3.

**कार्यातिदेश** looking upon the substitute as the very original for the sake of operations that are caused by the presence of the original; the word is used in contrast with रूपातिदेश where actually the original is restored in the place of the substitute on certain conditions. For details see Mahābhāṣya on द्विवचनेचि P. 1.1.59.

**कार्यिन्** the word or wording that undergoes the operation; cf. सतो हि कार्यिणः कार्येण भवितव्यम् M. Bh. on I.1. 1. Vārt. 7, also कार्यमनुभवन् .हि कार्यी निमित्ततया नाश्रीयते Par. Śek. Pari. 10.

**काल** notion of time created by different contacts made by a thing with other things one after another. Time required for the utterance of a short vowel is taken as a unit of time which is called मात्रा or

कालमात्रा, lit. measurement of time; (2) degree of a vowel, the vowels being looked upon as possessed of three degrees ह्रस्व, दीर्घ, & प्लुत measured respectively by one, two and three mātrās; cf. उक्कालोऽन्नस्वदीर्घप्लुतः P. I. 2.27; (3) time notion in general, expressed in connection with an activity in three ways past ( भूत ), present ( वर्तमान ), and future ( भविष्यत् ) to show which the terms भूता, वर्तमाना and भविष्यन्ती were used by ancient grammarians; cf. the words पूर्वकाल, उत्तरकाल; also cf. पाणि-न्युपज्ञमकालकं व्याकरणम् Kāś. on P. II. 4.21; (4) place of recital ( पाठदेश ) depending on the time of recital, cf. न परकालः पूर्वकाले पुनः ( V.Pr. III. 3 ) a dictum similar to Pāṇini's पूर्वत्रा-सिद्धम् P. VIII. 2.1.

**कालदुष्ट** a word not sanctioned by rules of grammar. The word probably refers to the corruption taking place in connection with the use of a word on account of lapse of time; cf. कालदुष्टा अपशब्दाः Durgh. Vr. on II.2.6.

**कालनिदर्शक** signifying time; cf. काल-निदर्शकाः प्रत्यया एते लुट् लिट् लृट् इत्यादयः.

**कालभेद** difference in the time of utterance; cf. किमुच्यते विचारभेदादिति । न पुनः कालभेदादपि । M. Bh. on Śiva Sūtra 1.

**कालव्यवाय** interval of time; cf. आन्य-भाष्ये तु कालशब्दव्यवायात् । कालव्यवायात् । दण्ड अग्रम् । M. Bh. on Śiva Sūtra 1.

**कालसामान्य** time in general; unspecified time; cf. वर्तमाने लङ्कृतः कालसामान्ये न प्राप्नोति Kāś. on P. III. 3.142.

**कान्यकामधेनु** name of the commentary by Bopadeva on his own work कविकल्पद्रुम. See कविकल्पद्रुम.

**काशकृत्स्न** (1) an ancient grammarian and philosopher referred to in the Mahābhāṣya; (2) the work on grammar by Kāśakṛtsna; cf. पाणिनिना

प्रोक्तं पाणिनीयम् । आपिशलम् । काशकृत्तम् ।  
M.Bh. on I.1. Āhnikā 1.

**काशादि** a class of words headed by the word काश to which the taddhita affix इल is affixed in the four senses stated in P.IV.2.67-70 e.g. काशिलम्, कर्दमिलम् etc.; cf. Kāś. on P.IV.2.80.

**काशिका** (1) name given to the reputed gloss (वृत्ति) on the Sūtras of Pāṇini written by the joint authors Jayāditya and Vāmana in the 7th century A.D. Nothing definitely can be said as to which portion was written by Jayāditya and which by Vāmana, or the whole work was jointly written. Some scholars believe that the work was called Kāśikā as it was written in the city of Kāśī and that the gloss on the first five Adhyāyas was written by Jayāditya and that on the last three by Vāmana. Although it is written in a scholarly way, the work forms an excellent help to beginners to understand the sense of the pithy Sūtras of Pāṇini. The work has not only deserved but obtained and maintained a very prominent position among students and scholars of Pāṇini's grammar in spite of other works like the Bhāṣāvṛtti, the Prakriyā Kaumudī, the Siddhānta Kaumudī and others written by equally learned scholars. Its wording is based almost on the Mahābhāṣya which it has followed, avoiding, of course, the scholarly disquisitions occurring here and there in the Mahābhāṣya. It appears that many commentary works were written on it, the well-known among them being the Kāśikāvivarāṇapañjikā or Nyāsa written by Jinendrabuddhi and the Padamañjarī by Haradatta. For details see Vyākaraṇamahābhāṣya Vol. VII pp 286-87 published by the D. E.

Society, Poona. (2) The name Kāślikā is sometimes found given to their commentaries on standard works of Sanskrit Grammar by scholars, as possibly they were written at Kāśī; as for instance, (a) Kāśikā on Vaiyākaraṇabhūṣana-sāra by Hari Dikṣita, and (b) Kāśikā on Paribhāṣenduśekhara by Vaidyanātha Pāyaguṇḍe.

**काशिकाविवरणपञ्जिका** also called Nyāsa, the well-known commentary written by Jinendrabuddhi on the Kāśikā of Jayāditya and Vāmana. See Kāśikā above.

**काशिकावृत्तिसार** a commentary on the Kāśikāvṛtti named अमृतसूति by Vāraṇāvatēśa-śāstrin.

**काश्यप** name of an ancient grammarian quoted by Pāṇini, possibly an author of some Prātiśākhya work now lost.

**काश्यपीवृत्ति** name of a gloss on the Cāndra Vyākaraṇa.

**काश्यादि** a class of words headed by the words काशि, चेदि and others to which the taddhita affixes ङ् and ङिठ are added in the miscellaneous senses; e. g. काशिकी, काशिका; वैदिकी, वैदिका etc.; cf. Kāś. on P. IV. 2.116. The fem. affix ई is applied when the affix ङ् is added to the word काशि; cf. P. IV. 1.15.

**काष्ठादि** a class of words headed by the word काष्ठ after which a word standing as a second member in a compound gets the grave accent for it, e. g. काष्ठाव्यापकः, परमाव्यापकः etc. cf. P. VIII. 1.67.

**कि** (1) कृत् affix इ prescribed after ध्रु roots with a prefix attached; e.g. प्रदिः प्रधिः cf. P. III. 3.92, 93; (2) कृत् affix इ looked upon as a perfect termination and, hence, causing reduplication and accusative case of the noun connected, found in Vedic

Literature added to roots ending in आ, the root क्, and the roots गम्, हन् and जन्; e. g. पपि; सोमं, जगुरिः, जग्मिः etc., cf. P. III. 2.171; (2) a term used in the Jainendra Vyākaraṇa for the term संवृद्धि.

**किञ्च** a form derived from the pronoun किम्; cf. किमो वृत्तं किञ्चत्तम् । किञ्चत्त-प्रहणेन तद्विभवत्यन्तं प्रतीयाद्भुतरडतमौ च । Kās. on P. VIII 1.48.

**किञ्चलकादि** a class of words headed by the word किञ्चलक, which get their final vowel lengthened when the word गिरि is placed after them as a second member of a compound, provided the word so formed is used as a proper noun; e. g. किञ्चलकागिरिः, अञ्जनागिरिः; cf. Kās. on P. VI. 3.117.

**किञ्** (1) marked with the mute letter क् which is applied by Pāṇini to affixes, for preventing guṇa and vṛddhi substitutes to the preceding इक् vowel (इ, उ, ऋ or ल); cf. विडति च, Pān. I.1.5; (2) considered or looked upon as marked with mute indicatory क् for preventing guṇa; cf. असंयोगाद्दिक् किञ् and the following P. I. 2.5 etc. The affixes of the first type are for instance वत्, क्त्वा, वितन् and others. The affixes of the second type are given mainly in the second pāda of the first Adhyāya by Pāṇini. Besides the prevention of guṇa and vṛddhi, affixes marked with क् or affixes called किञ्, cause Saṁprasāraṇa (see P. VI. 1.15,16), elision of the penultimate न् (P. VI.4.24), elision of the penultimate vowel (P. VI. 4.98,100), lengthening of the vowel (VI. 4.15), substitution of ऊ (VI. 4.19.21), elision of the final nasal (VI. 4.37), substitution of आ (VI.4.42). The taddhita affixes which are marked with

mute क् cause the Vṛddhi substitute for the first vowel in the word to which they are added.

**किञ्करण** marking with the mute letter क्, or looking upon as marked with mute क् for purposes mentioned above; (see किञ् above). The word is often used in the Mahābhāṣya; see M. Bh. on I. 1. 3, 5, 46; I. 2. 5. etc.

**किञ्** कृत् affix इ prescribed along with कि. See कि above. The affix किञ् causes the acute accent on the first vowel of the word ending with it, while the affix कि (इ) has itself the acute accent on its vowel इ.

**किरादि** a class of roots headed by the root कृ, viz. the five roots कृ, गृ, हृ, धृ and प्रच्छ after which the desiderative sign, i.e. the affix सन्, gets the augment इ (इट्); e. g. चिकषिति, पिप्रच्छिषति; cf. Kās. on P. VII.2.75.

**किशरादि, किसरादि** a class of words headed by किसर meaning some kind of scent, which get the taddhita affix इक (ष्टन्) applied to them when the word so formed means 'a dealer of that thing;' e. g. किशरिकः, किशरिकी; cf; Kās. on P. IV. 4. 53.

**कील्होर्न** Kielhorn F., a sound scholar of Sanskrit Grammar who brought out excellent editions of the Pāṇinīya Mahābhāṣya and the Paribhāṣendusekhara and wrote an essay on the Vārttikas of Kātyāyana. For details see Pāṇinīya Mahābhāṣya Vol VII. p.40, D. E. society edition, Poona.

**कु** (1) guttural class of consonants, i. e. the consonants क्, ख्, ग्, घ्, ङ्. The vowel उ added to क्, signifies the class of क्. e. g. चञोः कु द्विप्यतो, VII. 3. 52, कुहोश्चुः VII. 4.62, चोः कुः

- VIII.2.30, किन्प्रत्ययस्य कुः; VIII.2.62; cf. अणुदित्सवर्णस्य चाप्रत्ययः P.I.1. 69; (2) substitute कु for किम् cf. P. VII. 2. 104.
- कुक्** augment क् (1) added to क् at the end of a word before a sibilant letter; e. g. प्राङ्कुशेते; cf. P.VIII. 3. 28; (2) added to the words वात and अतीसार before the affix इन्, cf. P. V. 2. 129; (3) added to words of the नड group before the tad. affix छ ( ईय ), e. g. नडकीयम्, प्रक्षकीयम्; cf. P. IV. 2. 91.
- कुङ्कुमविकारा** a commentary by Sivabhāṭṭa on Jinendrabuddhi's Kāśī-kāvīvaraṇapañjikā which is known popularly as Nyāsa.
- कुञ्जिका** (1) a commentary on Nāgeśa's Laghūmañjūṣā by Kṛṣṇamiśra; (2) a commentary on Nāgeśa's Paribhāṣenduśekhara by Durbalācārya.
- कुञ्जादि** a class of words headed by कुञ्ज to which the taddhita affix आयन (चक्ष) is applied in the sense of गोत्र i. e. grandchildren etc. e. g. कौञ्जायनाः; cf. Kāś. on P. IV. 1. 9'.
- कुटादि** a group of roots headed by the root कुट् of the VIth conjugation after which an affix which is neither जित् nor णित् becomes डित्, and as a result prevents the substitution of गुण or वृद्धि for the preceding vowel; e. g. कुटिता, कुटितुम् । cf. गाङ्कुटादिभ्योऽङिण्डित् I. 2. 1.
- कुटादिपाद** name given by Śiradeva and later grammarians to the second pāda of the first adhyāya of Pāṇini's Aṣṭādhyāyī, as the pāda begins with the Sūtra गाङ्कुटादिभ्योऽङिण्डित् P. I. 2. 1.
- कुटारच्** tad. affix कुटार added to अव, e. g. अवकुटारम्; cf. P. V. 2. 30.
- कुणप्** tad. affix कुण added to words of षोडश group in the sense of 'ripen-

ed condition'; e.g. पीलुकुणः=पीलूनां पाकः; cf. P.V.2.24.

**कुणरवाडव** name of an ancient grammarian who lived possibly after Pāṇini and before Patañjali and who is referred to in the Mahābhāṣya as giving an alternative form for the standard form of certain words; cf. कुणरवाडवस्त्वाह नैषा शंकरा शंकरैषा M.Bh. on III. 2.14; cf. also कुणरवाडवस्त्वाह नैष वहीनरः । कस्तर्हि । विहीनर एषः M. Bh. on VII.3.1.

**कुणि** name of an ancient Vṛttikāra on the Sūtras of Pāṇini, mentioned in their works by Kaiyaṭa and Haradatta; cf. Kaiyaṭa's Pradīpa on P. I.1.74, also Padamañjarī on I.1.1.

**कुत्त्व** substitution of the consonants of the क् class or guttural consonants.

**कुप्पुशास्त्रिन्** a famous grammarian of the eighteenth century who wrote some works on grammar of which the परिभाषाभास्कर is an independent treatise on Paribhāṣās.

**कुमत्** a word containing a guttural letter in it; cf. कुमति च P. VIII. 4. 13.

**कुमार** (1) Kārtikeya who is believed to have given inspiration to the Kātantra-sūtrakāra to write the Kātantra-Sūtras; (2) named Viṣṇumitra who wrote a commentary on the ऋक्सामयजुर्वेदशास्त्र.

**कुमारीस्तनयुगाकृति** a phrase used in the gloss on the क्रातन्त्र by Durgasiṃha to give along with the definition of विसर्जनीय or विसर्ग a graphic description of it as shown in script; cf. Kāt. I.1.16 com.

**कुमुदादि** a class of words (1) consisting of कुमुद, शर्करा, न्यग्रोध etc. to which the taddhita affix ठच् is applied in the four senses given in P. IV. 2.67-70; e.g. कुमुदिकम्, शर्करिकम् etc.; (2) consisting of कुमुद गोमय, रथकार etc. to which

the taddhita affix इक ( ठक् ) is applied in the senses referred to in (1); e.g. कौमुदिकम्, राथकारिकम् etc.; cf. Kās. on P.IV.2.80.

**कुम्भपद्यादि** a class of words headed by कुम्भपदी in which the word पाद् at the end of the compound is changed into पाद् and further changed into पद् before the feminine affix ई; e.g. कुम्भपदी, शतपदी, द्रुपदी, पञ्चपदी etc.; cf. Kās. on P. V.4. 138, 139.

**कुरच्** कृत. affix उर applied to the roots विद्, भिद् and छिद्; e.g. विदुरः । भिदुरम् । छिदुरम् । cf. Kās. on P.III.2.162.

**कुर्वत्** a term found in the Brāhmaṇa works and used by ancient grammarians for 'the present tense'.

**कुर्वद्रूप** effective or efficient, as opposed to dormant, as applied to निमित्त (cause); cf. निमित्तशब्दोयमस्ति योग्यतामात्रे । कुसूलस्थेष्वपि बीजेषु वक्तारो भवन्ति अङ्कुरनिमित्तान्येतानीति । अस्ति च कुर्वद्रूपे । Pada-mañjarī on P.VII.2.36.

**कुर्वादि** a class of words headed by the word कुरु to which the taddhita affix य ( ष्य ) is added in the sense of अपत्य or descendant; e.g. कौरव्यः गार्थः etc.; cf. Kās. on P.IV.1.151.

**कुर्विणी** a kind of svarabhakti; see कविणी.

**कुलालादि** a class of words headed by the word कुलाल to which the taddhita affix अक ( बुञ् ) is applied in the sense of 'made by', provided the word so formed is used as a proper noun; e.g. कौलालकम्, वारुडकम्; cf. Kās. on P.IV.3.118.

**कुन्यवाय** intervention by a letter of the guttural class; cf. कुन्यवाये हादेशेषु प्रतिषेधो वक्तव्यः । प्रयोजनं वृत्तम्, सुप्तः प्राधानीति, P.VIII.4.2 Vārt. 4,5.

**कुशल** name of a grammarian who wrote a commentary on the Kāta-ntra Vyākaraṇa; see कातन्त्रपञ्जिका.

**कृञ्** (1) root कृ in the general sense of activity; (2) pratyāhāra or short form for the three roots कृ, भृ and अस्, cf. कृञ् चानुप्रयुज्यते लिटि P.III.1.40.

**कृत्** lit. activity; a term used in the grammars of Pāṇini and others for affixes applied to roots to form verbal derivatives; cf. कृदतिङ् । धातोः ( ३।१।९१ ) इत्यधिकारि तिङ्वाजितः प्रत्ययः कृत् स्यात् । Kās. on III.1.93. The कृत affixes are given exhaustively by Pāṇini in Sūtras III.1.91 to III.4.117. कृत् and तद्धित appear to be the ancient Pre-Pāṇinian terms used in the Nirukta and the Prātiśākhya works in the respective senses of root-born and noun-born words ( कृदन्त and तद्धितान्त according to Pāṇini's terminology), and not in the sense of mere affixes; cf. सन्त्यल्पप्रयोगाः कृतोऽप्यैकपदिकाः Nir. I.14; अथापि भाषिकेभ्यो धातुभ्यो नैगमाः कृतो भाष्यन्ते Nir. II.2; तिङ्कृतद्वितसमासाः शब्दमयम् V.Pr. I.27; also cf. V.Pr. VI.4. Patañjali and later grammarians have used the word कृत् in the sense of कृदन्त; cf. गतिकारकौपपदानां कृद्धिः सह समासवचने प्राक् सुवृत्तैः Pari.Śek.Pari.75. The कृत affixes are given by Pāṇini in the senses of the different Kāra-kas अपादान, संप्रदान, करण, अधिकरण, कर्म and कर्तृ, stating in general terms that if no other sense is assigned to a कृत affix it should be understood that कर्ता or the agent of the verbal activity is the sense; cf. कर्तरि कृत् । येष्वर्थनिर्देशो नास्ति तत्रेदमुपतिष्ठते Kās. on III.4.67. The activity element possessed by the root lies generally dormant in the verbal derivative nouns; cf. कृदभिहितो भावो द्रव्यवद्भवति, क्रियावदपि । M.Bh. on V.4.19 and VI.2.139.

**कृत** (1) a term used by ancient grammarians in the sense of 'past tense'; (2) effected, done. The word

is mostly used in this sense in grammar works; e.g. किं तेन कृतं स्यात्; नानुबन्धकृतमनेकाल्पम् Par. Śek. Pari. 6.

**कृताकृतप्रसङ्गि** a definition of the term नित्य in the sense of a rule which occurs after certain another rule is applied, as well as before that rule is applied; cf. कृताकृतप्रसङ्गि नित्यम् । तद्विपरीतमनित्यम् । Pari. Śek. Pari. 42; cf. also कथं पुनरयं नित्यः । कृताकृतप्रसङ्गित्वात् । M. Bh. on VI. 4. 62.

**कृतादि** a class of words such as कृत, मित, मत, भूत, उक्त and others with which the words श्रेणि, एक, पूग, कुण्ड, राशि and others are compounded, provided both the words forming the compound are in the same case; e. g. श्रेणिकृताः, एककृताः, कुण्डभूताः etc. cf. Kās. on P. II. 1.59.

**कृतार्थ** lit. which has got its purpose served; a term used in connection with a rule that has been possible to be applied (without clash with another rule) in the case of certain instances, although it comes into conflict in the case of other instances; cf. तत्र कृतार्थत्वाद् दिक्शब्दपक्षे परेण ठञ्जतौ स्याताम् Kās. on P. IV. 3. 5. The word चरितार्थ is used almost in the same sense.

**कृत्य** lit. that which should be done; the word कृत्य is used as a technical term in grammar in the sense of कृत affixes which possess the sense 'should be done.' Pāṇini has not defined the term कृत्य, but he has introduced a topic ( अधिकार ) by the name कृत्य (P. III. 1. 95), and mentioned कृत affixes therein which are to be called कृत्य right on upto the mention of the affix ण्वल्. in P. III. 1. 133; cf. कृत्याः प्राङ् ण्वुलः P. III. 1. 95. The कृत्या affixes, common-

ly found in use, are तन्व्य, अनीय and य ( यत्, वयप् and प्यत् ).

**कृत्रिम** artificial; technical, as opposed to derivative. In grammar, the term कृत्रिम means 'technical sense', as contrasted with अकृत्रिम 'ordinary sense'; cf. कृत्रिमाकृत्रिमयोः कृत्रिमे कार्यसंप्रत्ययः Par. Śek. Pari. 9.

**कृत्रिमाकृत्रिमपरिभाषा** a term popularly used by grammarians for the परिभाषा or maxim that out of the two senses, the technical and the derived ones, the technical sense should be preferred; in rare cases, the other too, is preferred; cf. Pari. Śek. Pari. 9.

**कृत्वसुच्** tad. affix कृत्वस् applied to numerals to convey the sense of repetition, e. g. पञ्चकृत्वः दशकृत्वः cf. संख्यायाः क्रियाभ्यामृत्तिगणने कृत्वसुच् P. V. 4.17.

**कृत्वे** form of the tad. affix कृत्वस् in Vedic Literature. See कृत्वसुच्.

**कृत्स्वर** the same as कृत्स्वरप्रकृतिस्वर, the retention of its accent by the second member of a tatpuruṣa compound, if the first member is a word termed Gati or Kāraka, by the rule गतिकारकोपपदात् कृत् P. VI. 2. 139; cf. अव्ययस्वरस्य कृत्स्वरः M. Bh. on VI. 2. 52; cf. विभक्तौषत्स्वरात्कृत्स्वरः M. Bh. VI. 2. 52 Vārt. 6.

**कृदन्त** the word ending with a कृत affix; the term कृत् is found used in the sūtras of Pāṇini for कृदन्त; cf. कृत्तद्धितसमासाश्च P. I. 2. 46. The term कृदन्त for root-nouns, or nouns derived from roots, is found in the Atharvaprātisākhya (I. 1. 10, II. 3. 8, III. 2. 4), the Mahābhāṣya and all the later works on grammar. See the word कृत्.

**कृदभिहित** expressed by a कृत affix; cf. कृदभिहितो भावो द्रव्यवद्भवति M. Bh. on P. II. 2. 19, III. 1. 67, IV. 13, VI. 2. 139,

**कृद्ग्रहण** mention of a कृत् i.e. of a word ending with a कृत् affix. The word mainly occurs in the Paribhāṣā कृद्ग्रहणे गतिकारकपूर्वस्यापि ग्रहणम् which occurs first as an expression of the Vārttikakāra (P.I.4.13 Vārt. 9) and has been later on given as a Paribhāṣā by later grammarians (Pari. Śek. Pari.28). The Paribhāṣā is referred to as कृद्ग्रहणपरिभाषा in later grammar works especially commentary works.

**कृद्ग्रहणपरिभाषा** a short term used by the grammarians for the maxim कृद्ग्रहणे गतिकारकपूर्वस्यापि ग्रहणम्. Par. Śek. Pari. 28. See कृद्ग्रहण.

**कृद्वृत्ति** a short treatise by a grammarian named मोक्षेश्वर who lived in the fifteenth century. The work deals with verbal derivatives.

**कृल्लुक्** the elision of a कृत् affix; the word is found used along with the words प्रकृतिप्रत्यापत्तिः, and प्रकृतिवत् कारकं भवति in the Vārttika आख्यानात्कृतस्तदाचष्टे इति कृल्लुक् प्रकृतिप्रत्यापत्तिः प्रकृतिवच्च कारकम् by means of which the phrase कंसं वातयति is formed for the sentence कंसवधमाचष्टे.

**कृलोप** the dropping or removal of the verbal noun (कृदन्त) after the words प्र, परा etc., when they are compounded with the following noun; e.g. the dropping of गत from the expression निर्गतः कौशाम्ब्याः when it is compounded into निष्कौशाभ्यः। cf. कृलोपे निष्कौशाभ्यः, निर्वाराणसिः M.Bh. on P.I.4.1. Vārt. 18.

**कृशाश्वादि** a class of words headed by the word कृशाश्वा to which the taddhita affix इय ( कृण ) is applied in the four senses given in P.IV.2. 67-70. e.g. कार्शीश्वीयः, आरिष्टीयः; cf. Kāś. on P.IV.2.80.

**कृष्ट** also कृष्ट the foremost of the seven Yamas; cf. कृष्टप्रथमद्वितीयतृतीयचतुर्थमन्द्राति स्वर्गाः Tai. Pr. XXIII.14.

**कृष्णकिंकरप्रक्रिया** an alternative name for the well-known grammar-work प्रक्रियाकौमुदी written by Rāmacandra Śeṣa. See प्रक्रियाकौमुदी.

**कृष्णपाण्डित** called also शेषकृष्ण, a scholar of Sanskrit Vyākaraṇa who wrote गूढभावविवृति, a commentary on the Prakriyā-Kaumudī of Rāmacandra Śeṣa.

**कृष्णमित्र** a scholar of grammar and nyāya of the 17th century A.D. who wrote many commentary works some of which are (1) a commentary called Ratnārṇava on the Siddhānta-Kaumudī, (2) a commentary named Kalpalatā on Bhaṭṭoji's Prauḍhamanoramā, (3) a commentary named Bhāvadīpa on Bhaṭṭoji's Śabdakaustubha, (4) a commentary on Nāgojibhaṭṭa's Laghumañjūṣā by name Kuñcikā and (5) a commentary on Vaiyākaraṇabhūṣaṇa.

**कृष्णमिश्र** an alternative name of कृष्णमित्र. See कृष्णमित्र.

**कृष्णमौनिन्** son of Govardhana and surnamed Maunī, who wrote a commentary named सुबोधिनी on the Siddhānta-Kaumudī at the end of the 17th century A.D.

**कृष्णलीलाशुकमुनि** author of a commentary named Puruṣakāra on Bhoja's Sarasvatikanṭhābharāṇa.

**कृष्णशास्त्रिन् ( आरडे )** a famous grammarian and logician of the 18th century who wrote Ākhyātaviveka and Kāraḥavāda. See आरडे.

**कृष्णशेष** a famous grammarian of the Śeṣa family who wrote a commentary named the Gūḍhabhāvavivṛti on the Prakriyā Kaumudī of Rāmacandra Śeṣa. See कृष्णपाण्डित.

**केन्** कृत् affix ए in the sense of कृत्य (pot.pass.part.) found in Vedic

Literature; e.g. नावगाहे = नावगाहितन्यम्  
cf. Kās. on P.III.4.14.

**केन्य** krt. affix एन्य in the sense of कृत्य  
in Vedic Literature; e.g. दिदृक्षेण्यः ।  
शुश्रूषेण्यः; cf. Kās. on P.III.4.14.

**केलिम्** krt. affix एलिम् in the sense  
of कृत्य; e. g. पचेलिमा भाषाः; cf. केलिम्  
उपसंख्यानम् P. III. I. 96 Vārt.

**केवल** isolated; a term applied to a letter  
or a word when it is not combined  
with another letter or another  
word in a compound; cf. धर्मादिनिच्  
केवलात् । केवलान्न पदसमुदायात् Kās. on  
P. V. 4.124; (2) simple (word)  
without an affix added; cf. अर्थवत्ता  
नोपपद्यते केवलेन अवचनात् । P. I. 2.45  
Vārt. 7, also कृत्तद्धितान्तं चैवार्थवत् । न  
केवलाः कृतस्तद्धिता वा M.Bh. on P.I.4.14.

**केशव** writer of a commentary named  
प्रकाश on the Śikṣā of Pāṇini. He  
lived in the 17th century.

**केशवदत्त** writer of the commentary  
named दुर्घटोद्घाट on the grammar  
संक्षितसार written by Goyicandra.

**कै** krt affix ऐ used in Vedic Litera-  
ture as noticed in the forms प्रयै  
रोहिष्यै and अन्यथिष्यै; cf. P. III.4.10.

**कैमर्थक्य** lit. position of questioning  
the utility; absence of any appa-  
rent utility; cf. कैमर्थक्यान्नियमो भवति  
विधेयं नास्तीति कृत्वा M. Bh. on I.  
4.3, III. 1.46; III. 2.127, III.  
3.19; VI. 4.49, VII. 2.26, and  
VIII. 4.32.

**कैयट** name of the renowned com-  
mentator on the Mahābhāṣya,  
who lived in the 11th century.  
He was a resident of Kashmir  
and his father's name was Jaiyaṭa.  
The commentary on the Mahā-  
bhāṣya was named महाभाष्यप्रदीप by  
him, which is believed by later  
grammarians to have really acted  
as प्रदीप or light, as without it,  
the Mahābhāṣya of Patañjali

would have remained unlit, that  
is unintelligible, at several places.  
Later grammarians attached to  
प्रदीप almost the same importance  
as they did to the Mahābhāṣya  
and the expression तदुक्तं भाष्य-  
कैयटयोः has been often used by com-  
mentators. Many commentary  
works were written on the Pradīpa  
out of which Nāgeśa's Uddyota  
is the most popular. The word  
कैयट came to be used for the word  
महाभाष्यप्रदीप which was the work of  
Kaiyaṭa. For details see Vyākaraṇa  
Mahābhāṣya published by the D.  
E. Society, Poona, Vol. VII. pp.  
389-390.

**कैयटप्रकाश** a commentary on the  
Mahābhāṣyapradīpa of Kaiyaṭa  
written by Nilakaṇṭha of the Dra-  
viḍa country. Nilakaṇṭha lived in  
the 17th century and wrote works  
on various subjects.

**कैयटप्रकाशिका** a commentary on the  
Mahābhāṣyapradīpa of Kaiyaṭa  
written by Pravartakopādhyāya.

**कैयटविवरण** (1) a commentary on the  
Mahābhāṣyapradīpa of Kaiyaṭa  
written by Īśvarānanda, in the  
16th century; (2) a commentary  
on Kaiyaṭa's Pradīpa by Rāma-  
candra-Sarasvatī, who lived in the  
16th century.

**कोटरादि** a class of words headed by  
the word कोटर which get their final  
vowel lengthened when the word  
वन is placed after them as a second  
member of a compound, provided  
the word so formed is used as  
a proper noun; e.g. कोटरावणम्,  
मिश्रकावणम्. cf. Kās. on P. VI. 3.117.

**कोण्डभट्ट** a reputed grammarian who  
wrote an extensive explanatory  
gloss by name Vaiyākaraṇabhūṣana  
on the Vaiyākaraṇasiddhāntakā-  
rikā of Bhaṭṭojī Dikṣita. Another



work Vaiyākaraṇabhūṣaṇasāra. which is in a way an abridgment of the Bhūṣaṇa, was also written by him. Koṇḍabhaṭṭa lived in the beginning of the 17th century. He was the son of Raṅgojī and nephew of Bhaṭṭojī Dikṣita. He was one of the few writers on the Arthavicāra in the Vyākaraṇasāstra and his Bhūṣaṇasāra ranks next to the Vākyapadīya of Bhartṛhari. Besides the Bhūṣaṇa and Bhūṣaṇasāra, Koṇḍabhaṭṭa wrote two independent works viz. Vaiyākaraṇasiddhāntadīpikā and Sphoṭavāda.

**कोदण्डराम** a scholar of Sanskrit Vyākaraṇa who composed शब्दसिद्धान्त-मञ्जरी a small treatise dealing with the declension of nouns.

**कौण्डिन्य** an ancient grammarian referred to in the Taittirīya Prātiśākhya (T. Pr. V. 38) and Pāṇini's Aṣṭādhyāyī. (P.II.4.70).

**कौमार, कौमारव्याकरण** (1)an alternative name of the Kātantra Vyākaraṇa given to it on the strength of the traditional belief that the original inspiration for writing it was received by Śarvavarman from Kumāra or Kārtikeya; (2) small treatises bearing the name Kaurmāravvyākaraṇa written by Munipuhgava and Bhāvasena. The latter has written Kātantrarūpamālā also.

**कौहलीपुत्र** an ancient grammarian referred to in the Taittirīya Prātiśākhya; cf. T.Pr. XVIII.2.

**क्त** kṛt affix त in various senses, called by the name निष्ठा in Pāṇini's grammar along with the affix क्तवत् cf. क्तक्तवत् निष्ठा P.I.1.26. The various senses in which क्त is prescribed can be noticed below : (1) the general sense of something done

in the past time as past pass. participle e. g. कृतः, भुक्तम् etc.; cf. P. III. 2.102; (2) the sense of the beginning of an activity when it is used actively; e. g. प्रकृतः कटं देवदत्तः; cf. P. III.2.102 Vārt. 3; (3) the sense of activity of the present tense applied to roots marked with the mute ञ् as also to roots in the sense of desire, knowledge and worship; e.g. मित्रः, श्विष्णः, धृष्टः as also राज्ञां मतः, राज्ञामिष्टः, राज्ञां बुद्धः; cf. P.III.2.187, 88; (4) the sense of mere verbal activity ( भाव ) e. g. हसितम्, सहितम्, जल्पितम्, (used always in the neuter gender); cf. P.III.3. 114; (5) the sense of benediction when the word ending in क्त is used as a technical term, e.g. देवदत्तः in the sense देवा एनं देयास्तुः. The kṛt affix क्तिन् is also used similarly e.g. सातिः भूतिः मन्तिः; cf. Kāś. on P. III.3.174.

**क्तवतु** kṛt affix तवत् which also is called निष्ठा. It is prescribed in the active sense of somebody who has done a thing sometime in the past. A word ending in it is equivalent to the past active participle; e.g. भुक्तवान् ब्राह्मणः; cf. P.I.1.26. The fem. affix ङीप् ( ई ) is added to nouns ending in क्तवतु to form feminine bases; cf. P. IV. 1.6.

**क्तान्त** a noun base ending in the kṛt affix क्त; past passive participle; cf. श्लेषे समस्यन्तं क्तान्तेन सह समस्यते । अवततेन कुलस्थितं त एतत् M. Bh. on II.2. 47.

**क्तार्थ** sense of क्त i.e. sense of the past pass. participle; cf. उपसर्गाः क्तार्थे, प्रादयः क्तार्थे ( समस्यन्ते ), P. II. 2. 18, Vārt. 4.

**कितच्** kṛt affix ति added to roots in the benedictive sense to form संज्ञाशब्द or nouns in a technical sense; e.g. तन्तिः in the sense of तनुतात्; cf. Kāś.

on III.3.174. क्त is also added in the same way. See क्त.

**कितन्** कृत् affix ति added to roots to form nouns in the sense of verb-action; e.g. कृतिः, स्थितिः, मतिः etc.; cf. P.III.3.94-97.

**किञ्च** कृत् affix चि added to the roots marked with the syllable ड् by Pāṇini in his Dhatupāṭha; after this affix चि, the tad. affix म् ( म् ) in the sense of निर्वृत्तम् (accomplished) is necessarily added, e. g. पवित्रमम्, कृत्रिमम्; cf. P. III. 3.88. and P. IV. 4.20.

**क्त्वा** कृत्. affix त्वा added to roots (1) in the sense of prohibition conveyed by the word अलं or खलु preceding the root, e.g. अलं कृत्वा, खलु कृत्वा; cf. P. III. 4.18; (2) in the sense of exchange in the case of the root मा, e. g. अपमित्य याचते; cf. P. III. 4. 19; (3) to show an activity of the past time along with a verb or noun of action showing comparatively a later time, provided the agent of the former and the latter activities is the same; e.g. भुक्त्वा व्रजति, स्नात्वा पीत्वा भुक्त्वा व्रजति; cf. P. III. 4. 21. This कृत् affix is always added to roots when they are without any prefix; when there is a prefix the indeclinable, ending in त्वा, is always compounded with the prefix and त्वा is changed into य् ( ल्यप् ), e.g. प्रकृत्य, प्रहृत्य; cf. समासेऽनङ्पूर्वे क्त्वो ल्यप् P. VII. 1.37. The substitution of य् is at will in Vedic Literature; e.g. कृष्णवासो यजमानं परिधापयित्वा ( instead of परिधाप्य ), cf. P. VII. 1.38, while sometimes, य् is added after त्वा as an augment e. g. दत्वाय सविता धियः cf. P. VII. 1. 47, as also sometimes त्वी or त्वीनम् is substituted for त्वा e. g. इश्वीनं देवान्, स्नात्वी मलादिव, cf. P. VII. 1.48, 49.

**क्त्वान्त** gerund; a mid-way derivative

of a verbal root which does not leave its verbal nature on the one hand although it takes the form of a substantive on the other hand.

**क्नु** कृत् affix नु added to the roots व्रस्, गृष्, धृष् and क्षिप् in the sense of habituated etc. as given in the rule आ केरत्तञ्छील्लतद्धर्मतत्साधुकारिषु P.III.2.134; e.g. व्रस्तुः, गृध्नुः etc. cf. P. III. 2.140.

**क्मरच्** कृत् affix मर added in the sense of habituated etc. to the roots सृ, वस् and अद्; e. g. सुमरः, घस्मरः, अद्वरः cf. P.III. 2.134 and 160.

**क्य** common term for the Vikarāṇas क्यन्, क्यङ् and क्यञ्; cf. नः क्ये P. I. 4.15, also cf. P. III. 2.170, VI. 4. 50.

**क्यङ्** affix य taking Ātmanepada terminations after it, added in the sense of similar behaviour to a substantive. The substantive to which this affix य is added, becomes a denominative root; e. g. काकः श्येनायते, कुमुदं पुष्करायते, cf. Kāś. on P. III. 1.11-12, also on P. III. 1.14-18.

**क्यञ्** denominative affix ( विकरण ) in the sense of desiring for oneself, added to nouns to form denominative roots; e.g. पुत्रीयति; क्यन् is also added to nouns that are upamānas or standards of comparison in the sense of (similar) behaviour; e.g. पुत्रीयति च्छात्रम्; cf. Kāś. on P. III.1.8, 10. It is also added in the sense of 'doing' to the words नमस्, वरिवस् and चित्र; e. g. नमस्यति देवान्, वरिवस्यति गुरुन्, चित्रीयते; cf. Kāś. on P. III. 1.19.

**क्यप्** कृत् affix य applied to the roots व्रञ् and यञ् in the sense of 'verbal activity' and to the roots अञ् with सम्, षद् with नि etc. to form proper nouns e. g. व्रज्या, इज्या, समज्या, निषद्या etc., cf. P. III. 3.98 and 99; (2) कृत्या affix य in the sense of 'should be done' applied to the

roots वृ, भू and हन् (when preceded by certain words put as upapada), as also to roots with penultimate ऋ and the roots मृज्, इ, स्तु and others; e. g. ब्रह्मोद्यम्, ब्रह्मभूयम्, इत्यम्, स्तुत्यम् etc. cf. Kāś. on P. III. 1. 106, 121.

**क्यष्** affix य added to certain nouns like लोहित and others to form denominative roots after which terminations of both the padas are placed e. g. लोहितायति, लोहितायते; cf. Kāś. on P. III. 1.13.

**क्यु,** क्युन् Uṇādi affixes अन.

**ऋत्वादि** a class of words headed by the word ऋत्, which have their first vowel accented acute in a Bahuvrīhi compound, provided the first member of the compound is the word सु; e.g. सुऋत्, सुप्रूर्तिः etc.; cf. Kāś. on P. VI.2.118.

**क्रम** (1) serial order or succession as contrasted with यौगपद्य or simultaneity. The difference between क्रम and यौगपद्य is given by भर्तृहरि in the line क्रमे विभिद्यते रूपं यौगपद्ये न भिद्यते Vāk. Pad. II.470. In order to form a word by the application of several rules of grammar, a particular order is generally followed in accordance with the general principle laid down in the Paribhāṣā पूर्वपरनित्यान्तरङ्गापवादानामुत्तरोत्तरं बलीयः, as also according to what is stated in the sūtras असिद्धवदत्राभात्, पूर्वत्रासिद्धम् etc.; (2) succession, or being placed after, specifically with reference to indeclinables like एव, च etc. which are placed after a noun with which they are connected. When an indeclinable is not so connected, it is called भिन्नक्रम; cf. परिपन्थे च तिष्ठति (P. IV. 4.36), चकारो भिन्नक्रमः प्रत्ययार्थं समुच्चिनोति, Kāś. on P. IV. 4.36; also ईडजनोर्ध्वे च । चशब्दो भिन्नक्रमः

ईशेः (VII. 2.77) अनुकर्षणार्थो विशायते Kāś. on P. IV. 2.78; (3) succession of the same consonant brought about; doubling; reduplication; क्रम is used in this way in the Rk Prātiśākhya as a synonym of dvitva prescribed by Pāṇini; e. g. आ त्वा रथे becomes आ त्वा रथम्; सोमानं स्वरणम् becomes सोमानं स्वरणम्; cf. स्वरानुस्वारोपहितो द्विरुच्यते संयोगादिः स क्रमोऽविक्रमे सन् । etc, R. Pr. VI. 1 to 4; cf. also स एष द्विर्भावो विधिः क्रमसंज्ञो वेदितव्यः Uvvaṭa on R. Pr. VI. 1. The root क्रम् IA. is several times used in the Prātiśākhya works for द्विर्भवन, cf. also T. Pr. XXI.5; XXIV. 5; (4) repetition of a word in the recital of Vedic passages, the recital by such a repetition being called क्रमपाठ, which is learnt and taught with a view to understanding the original forms of words combined in the Saṁhitā by euphonic rules, substitution of letters such as that of ण् for न्, or of ष् for स्, as also the separate words of a compound word ( सामासिकशब्द ); e. g. पर्जन्याय प्र । प्र गायत । गायत दिवः । दिव-स्पुत्राय । पुत्राय मीळहुषे । मीळहुषे इति मीळहुषे । cf. क्रमो द्वाभ्यामतिक्रम्य प्रत्यादायोत्तरं तयोः उत्तरेणोपसंख्यात् तथाद्धर्चं समापयेत् ॥ R. Pr. X. 1. For details and special features, cf. R. Pr. ch. X and XI; cf. also V. Pr. IV. 182-190; T. Pr. XXIII. 20, XXIV. 6.

**क्रमण** doubling. Irregular doubling is looked upon as a fault; cf. क्रमणं वा अयथोक्तम् R. Pr. XIV. 25.

**क्रमदीश्वर** author of a grammar named संक्षितसार who lived at the end of the 13 th century.

**क्रमपाठ** recital of the Vedic Saṁhitā by means of separate groups of two words, repeating each word except the first of the Vedic verse-line; see क्रम above. The various

rules and exceptions are given in detail in Paṭalas ten and eleven of the Ṛk Prāṭisākhya. The Vedic Saṁhitā or Saṁhitāpāṭha is supposed to be the original one and the Padapāṭha prepared later on, with a view to preserving the Vedic text without any change or modification of a letter, or accent; cf. न लक्षणेन पदकारा अनुवर्त्याः । पदकारैर्नाम लक्षणमनुवर्त्यम् M. Bh. on III. 1.109, VI. 1.207 and VIII. 2.16, where Patañjali clearly says that grammar-rules are not to follow the Padapāṭha, but, the writer of the Padapāṭha is to follow the rules already laid down. The Jaṭapāṭha, the Ghanapāṭha and the other recitals are later developments of the Padapāṭha as they are not mentioned in the Prāṭisākhya works.

**क्रमादि** a class of words headed by the word क्रम to which the tad-dhita affix अक (बुञ्) is added in the sense of 'one who studies and understands'; e. g. क्रमकः, पदकः, मीमांसकः, शिक्षकः etc. cf. Kāś. on IV. 2.61.

**क्रम्य** a consonant which is subjected to doubling cf. क्रम्यो वर्णः पूर्वमक्षरं भजते R. Pr. XVIII. 18.

**क्रिया** action, verbal activity; cf. क्रियावचनो धातुः M. Bh. on I. 3.1; cf. also क्रियावाचकमाख्यातम् R. Pr. XII. 8. quoted by Uvvaṭa in his Bhāṣya on V. Pr. VIII. 50; cf. also उपसर्गाः क्रियायोगे P. I. 4.59, लक्षणहेत्वोः क्रियायाः P. III. 2.126; cf. also यत्तर्हि तदिद्धितं चेष्टितं निमिषितं स शब्दः । नेत्याह क्रिया नाम सा M. Bh. Āhnika 1. The word भाव many times is used in the same sense as kriyā or verbal activity in the sūtras of Pāṇini. cf. P.I.2.21; I.3.13; III. 1. 66.etc.;cf. also वृद्धमिहितो भावो द्रव्यवद्भवति

a statement made frequently by the Mahābhāṣyakāra. Some scholars draw a nice distinction between क्रिया and भाव, क्रिया meaning dynamic activity and भाव meaning static activity; cf. अपरिस्पन्दन-साधनसाध्यो धात्वर्थो भावः । सपरिस्पन्दन-साधनसाध्यस्तु क्रिया Kaiyaṭa's Pradīpa on M. Bh. III. 1.87. Philosophically क्रिया is defined as सत्ता appearing in temporal sequence in various things. When सत्ता does not so appear it is called सत्त्व.

**क्रियाकलाप** a grammatical work on the conjugation of roots written by Vijayānanda.

**क्रियागुप्तक** a grammar work quoted by वर्धमान in his गणरत्नमहोदधि.

**क्रियातिपत्ति** lit. over-extension or excess of action; the word is, however, used in grammar in the sense of non-happening of an expected action especially when it forms a condition of the conditional mood (लृङ्); cf. कुताश्चिद्वेगुण्यादनभिनिर्गृह्यतः क्रियायाः क्रियातिपत्तिः Kāś. on P. III. 3.139; cf. also नान्तरेण साधनं क्रियायाः प्रवृत्तिरस्तीति साधनातिपत्तिश्चेत्क्रियातिपत्तिरपि भवति M. Bh. on III. 3.139.

**क्रियाफल** intended fruit of a verbal activity; cf. स्वरितभितः कर्त्रभिप्राये क्रियाफले, P.I.3.72.

**क्रियायोग** association with a verbal activity; cf. उपसर्गाः क्रियायोगे P.I.4.59.

**क्रियार्थ** (adj. to क्रिया) lit. meant or intended for another action; e. g. भोवतुं व्रजति where गमनक्रिया is intended for भोजनक्रिया; cf. तुमुन्ण्डुलौ क्रियायां क्रियार्थायाम् P.III.3. 10.

**क्रियावचन** meaning or expressing a verbal activity; a term generally applied to dhātus or roots, or even to verbs. The term is also applied to denominative affixes like क्यत् which produce a sort of verbal

activity in the noun to which they are added; cf. क्रियावचनाः वयजादयः M.Bh. on III.1.19.

**क्रियाविशेषण** determinant or modifier of a verbal activity; cf. क्रियाविशेषणं चेति वक्तव्यम् । सुष्ठु पचति दुष्ठु पचति M.Bh. on II.1.1; nouns used as Kriyāviśeṣaṇa are put in the neuter gender, and in the nom. or the acc. case in the sing. number; cf. क्रियाविशेषणानां क्रमस्त्वं नपुंसकलिङ्गता च Pari. Bhāṣkāra Pari.56.

**क्रियासमभिहार** repetition or intensity of a verbal activity; cf. समभिहारः पौनः पुन्यं भृशार्थं वा, Kāś. on P.I.4.2.

**कृ** kṛt affix र् applied to the root भी, e.g. भीरुः; cf. P.III.2.174.

**कुकन्** kṛt affix रुक्; e.g. भीरुकः; cf. (भियः) कुकन्नापि वक्तव्यः P.III.2.174 Vārttika.

**कैयादिक** a root belonging to the class of roots which are headed by क्री and which are popularly known as roots of the ninth conjugation; cf. यथा तु वार्तिके तथा कैयादिकस्याप्यत्र ग्रहणमिष्यते Padamañjarī on VII.2.48.

**क्रोडादि** a class of words headed by the word क्रोड् to which the taddhita affix य ( व्यङ् ) is added in the sense of a female descendant; e.g. क्रोड्या, आपिशल्या, गौकश्या etc.; cf. Kāś. on P.IV.1.80.

**क्रोष्ट्रीय** an ancient school of grammarians who are believed to have written rules or Vārttikas on some rules of Pāṇini to modify them; the क्रोष्ट्रीय school is quoted in the Mahābhāṣya; cf. परिभाषान्तरमिति च मत्वा क्रोष्ट्रियाः पठन्ति । M. Bh. on P. I.1.3.

**क्रौड्यादि** a class of words headed by the word क्रौडि which do not take the feminine affix ई when they stand at the end of a compound; e.g. कल्याणक्रौडा, सुभगा, पृथुजघना etc.; cf. Kāś., on P.IV.1.56.

**क्रयादिगण** a class of roots headed by

the root क्री ( डुक्रीञ् ) to which the conjugational sign ना ( श्वा ) is added; roots of the ninth conjugation.

**क्लीबत्व** a word used in the sense of 'neuter gender' by grammarians later than पतञ्जलि and the Vārttikakāra; cf. समभागे क्लीबलिङ्गमर्धमेकदेशिना समस्यते Bhāṣā Vr. on P.II.2.2; पक्षे हि क्लीबत्वम् Kaiyata's Pr. on II.1.51; समाहारद्वन्द्वे क्लीबत्वप्रसङ्गात् Durgh.Vr. on P.II.4.17.

**क्लुकन्** kṛt affix लुक added to the root भी; e.g. भीलुकः; cf. P. III.2. 174.

**क्निप्** kṛt affix वन् in the sense of agent added to (1) a root preceded by an Upasarga or a Subanta Upapada or sometimes even without any preceding word; e.g. प्रतरित्वा, धीवा, पीवा; (2) to the root दृश्, preceded by an Upapada which is the object of the root दृश्, e.g. पारदृश्वा; (3) to roots युष् and कृञ् having राजन् as their object, e.g. राजयुष्वा, राजकृत्वा; cf. Pāṇini III.2.94-96.

**करप्** kṛt affix वर, taking the affix ई ( डीप् ) in the feminine gender, added to the roots इ, नश्, जि etc.; इत्वरी, नधरः, जित्वरी, गत्वरी; cf. P.III. 2.163-164.

**क्वसु** kṛt affix वस्, taking the fem. affix ई ( डीप् ) in the feminine gender, prescribed in the sense of perfect tense, which is mostly found in Vedic Literature and added to some roots only such as सद्, वस्, श्रु etc. in the spoken language; e.g. जक्षिवान् पपिवान् उपसेदिवान् कौत्सः पाणिनिम्; cf. Kāś. on P.III.2.107-109.

**क्वि** a common term to signify kṛt affixes क्विन् and क्वि both; cf. P. III. 2.134, VI. 3.115, VI.4.40; VIII.3. 25, VI.4.15, VI.4.97.

**क्विन्** kṛt zero affix, i.e. an affix of which every letter is dropped and nothing remains, added to the roots

सृश्, यञ्, सृञ्, हृश्, etc. under certain conditions; e.g. घृतसृक्, कंलिक्, याट्क्, ताट्क्; cf. Kās. on P.III.2.58-60.

**किप्** (1) कृत affix zero, added to the roots सद्, सू, द्विस् and others with a preceding word as upapada or with a prefix or sometimes even without any word, as also to the root हन् preceded by the words ब्रह्मन्, भूण and वृत्र, and to the root कृ preceded by सु, कर्मन् etc., and to the roots सु, and चि under certain conditions e.g. उपसत्, सूः, प्रसूः, पर्णश्वत्, ब्रह्महा, वृत्रहा, सोमसुत्, अग्निचित्; cf. P.III. 2.61, 76, 77, 87-92; 177-179; (2) the denominative affix zero applied to any substantive in the sense of behaviour अश्वति, गर्दभति etc.; cf. M.Bh. and Kās. on P.III.1.11.

**किबन्त** a substantive ending with the कृत affix किप् (zero affix) added to a root to form a noun in the sense of the verbal action (भाव). The words ending with this affix having got the sense of verbal activity in them quite suppressed, get the noun-terminations सु, औ, जस् etc. and not ति, तः etc. placed after them; cf. कृदभिहितो भावो द्रव्यवद् भवति. However, at the same time, these words undergo certain operations peculiar to roots simply because the कृत affix entirely disappears and the word formed, appears like a root; cf. किबन्ता धातुत्वं न जहति. Kaiyaṭa's Prad. on VII.1.70.

**क्षपणक** a Jain grammarian quoted in the well-known stanza धन्वन्तरिः क्षपणकोमरसिंहशङ्कुः which enūmerates the seven gems of the court of Vikramāditya, on the strength of which some scholars believe that he was a famous grammarian of the first century B.C.

**क्षमामणिक्य** a Jain grammarian who wrote a small grammar work known as Anitkārīkāvivarāṇa.

**क्षितीशचन्द्र** (चक्रवर्तिन्) or K. C. CHATTERJI a scholar of Sanskrit grammar who has written a work on technical terms in Sanskrit, who has edited several grammar works and is at present editing the Cāndra Vyākaraṇa and conducting the Sanskrit journal named Mañjūṣa at Calcutta.

**क्षिप्र** lit. rapid, accelerated, a short; name given in the a Prāṭisākhya works to a Saṁdhi or euphonic combination of the vowels इ, उ, ऋ, ए with a following dissimilar vowel; cf. Uvvaṭa Bhāṣya on R.Pr. III.10; cf. also इको यणचि P.VI.1.77. The name Kṣipra is given to this Saṁdhi possibly because the vowel, short or long, which is turned into a consonant by this saṁdhi becomes very short (i.e. shorter than a short vowel i.e. a semi-vowel). The word क्षिप्र is also used in this sense referring to the Kṣiprasaṁdhi.

**क्षीरतरङ्गिणी** a kind of commentary on the Dhātupāṭha of Pāṇini written by Kṣīrasvāmin.

**क्षीरतरङ्गिणीसंकेत** an abridgment of क्षीरतरङ्गिणी by the author himself. See क्षीरतरङ्गिणी.

**क्षीरस्वामिन्** a grammarian of Kashmir of the 8th century who wrote the famous commentary क्षीरतरङ्गिणी on the Amarakośa and a commentary on the Nirukta of Yāska.

**शुभ्नादि** a class of wordings such as शुभ्ना, वृप्नु and the like in which the consonant न् is not changed into ण although the consonant न् is preceded by ऋ, ऋ, र् or ष and intervened by letters which are admissible; e. g. शुभ्नाति, वृप्नोति, वृन्मन्तः etc. cf. Kās. on P. VIII. 4. 39. This class (शुभ्नादिगण) is styled as आहृतिगण.

**क्षेमंकर** author of a commentary on सारस्वतप्रक्रिया.

**क्षेत्र** (1) another name of the क्षिप्रसंधि. See the word क्षिप्र above; (2) name given to the Svarita accent borne by the vowel following the semi-vowel which results from the Kṣiprasaṁdhi; cf. R. Pr. II. 8; III. 7, 10; VIII. 22; cf. इवर्णोक्कारयोर्यवकारभावे क्षेत्र उदात्तयोः V. Pr. XX. 1; cf. also युवर्णौ यवौ क्षेत्रः V. Pr. I. 115; उदात्तस्वरितयोर्यणः स्वरितोनुदात्तस्य P. VIII. 2. 4.

**क्ष्वेडन** hissing or whizzing sound given as a fault in the utterance of sibilants; cf. क्ष्वेडनमधिको वर्णस्य सारूपो ध्वनिः । com. on R. Pr. XIV. 6.

**क्वस** (1) aorist vikaraṇa affix substituted for च्लि; cf. P. III. 1. 45, 46; e. g. अदक्षत्, आच्छिद्यत्, अधुक्षत् cf. Kāś. on P. III. 1. 45, 46; (2) कृत् affix स applied to the root दृश् preceded by a pronoun such as त्यद्, तद् etc. e. g. यादक्षः, तादक्षः etc. cf. दृशेः क्वसश्च वक्तव्यः P. III. 2. 60 Vārttika. (3) affix स applied to the root गाह् or ख्या or कश्च to form the noun कक्ष; cf. कक्षो गाहतेः क्वस इति ङामकरणः ख्यातेर्वा कक्षतेर्वा Nir. II. 2.

**क्वसरन्** Unādi affix सर; cf. तन्यूषिभ्यां क्वसरन् Unādi III. 75.

**क्विस** Unādi affix सि; cf. वृषिकुषिशाषिभ्यः क्विसः Unādi III. 155.

**क्वसे** कृत् affix से in the sense of तुमुन् in Vedic Literature; e. g. प्रेषे (भगाय) Kāś. on III. 4. 9.

## ख

**ख** second consonant of the guttural class of consonants possessed of श्वासानुप्रदान, अघोष and विवार qualities.

**ख** tad. affix, always changed into ईन, (1) applied to the word कुल in the sense of a descendant, e. g. कुलीनः, आढ्यकुलीनः; cf. P. IV. 1.139;

(2) applied to the words अवार, पार, पारावार and अवारपार in the Śaiṣika senses, e. g. अवारीणः, पारीणः etc.; cf. P. IV.2.93 and Vārttikas 2, 3 on it; (3) applied to words ending in the word वर्ग (which does not mean 'sound' or 'letter') in the sense of 'present there,' e. g. वासुदेववर्गीणः, युधिष्ठिरवर्गीणः; cf. P. IV. 3.64; (4) applied to the words सर्वधुर and एकधुर in the sense of 'bearing,' and to ओजस्, वैशोभग, यशोभग and पूर्व, e. g. ओजसीनः etc., cf. P. IV. 4.78, 79, 130, 132, 133; (5) applied in the sense of 'favourable to' to the words आत्मन्, विश्वजन, etc. (P. V. 1.9), to विशातिक, (32) to आढक, आचित, पात्र and others (53-55), to समा (85-86), to रात्रि, अहन्, संवत्सर and वर्ष (87-88.) and संवत्सर and परिवत्सर (92); e. g. आत्मनीनः, आढक्रीनः पात्रीणः, समीनः, संवत्सरीणः etc.; (6) to the words सर्वचर्मन्, यथामुख etc. e. g. सर्वचर्मणः cf. P. V. 2.5 to 17; (7) to the words अषडक्ष, अशितंगु etc. cf. P. V. 4.7, 8. e. g. अषडक्षीणः. (8) ख is also a technical term in the sense of elision or लोप in the Jainendra Grammar cf. Jain I. 1.61. (9) The word ख is used in the sense of 'glottis' or the hole of the throat (गलबिल) in the ancient Prātiṣākhya works.

**खकार** the consonant ख्; see ख.

**खच्** कृत् affix अ in the sense of 'agent' applied to the roots वद्, ताप्, and यम् when preceded by certain उपपद words standing as objects. Before this affix खच्, the augment मुम् (म्) is added to the preceding उपपद if it is not an indeclinable. e. g. प्रियंवदः, वशंवदः, द्विषंतपः परंतपः वाचयमः etc. cf. P. III. 2.38-47.

**खञ्** tad. affix ईन, applied to महाकुल in the sense of a descendant; e. g. माहाकुलीनः cf. P. IV. 1.141, to ङाम

(P. IV. 2.94), to युष्मद् and अस्मद् in the Śāṅkya senses (P. IV. 3.1), to प्रतिजन, इदंयुग etc. (P. IV. 4.99), to माणव and चक्र (P. V. 1.11), to ऋत्विज् (P. IV. 3.71), to मास (P. IV. 3.81), to words meaning corn in the sense of 'a field producing corn' (P.V.2.1), to सर्वचर्मन् (P.V.2.5), and to the words गोष्ठ, अश्व, शाला etc. in some specified senses (P. V. 3.18-23). A vṛddhi vowel ( आ, ऐ or औ ) is substituted for the first vowel of the word to which this affix खच् is applied, as च् is the mute letter applied in the affix खच्.

**खण्ड** tad. affix applied to कमल, अम्भोज etc. in the sense of समूह, e. g. कमलखण्डम्, अम्भोजखण्डम्, also to the words वृक्ष and its synonyms, e. g. वृक्षखण्डः, तरुखण्डः etc.; cf. Kāś on P. IV. 2.38, 51.

**खण्डिकादि** a class of words headed by the word खण्डिका to which the affix अच् is added in the sense of collection; e. g. खण्डिकम्, वाडवम्, मैशुकम्; cf. Kāś. on P. IV. 2.45.

**खमुञ्** kṛt affix अम् applied to the root कृ when preceded by a word standing as the object of the root, provided an abuse is meant, e. g. चोरंकारं आक्रोशति; cf. P. III. 4.25.

**खय्** the pratyāhāra ख्य standing for the first and second consonants of the five classes; cf. शर्पूर्वाः खयः P. VII. 4.6; also cf. P. VIII. 3.6, VIII. 4.54.

**खर्** the pratyāhāra खर् standing for hard consonants viz. the first and second letters of the five classes and the sibilants, before which, स् at the end of a word becomes विसर्ग, and soft consonants i. e. the third and fourth consonants of the five classes become hard; cf. खरखसानयोर्विसर्जनीयः P. VIII. 3.15, and खरि च P. VIII. 4.55.

**खल्** kṛt affix अ added to any root preceded by the word ईषद्, दुस् or सु, and to the roots भू and कृ preceded by an upadada word forming either the subject or the object of the roots, e. g. ईषत्करः कटो भवता, ईषदादद्यंभवं भवता; cf. P. III. 3.126, 127.

**खश्** kṛt affix added to the roots यञ् (causal), ध्मा, धे, रुञ्, वह्, लिह्, पच्, दश्, तप्, मन् etc. preceded by certain specified upapada words. The root undergoes all the operations such as the addition of the conjugational sign etc. before this खश् on account of the mute letter श् which makes खश् a Sārvadhātuka affix, and the augment म् is added to the preceding उपपद if it is not an indeclinable on account of the mute letter ख्; e. g. जनमेजयः, स्तनंधयः, नाडिधमः, असुर्यै. पश्यः पण्डितमन्यः etc.; cf. Pān. III-2.28-37, 83.

**खित्** characterized by the mute letter ख्, applied to kṛt affixes which, by reason of their being खित्, cause (a) the addition of the augment मुस् ( म् ) to the preceding words अरुस्, द्विषद् and words ending in a vowel, and (b) the shortening of the long vowel of the preceding word if it is not an indeclinable; cf. P. VI. 3.66-68.

**खिलपाठ** a supplementary recital or enunciation which is taken along with the original enunciation or upadeśa generally in the form of the sūtras. The word is used in the Kāśikā in the sense of one of the texts forming a part of the original text which is called upadeśa; cf. Kāśikā उपदिश्यते अनेनेत्युपदेशः शास्त्रवाक्यानि सूत्रपाठैः खिलपाठश्च (on P.I.3.2); cf. also खिलपाठो धातुपाठः प्रातिपदिकपाठो वाक्यपाठश्च Padamañjarī on Kāśikā I. 3.2.



**खिष्णुन्** krt affix इष्णु in the sense of an agent added to the root मू, e. g. आद्वयंमविष्णुः, स्थूलंमविष्णुः; cf. P. III. 2.57.

**खुकञ्** krt affix उक in the sense of an agent added to the root मू, e. g. आढ्यंमखुकः, सुभगंमखुकः; cf. P. III. 2.57. See खिष्णुच्.

**ख्युन्** krt affix अन applied to the root कृ in the sense of an instrument when preceded by the words आढ्य, सुभग, स्थूल etc. provided the whole word is similar in sense to cvi-formation ( च्यर्थ ), e. g. आढ्यं करणम्, सुभगंकरणम्; cf. P. III. 2.56; fem. आढ्यं करणी, cf. नञ्स्त्रीकव्यंस्तस्मिन्-तल्लनानामुपसंख्यानम् P.IV.1.15.Vārttika.

## ग

**ग** third letter of the guttural class of consonants, possessed of the properties घोष, संवृत, नाद and अल्पप्राण; some grammarians look upon the word विङ्त् (P.I.1.5) as made up of क्, ग and इ and say that the Guṇa and Vṛddhi substitutes do not take place in the vowels इ, उ, ऋ, and ए if an affix or so, marked by the mute letter ग् follows.

**गङ्गाधर** [GANGADHARA SHASTRI TELANG] (1) a stalwart grammarian and Sanskrit scholar of repute who was a pupil of Bāla-sarasvatī of Vārāṇasī and prepared in the last century a host of Sanskrit scholars in Banaras among whom a special mention could be made of Dr. Thebaut, Dr. Venis and Dr. Gaṅgānātha Jhā. He was given by Government of India the titles Mahāmahopādhyāya and C. I.E. His surname was Mānavallī but he was often known as गङ्गाधरशास्त्री तेलङ्ग. For details, see Mahābhāṣya, D.E. Society Ed. Poona p.p.33, 34;

(2) an old scholar of Vyākaraṇa who is believed to have written a commentary on Vikṛtavallī of Vyādi; (3) a comparatively modern scholar who is said to have written a commentary named Induprakāśa on the Śabdenduśekhara; (4) author of the Vyākaraṇadīpaprabhā, a short commentary on the Vyākaraṇa work of Cidrūpāsramin. See चिद्रूपशास्त्रिन्.

**गङ्गेशशर्मा** writer of Kātantra-kaumudī possibly different from the reputed Gaṅgeśa Upādhyāya who is looked upon as the founder of the Navyanyāya school of modern Naiyāyikas, and who lived in the twelfth century A. D.

**गजकुम्भाकृति** a graphic description of the Jihvāmūliya letter as found in script, given by Durgasiṃha; cf. गजकुम्भाकृतिर्वर्ण उपभ्रानीयसंज्ञो भवति Durgasiṃha's com. on Kāt. I.1. 18. see ७ ( उपधानीय ).

**गण** a class of words, as found in the sūtras of Pāṇini by the mention of the first word followed by the word इति; e.g. स्वरदि, सर्वादि, ऊर्वादि, भ्वादि, अदादि, गर्गादि etc. The ten gaṇas or classes of roots given by Pāṇini in his dhātupāṭha are given the name Daśagaṇī by later grammarians.

**गणपाठ** the mention individually of the several words forming a class or gaṇa, named after the first word said to have been written by Pāṇini himself as a supplementary work to his great grammar called Aṣṭaka or Aṣṭādhyāyī, the Śikṣā, the Dhātupāṭha and the Lingānuśāsana being the other ones. Other grammarians such as शाकटायन, आपिशलि and others have their own gaṇapāṭhās. The gaṇapāṭha is traditionally ascribed to Pāṇini; the issue is question-

ed, however, by modern scholars. The text of the gaṇapāṭha is metrically arranged by some scholars. The most scholarly and authoritative treatise on gaṇapāṭha is the Gaṇaratnamahodadhi of Vardhamāna.

**गणरत्नमहोदधि** a grammar work, consisting of a metrical enumeration of the words in the Gaṇapāṭha of Pāṇini, written by Vardhamāna, a Jain grammarian of the 12th century, who is believed to have been one of the six gems at the court of Lakṣmaṇasena of Bengal. Vardhamāna has written a commentary also, on his Gaṇaratnamahodadhi. Besides Vardhamāna's commentary, there are other commentaries written by गोवर्धन and गङ्गाधर.

**गणरत्नमहोदधिटीका** also called गणरत्नमहोदधिवृत्ति, a commentary on the गणरत्नमहोदधि of Vardhamāna written by the author himself. See गणरत्नमहोदधि.

**गणरत्नमहोदधयचूरी** a metrical commentary on Vardhamāna's Gaṇaratnamahodadhi. The name of the author is not available.

**गणसूत्र** a statement of the type of a Sūtra in the Gaṇapāṭha of Pāṇini where mention of a word or words in the Gaṇapāṭha is made along with certain conditions; e. g. पूर्वपरावर०, स्वमज्ञातिधनाख्यायाम्, in the सर्वादिगण, and क्त्वातोसुन्कसुनः, तसिलादयः प्राक्पादापः in the स्वरादिगण. Some of the gaṇasūtras are found incorporated in the Sūtrapāṭha itself. Many later grammarians have appended their own gaṇapāṭha to their Sūtrapāṭha.

**गणसूत्रविचार** a commentary on the Gaṇapāṭha of Pāṇini written by

Mannudeva who flourished in the nineteenth century.

**गति** (1) lit. motion; stretching out, lengthening of a syllable. The word is explained in the Prāṭisākhya works which define it as the lengthening of a Stobha vowel with the utterance of the vowel इ or उ after it, e.g. हाइ or हायि for हा; similarly आ—इ or आ—यि; (2) a technical term used by Pāṇini in connection with prefixes and certain indeclinables which are called गति, cf. P.I.4.60-79. The words called gati can be compounded with the following word provided the latter is not a verb, the compound being named tatpuruṣa e.g. प्रकृतम्, ऊरीकृत्य cf. P.II.2.18; the word गति is used by Pāṇini in the masculine gender as seen in the Sūtra गतिरन्तरः; P.VI. 2.49 and hence explained as formed by the addition of the affix क्तिच् to गम्, the word being used as a technical term by the rule क्तिच्चौ च संज्ञायाम् P.III.3.174; (3) realization, understanding; cf. उभयगतिरिह भवति Par. Śek. Pari.9; सांप्रतिकाभावे भूतपूर्वगतिः Par. Śek. Pari 76; अगत्या हि परिभाषा आश्रीयते Puruṣottamadeva Pari. Pāṭha 119.

**गतिकारकपरिभाषा** a popular name given to the maxim गतिकारकौपपदानां कृद्धिः सह समासवचनं प्राक् सुबुत्पत्तेः; cf. Par. Śek. Pari. 75.

**गतिनिघात** the grave ( अनुदात्त ) accent of the गति word before a verb with an acute ( उदात्त ) accent; cf. तिङ् चोदात्तवति P. VIII.1.71.

**गतिसमास** a compound with the preceding gati word prescribed by the rule कुगतिप्रादयः P.II. 2.18; cf. गतिसमास । निष्कौशाभिः, निर्वाणसिः M.Bh. on II. 4. 26.

**गत्यर्थ** a root denoting motion; the word frequently occurs in the

Sūtras of Pāṇini and the Mahābhāṣya in connection with some special operations prescribed for roots which are गत्यर्थ. There is also a conventional expression सर्वे गत्यर्था ज्ञानार्थाः meaning 'roots denoting motion denote also knowledge'; cf. Hem. Pari. 121.

**गदा** a popular name given to the scholarly commentary written by Vaidyanātha Pāyagunḍe on the Paribhāṣenduśekhara. The commentary is called काशिका also, as it was written in the town of Kāśī (Vārāṇasi).

**गदाधरचक्रवर्तिन्** the reputed Naiyāyika who wrote numerous works on the Navyanyaya; he has written a few works like व्युत्पत्तिवाद, उपसर्ग-विचार, कारकनिर्णय, सर्वनामविचार, प्रत्ययविचार on Vyākaraṇa themes although the treatment, as also the style, is logical.

**गन्तव्य** that which should be understood; the word is used in the sense of अवगन्तव्य; cf. तत्र संबन्धादेतद्गन्तव्यम् M. Bh. on I. 1. 9.

**गमक** capable of conveying the sense; intelligible; the word is often used in grammatical works; cf. सापेक्षत्वेपि गमकत्वात्समासः; cf. also अवश्यं कस्याच्चिन्नञ्समासस्य असमर्थसमासस्य गमकस्य साधुत्वं वक्तव्यम् । असूर्यपस्यानि मुखानि M. Bh. on II. 1. 1.

**गम्य** to be understood, not expressed; cf. यस्यार्थो गम्यते न च शब्दः प्रयुज्यते स गम्यः; com. on Hem. II. 2. 62.

**गम्यादि** a class of words headed by the word गमी which are formed by the application of उप्रादि affixes in the sense of future time; e. g. गमी ग्रामम्, आगामी, प्रस्थायी etc. cf. Kāś. on P. III. 3. 3.

**गरीयस्** involving a special effort. The word is frequently used by the Vārttikakāra and old grammari-

ans in connection with something, which involves greater effort and longer expression and, hence, not commendable in rules of the Śāstra works where brevity is the soul of 'wit'; cf. पद्गौरुवाद्योगविभागो गरीयान् Par. Śek. Pari. 121. The word गुरु is also sometimes used in a similar sense; cf. तद् गुरु भवति M. Bh. I. 1. Āhn. 1 Vārt. 2.

**गरीयस्त्व** greater effort or prolixity of expression which is looked upon as a fault in connection with grammar-works of the sūtra type where every care is taken to make the expression as brief as possible; cf. अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Śek. Pari. 122. The word गौरव is often used for गरीयस्त्व.

**गर्गादिगण** a class of words headed by गर्ग to which the affix यञ्, ( य ) causing Vṛddhi to the first vowel of the word, is added in the sense of a descendant barring the son or daughter; cf. गर्गादिभ्यो यञ् P. IV. 1. 105 and the instances गार्ग्यः, वात्स्यः, वैद्यात्रपद्यः, पौलस्यः cf. Kāś. on P. IV. 1. 105.

**गर्भवत्** lit. just like a foetus. The word is used in connection with affixes that are placed like a foetus in the midst of a word in spite of the rule that affixes are to be placed after; cf. परश्च P. III. 1. 2. The affixes अकृच्, टाप् etc. are of this kind; cf. गर्भवद्वादादयो भवन्ति । यथा मध्ये गर्भस्तथा टावादायः स्त्रीप्रत्ययाः प्रातिपदिकस्वाद्योर्मध्ये भवन्ति Śīradeva Par. V. 1. Pari. 91.

**गलत्पद्** the word occurs in the Prātiśākhya works in connection with the definition of संक्रम, in the kramapātha. The word संक्रम means bringing together two words when they are combined according to rules

of Saṁdhi. (See the word संक्रम). In the Kramapāṭha, where each word occurs twice by repetition, a word occurring twice in a hymn or a sentence is not to be repeated for Kramapāṭha, but it is to be passed over. The word which is passed over in the Kramapāṭha is called गलत्पद; e. g. दिशां च पतये नमो नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमो नमः सस्त्रिञ्जराय त्विषीमते पथीनां पतये नमः । In the Kramapāṭha पतये नमः and नमः are passed over and पशूनां is to be connected with सस्त्रिञ्जराय. The words पतये नमः and नमः are called galatpada; cf. गलत्पदमतिक्रम्य अगलता सह संधानं संक्रमः V. Pr. IV. 197. There is no गलत्पद in पदपाठ.

**गवादि** a class of words headed by the word गो to which the affix यत् is affixed in the senses mentioned in rules from P. V. 1. 5. to V. 1. 36; e. g. गव्यम्, हविष्यम् युज्यम्, मेध्यम् etc.; cf. Kās. on P. V. 1.2.

**गवाश्वप्रभृति** the dvandva compound words गवाश्व, गवाविक गवैडक, अजाविक, कुब्जमाणवक, पुत्रपौत्र मांसदोणित and others which are to be declined in the neuter gender and singular number; cf. P. II. 4.11.

**गहादि** a class of words headed by the word गह to which the tad-dhita affix इय (छ) is added in the Śaiṣika or miscellaneous senses; e. g. गहीयम्, अन्तस्थीयम्; this class called 'gahīya' is looked upon as आकृतिगण, and hence the words वैणुकीयम् वैत्रकीयम् and the like could be explained as correct; cf. Kās. on P. IV. 2.138.

**गायत्र्य** an ancient reputed grammarian and possibly a writer of a Nirukta work, whose views, especially in connection with accents are

given in the Prātiśākhya works, the Nirukta and Pāṇini's Aṣṭādhyāyī. Although belonging to the Nirukta school, he upheld the view of the Vaiyākaraṇas that all words cannot be derived, but only some of them; cf. Nir. I. 12.3. cf. also V. Pr. IV. 167, Nir. I. 3.5, III. 14.22; R. Pr. I. 13; XIII. 12; P. VII. 3.99, VIII. 3.20, VIII. 4.69.

**गालव** an ancient grammarian and niruktakāra quoted by Pāṇini; cf. P. VI 3.60, VII. I.74, VII. 3.99, VIII. 4.67, cf. also Nir. IV. 3.

**गाव** a technical term for the term आङ्ग (pertaining to the base in the grammar of Pāṇini); cf. वाणार्त् गावं बलीयः Kāt. Pari. 72.

**गि** a conventional term for उपसर्ग in the Jainendra Vyākaraṇa.

**गित्** marked with the mute letter ग्; affixes that are गित् prevent गुण or वृद्धि in the preceding word; cf. विकृति च P. I. 1.5; cf. also M. Bh. I. 3.10; III. 2.139; cf. also गकारोप्यत्र चत्वंभूतो निर्दिश्यते Kās. on P. I. 1.5.

**गिरिधर** writer of विभक्त्यर्थनिर्णय, a work on syntax.

**गीर्वाणपदमञ्जरी** a grammatical work written by वरदराज, pupil of Bhaṭṭojī Dīkṣita in the 17th century who wrote many works on grammar such as मध्यकौमुदी, लघुकौमुदी etc.

**गुडादि** a class of words headed by the word गुड to which the taddhita affix इक (ठञ्) is added in the sense of 'good therein'; e. g. गौडिकः इक्षुः, कौल्माषिको मुद्गः; cf. Kās. on P. IV. 4.103.

**गुण** (1) degree of a vowel; vocalic degree, the second out of the three degrees of a vowel viz. primary

degree, guṇa degree and vṛddhi degree e.g. इ, ए and ऐ or उ, ओ and औ. अ is given as ā guṇa of अ; but regarding अ also, three degrees can be stated अ, अ and आ. In the Prāṭiśākhya and Nirukta ए is called गुण or even गुणागम but no definition is given; cf. गुणागमादितन-भावि चेतन R.Pr. XI.6; शैवम् इति विभाषितगुणः । शैवमित्यपि भवति Nir. X.17; (2) the properties of phonetic elements or letters such as श्वास, नाद etc.; cf. R. Pr. Ch. XIII; (3) secondary, subordinate; cf. शेषः, अङ्गं, गुणः इति समानार्थाः Durgācārya on Nir. I.12; (4) properties residing in a substance just as whiteness, etc. in a garment which are different from the substance (द्रव्य). The word गुण is explained by quotations from ancient grammarians in the Mahābhāṣya as सत्त्वे निविशतेऽपैति पृथग्जातिषु दृश्यते । आधेयश्चाक्रियाजश्च सोऽसत्त्वप्रकृतिर्गुणः ॥ अपर आह । उपैत्यन्यज्जहात्यन्यद् दृष्टो द्रव्यान्तरंष्वपि । वाचकः सर्वलिङ्गानां द्रव्यादन्यो गुणः स्मृतः; M. Bh. on IV.1.44; cf. also शब्दस्पर्शरूपरसगन्धा गुणास्ततोऽन्यद् द्रव्यम्, M. Bh. on V.1.119; (5) properties of letters like उदात्तत्व, अनुदात्तत्व, स्वरितत्व, ह्रस्वत्व, दीर्घत्व, प्लुतत्व, आनुनासिक्य etc.; cf. भेदकत्वाद् गुणस्य । आनुनासिक्यं नाम गुणः M. Bh. on I.1.1. Vārt. 13; (6) determinant; cf. भवति बहुव्रीहौ तद्गुणसंविज्ञानमपि M. Bh. on P. I. 1.27; (7) technical term in Pāṇini's grammar standing for the vowels अ, ए and ओ; cf. अदेङ्गुणः P. I.1.2. For the various shades of the meaning of the word गुण, see Mahābhāṣya on V.1.119. "गुणशब्दोऽयं बहुर्थः । अस्त्येव समेष्ववयवेषु वर्तते । ..... चर्चागुणांश्च ।

**गुणकर्मन्** a term used by the ancient grammarians for the गौणकर्मन् or indirect object of a verb having two objects. The word is found quoted in the Mahābhāṣya; cf. कथिते लादयश्चेत्युः षष्ठीं कुर्वीतदा

गुणे । गुणे गुणकर्मणि । cf. also गुणकर्मणि लादिविधिः सपरे M. Bh. on I. 4, 51.

**गुणकीर्ति** a Jain writer of the thirteenth century who wrote a commentary named कातन्त्रवृत्तिटिप्पणी on दुर्गासिंहवृत्ति.

**गुणभावित्** a vowel, liable to take the guṇa substitute e. g. इ, उ, ऋ, लृ and the penultimate अ; cf. यत्र किङ्कल्यनन्तरो गुणभाव्यस्ति तत्रैव स्यात् । चित्तम् । स्तुतम् । इह तु न स्याद्भिन्नः भिन्नवानिति । M. Bh. on I. 1, 5.

**गुणभेद** difference in properties; cf. एकोऽयमात्मा उदकं नाम तस्य गुणभेदादन्यत्वं भवति । अन्यदिदं शीतमन्यदिदमुष्णमिति । M. Bh. on I. 1, 2.

**गुणवचन** lit. expressing quality; words expressing quality such as शुक्ल, नील, etc.; cf. गुणवचनब्राह्मणादिस्यः कर्मणि च P. V.1.124. See page 369 Vyākaraṇa Mahābhāṣya Vol. VII. D. E. Society edition, Poona.

**गुणादि** a class of words headed by the word गुण, which, when preceded by the word बहु in a Bahuvrihi compound, do not have their last vowel acute; e. g. बहुगुणारब्धुः; बहुक्षरं पदम्, etc. This class of गुणादि words is considered as आकृतिगणः; cf. Kāś. on P. VI. 2.176.

**गुणिन्** possessed of a quality; cf. इह कदाचिद् गुणो गुणिविशेषको भवति । तद्यथा पटः शुक्ल इति । कदाचिच्च गुणिना गुणो व्यपदिश्यते । पटस्य शुक्ल इति । M. Bh. on I.4.21.

**गुणीभूत** subordinate, lit. which has become subordinated, which has become submerged, and therefore has formed an integral part of another; e. g. an augment ( आगम ) with respect to the word to which it has been added; cf. यदागमास्तद्गुणीभूतास्तद्ग्रहणेन गृह्यन्ते । M. Bh. I. 1.20 Vārt. 5; Par. Sek. Pari. 11.

**गुरु** (1) possessed of a special effort as opposed to लघु; cf. तद् गुरु भवति M. Bh. Āhnika 1. (2) heavy, a

technical term including दीर्घ (long) vowel as also a ह्रस्व (short) vowel when it is followed by a conjunct consonant, (cf. संयोगे गुरु । दीर्घ च । P. I. 4.11, 12) or a consonant after which the word terminates or when it (the vowel) is nasalized; cf. Tai. Pr. XXII. 14, cf. also R. Pr. I. 5.

**गुरुमत** a word containing a गुरु vowel in it; cf. इजादेश्च गुरुमतोदृच्छः P.III.1.36.

**गुरुलघुता** consideration of prolixity and brevity of expression; cf. तत्राप्ययं नावश्यं गुरुलघुतामेवोपलक्षयितुमर्हति । M. Bh. on I. 1.1.

**गुरुलाघव** the same as गुरुलघुता which see above; cf. पर्यायशब्दानां गुरुलाघववचर्चा नाद्रियते Śiradeva Pari. 125.

**गूढ** held up or caught between two words with which it is connected; e. g. the word असि in इयं ते राट् यन्ता असि यमनः ध्रुवः धरणः । cf. V. Pr. IV. 176.

**गूढफक्किप्रकाश** a short gloss on the Siddhāntakaumudī of Bhattoji Dīkṣita, by Indradatta.

**गूढभाववृत्ति** a commentary on Rāmacandra's Prakriyā Kaumudī by Kṛṣṇaśeṣa of the famous Śeṣa family of grammarians. The date of this Kṛṣṇaśeṣa is the middle of the sixteenth century. For details about Kṛṣṇaśeṣa and the Śeṣa family see introduction to Prakriyākaumudī B. S. S. No. 78.

**गूढार्थदीपिनी** a commentary ( वृत्ति ) on the sūtras of Pāṇini by Sadāśiva Mīśra who lived in the seventeenth century.

**गूढार्थप्रकाश** a commentary on the Laghuśabdenduśekhara by M. M. Vasudeva Shastri Abhyankar (1863-1942).

**गृष्ट्यादि** a class of words headed by the word गृष्टि to which the taddhita

affix एय (दञ्) is affixed in the sense of 'an offspring' ( अपत्य); e.g. गाईयः, हालेयः etc.; cf. Kāś. on P. IV.1.136.

**गृहीत** included; cf. भ्राजादिसूत्र एव गृहीतत्वात् Kāś. on P. III. 2.178.

**गोणिकापुत्र** a grammarian whose view in connection with the correctness of the expressions नेताश्वस्य सुभ्रं and नेताश्वस्य सुभ्रस्य is given by the Mahābhāṣyakāra in the words 'both expressions are justified' ( उभयथा गोणिकापुत्रः ). Nāgeśa has observed that गोणिकापुत्र is nobody else but the Mahābhāṣyakāra himself; cf. गोणिकापुत्रः भाष्यकार इत्याहुः । Nāgeśa's Uddyota on Mahābhāṣyapradīpa on P. I. 4.51.

**गोत्र** lit. family. The word is used by Pāṇini in the technical sense of a descendant except the son or a daughter; cf. अपत्यं पौत्रप्रभृति गोत्रम् P. IV. 1.162. The word गोत्रापत्य is also used in the same sense. The affix, which is found many times in the sense of gotra, barring the usual अण्, is यञ् ; cf. गर्गादिभ्यो यञ् P. IV. 1.105.

**गोत्रप्रत्यय** affix in the sense of गोत्र; cf. यश्चासौ गोत्रप्रत्ययः प्राप्नोति स एकः स्यात् M. Bh. on IV. 1.93.

**गोनर्दीय** lit. inhabitant of Gonarda which was the name of a district in the province of Oudh in the days of the Mahābhāṣyakāra according to some scholars. Others believe that Gonarda was the name of the district named Goṇḍa at present. The expression गोनर्दीय आह occurs four times in the Mahābhāṣya where it refers to a scholar of grammar in Patañjali's time; cf. M. Bh. on I. 1.21; I. 1.29; III. 1.92; VII. 2.101. As Kaiyaṭa paraphrases the words गोनर्दीयस्त्वाह as भाष्यकारस्त्वाह, scholars say that गोनर्दीय was the name taken by the

Mahābhāṣyakāra himself who was a resident of Gonarda. Hari Dikṣita, however, holds that गोनदीय was the term used for the author of the Vārttikas; cf. Bṛhacchabdaratna.

**गोपवनादि** a class of eight words headed by the word गोपवन, the taddhita affix in the sense of गोत्र (i. e. a descendant excepting a son or a daughter) such as the affix यन् or अन् after which, is not elided in the plural number; e. g. गौपवनाः, शैशवाः etc.; cf. Kāś. on P. II. 4.67.

**गोपाल (देव)** known more by the nickname of मन्नुदेव or मन्नुदेव who lived in the eighteenth century and wrote several commentary works on well-known grammatical treatises such as the Vaiyākaraṇa-bhūṣaṇasāra, Laghuśabdenduśekhara, Paribhāṣenduśekhara etc. He is believed to have written a treatise on Gaṇasūtras also; (2) a grammarian different from the above मन्नुदेव who has written an explanatory work on the Prātiśākhya; (3) a scholar of grammar, different from the above who is believed to have written a gloss named Viśamārthadīpikā on the Sārasvata Vyākaraṇa at the end of the sixteenth century.

**गोपीचन्द्र** known also by the name गोपीचन्द्र who has written several commentary works on the grammatical treatises of the Saṃkṣiptasāra or Jaumāra school of Vyākaraṇa founded by Kramdiśvara and Jumarānandin in the 12th century, the well-known among them being the संक्षिप्तसारटीका, संक्षिप्त-सर्वरिभाषासूत्रटीका and तद्धितपरिशिष्टटीका. He is believed to have lived in the thirteenth century A. D.

**गोपीनाथ** a Bengali scholar of Kātantra Grammar who is believed to

have written Kātantrapariśiṣṭa-praddyota.

**गोपीचन्द्र** see गोपीचन्द्र.

**गोयुगञ्च** a tad. affix applied to nouns like अथ, उद्, etc. in the sense of a pair e. g. उद्गोयुगम्, अश्वयुगम्; cf. द्वित्वे गोयुगञ्च Kāś. on P. V. 2.29.

**गोल्डस्ट्यूकर** a well known German scholar who made a sound study of Pāṇini's Sanskrit Vyākaraṇa and wrote a very informative treatise entitled 'Pāṇini, his place in Sanskrit Literature.' He lived in the latter half of the 19th century.

**गोवर्धन** a grammarian who has written a work on Kātantra Grammar called कातन्त्रकौमुदी and also a commentary on the Gaṇaratnamahodadhi of Vardhamāna. A gloss on the Uṇādisūtras is also assigned to Govardhana who is likely to be the same as above.

**गोविन्द** writer of a commentary known as अम्वाकर्त्री by reason of that work beginning with the stanza अम्वाकर्त्री०, on the Paribhāṣenduśekhara of Nāgeśa.

**गोविन्द (चक्रवर्तिन्)** writer of Samāsa-vāda, a short treatise on the sense conveyed by compound words.

**गोविन्दराम** writer of 'Śabdadīpikā,' a commentary on the Mugdhābodha Vyākaraṇa of Bopadeva.

**गोषदादि** a class of words to which the taddhita affix अक ( वुन् ) is added in the sense of possession provided the word so formed refers to a chapter ( अध्याय ) or a section ( अनुवाक ); c. देवासुरः, वैमुक्तः etc.; cf. Kāś. on P. V. 2.62.

**गोष्ठञ्च** a tad.affix applied to words like गो and others in the sense of 'a place'; cf. गोष्ठजादयः स्थानादिषु पशुनामां पशुनामादिभ्य उपसंख्यानम्। गवां स्थानं गोगोष्ठम्, अश्वगोष्ठम्; महिषीगोष्ठम् Kāś. on P.V.2.29.

It is very likely that words like गोष्ठ, दन्न and others were treated as pratyayas by Pāṇini and kātyāyana who followed Pāṇini, because they were found always associated with a noun preceding them and never independently.

**गौण** (1) a word subordinate in syntax or sense to another; adjectival; उपसर्जनीभूत; (2) possessing a secondary sense, e. g. the word गौ in the sense of 'a dull man'; cf. गौणमुख्ययोर्मुख्ये कार्यसंप्रत्ययः, M. Bh. on I.1.15, I.4. 108, VI. 3. 46. See also Par. Śek. Pari. 15; (3) secondary, as opposed to primary; cf. गौणे कर्मणि दुह्यादेः प्रथमि नीहृक्कुब्जहाम् ।

**गौणमुख्यन्याय** the maxim that the primary sense occurs to the mind earlier than the secondary sense, and hence words used in the primary sense should be always taken for grammatical operations in preference to words in a secondary sense. See the word गौण.

**गौतम** an ancient sage referred to in the Prātiśākhya works as a Prātiśākhya-kāra; cf. T.Pr. V. 38.

**गौरव** greatness of effort; prolixity as opposed to लाघव; cf. पर्यायशब्दानां लाघवगौरवचर्चा नाद्रियते Par. Śek. Par. 115; cf. also पदगौरवाद्योगविभागो गरीयान् Par. Śek. Pari. 121.

**गौरादि** a class of words to which the affix ई ( डीष् ) is added to form the feminine base; e.g. गौरी, मत्सी, ह्यी, हरिणी; the class contains a large number of words exceeding 150; for details see Kāśikā on P. IV. 1. 41; (2) a small class of eleven words, headed by the word गौर which do not have the acute accent on the last syllable in a tatpuruṣa compound when they are placed after the preposition उप; cf. P. VI. 2. 194.

**ग्मिन्** tad. affix in the sense of possession; cf. वाचो ग्मिनिः। वाग्मो। P. I. 2. 124.

**ग्रस्त** a fault of pronunciation due to the utterance of a letter hindered or held back at the throat; cf. जिह्वामूलनिग्रहे ग्रस्तमेतत् R. Pr. XIV. 3; cf. also ग्रस्तं निरस्तमवलम्बितम् । ग्रस्तः जिह्वामूले गृहीतः । अन्यक्त इत्यपरे । Pradipa on M. Bh. Āhnika 1.

**ग्रहण** (1) technical term for a word or प्रातिपदिक in Veda; cf. ग्रहणस्य च । गृह्यते इति ग्रहणं वेदस्यः शब्दः । तत् त्रिविधम् । कार्यभाक्, निमित्तम्, उपबन्ध इति । तस्यापि स्वरूपपूर्वकः अकारः आख्या भवति । Com. on T. Pr. I. 22; (2) citing, quoting; cf. ग्रहणवता प्रातिपदिकेन न तदन्ताविधिः Par. Śek. Pari. 31; cf. also गृह्णन्तीति ग्रहणानि Com. on T. Pr. I. 24. (3) mention, inclusion; (4) employment in a rule of grammar; cf. प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम्. Par. Śek. Pari. 71.

**ग्रहणक** citing or instructing the inclusion (ग्रहण) of certain other things by the mention of a particular thing; e. g. the rule अणुद्विसवर्णस्य चाप्रत्ययः is a ग्रहणक rule as it advises that the citing of the letters अ, इ, उ, ऋ etc. includes the long and protracted forms of अ, इ, उ etc; cf. also ग्रहणकशास्त्रस्य सावर्ण्यविधिनियमध्यायां प्रागनिष्पत्तेः Sid. Kau. on अकः सवर्णे दीर्घः VI. 1. 101.

**ग्रहणवत्** specifically mentioned in a rule, individually mentioned; cf. ग्रहणवता प्रातिपदिकेन तदन्ताविधिर्नास्ति । Par. Śek. Pari. 31. See the word ग्रहण.

**ग्रहादि** a class of roots headed by the root ग्रह् to which the affix इन् (ग्मिनि), causing vr̥ddhi to the preceding vowel of the root, is added in the sense of an agent; e.g. ग्राही, उत्साही, स्थायी, मन्त्री etc.; cf. Kāś. on P. III. 1. 134.

**ब्रास** a fault in the utterance of a letter which makes it indistinct by being held up at the throat. See ग्रस्त.



**स्नु** kṛt affix स्नु applied to the roots ग्लै, जि and स्था in the sense of an agent; cf. ग्लैजिस्थश्च स्नुः P.III.1.139.

**घ**

**घ** (1) fourth consonant of the guttural class of consonants having the properties कण्ठसंवृतत्व, घोष, नादानुप्रदानत्व and महाप्राणत्व; (2) the consonant घ at the beginning of a tad. affix which is always changed into इय्; cf. P. VII. 1. 9; (3) substitute for ह् at the end of roots beginning with द्, as also of the root न्ह् under certain conditions; cf. P. VIII.2.32,33,34; (4) substitute for the consonant व् of मत्तुर् placed after the pronouns किम् and इदम् which again is changed into इय् by VII.1.9; e.g. कियान्, इयान्; cf. P.V. 2.40.

**घ** (1) consonant घ, अ being added at the end for facility of pronunciation; cf. Tai. Pr.I.21; (2) technical term for the tad. affixes तस् and तम्, cf. P.I.1.22, causing the shortening of ई at the end of bases before it, under certain conditions, cf. P. VI. 3.43-45, and liable to be changed into तस् and तम् after किम्, verbs ending in ए, and indeclinables; cf. P.V.4.11; (3) tad. affix घ ( इय) in the sense of 'a descendant' applied to क्षत्र, and in the sense of 'having that as a deity' applied to अपोनप्तु, अपानप्तु and also to महेन्द्र and to the words राट् etc., e.g. क्षत्रियः, अपोनप्तियः, अपानप्तियः, महेन्द्रियम्, राष्ट्रियः etc.; cf. P. IV.1.138, IV.2.27, 29, 93; (4) tad. affix घ, applied to अग्र, समुद्र and अन्न in the sense of 'present there', to सहस्र in the sense of 'possession', to नक्षत्र without any change of sense, and to यज्ञ and ऋत्विज् in the sense of 'deserving'; cf. P.IV.4.117,118,135,

136,141, V.1.71; (5) kṛt affix अ when the word to which it has been applied becomes a proper noun i.e. a noun in a specific sense or a technical term; cf. III.3. 118, 119,125.

**घकार** the consonant घ; see घ्.

**घच्** tad. affix इय, as found in the word क्षेत्रिय; cf. क्षेत्रियच् परक्षेत्रे चिकित्स्यः P.V.2.92 and Kāśikā thereon.

**घञ्** kṛt affix अ causing the substitution of वृद्धि for the preceding vowel applied in various senses as specified in P.III.3. 16-42, III.3. 45-55, III.3.120-125, e.g. पादः, रोगः, आयः, भावः, अवग्रहः प्रावारः, अवतारः, लेखः रागः etc.

**घन्** tad. affix अ applied to the words शुक्र, तुग्र, पान्, and to multisyllabic words in specified senses, causing the acute accent on the first vowel of the word so formed; cf. IV.2.26, IV.4. 115, V.1.68, V.3.79, 80.

**घन** a variety of the क्रमपाठ or recital of the Vedic hymns to show the serial order of words there; one of the eight vikṛtis of the padapāṭha.

**घस्** tad. affix इय, occurring in Vedic Literature, applied to the word ऋतु, e.g. अयं ते योनिर्ऋत्विग्यः; cf. Kāś. on P. V.1.106.

**घि** (1) a tech. term applied to noun bases or Prātīpadikas ending in इ and उ excepting the words सखि and पति and those which are termed नदी; cf. P. I. 4.79; (2) a conventional term for लृवु ( a short vowel) found used in the Jainendra Vyākaraṇa.

**घित्** affixes having the mute letter घ्, as for instance, घञ् घ, घच् etc. which cause the substitution of a guttural in the place of the palatal letter च् or ज् before it; e.g. त्यागः रागः cf. P.VII.3.52.

**घिनुण्** kṛt affix इन् causing the substitution of Vṛddhi for the preceding vowel, as also to the penultimate vowel अ, applied to the eight roots शम्, तम्, दम् etc., as also to संपृच्, अनुरुच् etc. and कस्, लष् लप्, etc. e. g. शमी, तमी, दमी, संपर्की, संज्वारी, प्रलापी etc.; cf. P. III.2.141-145.

**घिसंज्ञ** (noun bases or Prātipadikas) called or termed घि. See घि.

**घु** a tech. term applied to the roots दा and घा, as also to those like दे or दो which become दा by the substitution of आ for the final diphthong vowel, barring the root दाप् (to cut) and दैप् (to purify); cf. दाघा ध्वदाप् P.I. 1.20.

**घुट्** a conventional term for the first five case-affixes; cf. घुटि च Kāt. II. 1.68. The term घुट् is used in the Kātantra Vyākaraṇa and corresponds to the term सर्वनामस्थान of Pāṇini.

**घुरच्** kṛt affix उर applied to the roots मञ्च्, मास् and भिद् in the sense of habit; e.g. भङ्गुरं काष्ठम्, मासुरं ज्योतिः, भेदुरः पशुः; cf. Kāś. on P.III.2.161.

**घोष** an external effort in the pronunciation of a sonant or a soft consonant which causes depth of the tone; cf. अन्ये तु घोषाः स्युः संवृताः etc., Sid. Kau. on VIII. 2.1.

**घोषवत्** a consonant characterized by the property घोष at the time of its utterance; cf. तृतीयचतुर्थीः संवृतकण्ठाः नादानुप्रदाना घोषवन्तः M. Bh. on P.I.1.9.

ड

**ड्** (1) fifth letter of the guttural class of consonants having the properties कण्ठसंवृतत्व, घोष, नादानुप्रदान, अल्पप्राणत्व and आनुनासिक्य; (2) the consonant ड् getting the letter क as an aug-

ment added to it, if standing at the end of a word and followed by a sibilant, e. g. प्राङ्करोते cf. इणोः कुक् डक् शरि P. VIII. 3. 28; (3) the consonant ड् which, standing at the end of a word and preceded by a short vowel, causes the vowel following it to get the augment इ prefixed to it; e. g. प्रत्यङ्ङास्ते; cf. डमो ह्रस्वादचि डमुण् नित्यम् P. VII.3.32.

**ड** (1) fifth consonant of the guttural class of consonants which is a nasal (अनुनासिक) consonant; the vowel अ being added at the end for facility of pronunciation; cf. T. Pr. I.21; (2) a conventional term used for all the nasal consonants in the Jainendra Vyākaraṇa.

**डञ्** a short term or Pratyāhāra standing for the letters ड्, ण्, र्, झ्, and भ्, casually mentioned in the Mahābhāṣya; cf. एतदन्यस्तु जकारेण डञो ह्रस्वादचि डञ्णित्यमिति । M. Bh. on Māheśvara Sūtras 8, 9.

**डम्** a short term or Pratyāhāra for the consonants ड्, ण्, and न्. See ड् (3).

**डमुट्** augment डम् i. e. ड्, ण् or न् prefixed to a vowel at the beginning of a word provided that vowel is preceded by ड्, ण् or न् standing at the end of the preceding word. See ड् (3).

**डस्** ending of the genitive case singular; स्य is substituted for डस् after bases ending in अ; cf. P. IV. 1. 2 and VII. 1. 12.

**डसि** case-ending of the ablative case, changed into आत् after bases ending in अ and into स्मात् after pronouns; cf. P. IV. 1.2, VII. 1.12, 15.

**डि** case-ending of the locative case, changed into (a) आम् after bases termed Nadi, fem. bases ending in आ and the word नी, (b) into औ after bases ending in इ and उ, and (c) into स्मिन् after bases of pronouns; cf.

P.IV. 1. 2, VII. 3. 116, 117, 118, 119 and VII. 1. 15, 16.

**डित्** (1) affixes with the mute letter इ attached to them either before or after, with a view to preventing the guṇa and vṛddhi substitutes for the preceding इ, उ, ऋ, or लृ, as for example, the affixes चङ्, अङ् and others; (2) affixes conventionally called डित् after certain bases under certain conditions; cf. गाङ्कुटादिभ्यो ङिण्डित् P. I. 2. 1-4; (3) roots marked with the mute letter इ signifying the application of the Ātmanepada terminations to them; (4) substitutes marked with mute इ which are put in the place of the last letter of the word for which they are prescribed as substitutes; (5) case affixes marked with mute letter इ which cause the substitution of guṇa to the last vowel इ or उ of words termed वि.

**डी** common term for the fem. affix ई, mentioned as डीप्, डीञ् or डीन् by Pāṇini; cf. P. IV. 1. 5-8; IV. 1. 15-39, 40-65 and IV. 1. 73.

**डीन्** fem. affix ई added to words in the class headed by शार्ङ्गरवः; cf. P. IV. 1. 73. Words ending with this affix डीन् have their first vowel accented acute.

**डीप्** fem. affix ई which is anudātta (grave) added (a) to words ending in the vowel ऋ or the consonant न् (cf. P.IV.1.5), (b) to words ending with affixes marked with mute उ, ऋ or लृ; cf. P.IV.1.6, (c) to words ending with affixes marked with mute ट् as also ending with the affixes ड, अण्, अञ्, द्वयसञ् दन्नञ्, मात्रञ्, तयप्, ठक्, ठञ्, कञ् and करप् (cf. P.IV.1.15) and to certain other words under certain conditions; cf. P. IV. 1.16-24.

**डीष्** fem. affix ई, which is udātta, applied to words in the class of

words headed by गौर, as also to noun bases ending in affixes marked with mute इ, as also to words mentioned in the class headed by बहु; cf. P.IV.1.41-46. It is also added in the sense of 'wife of' to any word denoting a male person; cf. P. IV. 1. 48, and together with the augment आनुक् (आन्) to the words इन्द्र, वरुण etc. e.g. इन्द्राणी, वरुणानी, यवनानी meaning 'the script of the Yavanas' cf. P. IV. 1.49. It is also added to words ending in क्रीत and words ending in क्त and also to words expressive of 'limbs of the body' under certain conditions; cf. P. IV. 1. 50-59 and IV. 1.61-65.

**डुट्** augment इ mentioned as डुट्, in Kāsikā, added to the vowel following the consonant इ at the end of a word. See डमुट्.

**डे** dative case termination changed into य after bases ending in short अ and into स्मै after pronouns; cf. P. IV. 1.2, VII. 1.13, 14.

**ड्यन्त** noun bases ending with the fem. affix डी ( डीप्, डीञ्, or डीन् ); cf. ड्यन्तादित्येवं भविष्यति M.Bh. on P. I. 1.89 Vārt. 16.

**ड्याप्पाद्** a popular name given by grammarians to the first pāda of the fourth adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the rule ड्याप्प्रातिपदिकात् IV. I.1.

**ड्वनिप्** कृत affix वन् in the sense of an agent referring to an activity of past time, added to the roots सु and यञ्; e. g. सुत्वा, सुत्वानौ; यञ्वा यञ्वानौ cf. P. III 2.103.

च

**च्** first consonant of the palatal class of consonants, possessed of

the properties, श्वास, अवोष, अल्पप्राण and कण्ठविवृतत्व. च् at the beginning of an affix is mute e. g. च्फल्, cf. चुट्ट P. I. 3.7; words, having the mute letter च् (dropped), have their last vowel accented acute e. g. भङ्गुस् । मासुस् । cf. चितः VI. 1.163.

च (1) the letter च्, the vowel अ being added for facility of utterance, cf. T. Pr. I. 21; (2) a Pratyāhāra or short term standing for the palatal class of consonants च्, छ्, ज्, झ् and ञ् ; cf. इचशेषास्तौ V. Pr. I. 66; (3) indeclinable च called Nipāta by Pāṇini; cf. चादयोऽसत्त्वे P. I. 4.57. च possesses four senses समुच्चय, अन्वाचय, इतरेतरयोग and समाहार cf. Kāś. on II. 2.29. See also M. Bh. on II. 2.29 Vārt. 15 for a detailed explanation of the four senses. The indeclinable च is sometimes used in the sense of 'a determined mention' or avadhāraṇa; cf. Kāś. on II. 1.48 and 72. It is also used for the purpose of अनुवृत्ति or अनुकृषण i. e. drawing a word from the previous rule to the next rule; (cf. M. Bh. on P. VI. 1.90) with a convention that a word drawn thus, does not proceed to the next rule; cf. चानुकृष्टं नोत्तरत्र Paṛ. Śek Pari. 78; (4) a conventional term for अभ्यास (reduplicative syllable) used in the Jainendra Vyākaraṇa; cf. चविकारेषु अपवादा उत्सर्गान्न बाधन्ते Kāt. Pari. 75.

चकार the consonant च्, the vowel अ being added for facility of utterance and कार as an affix to show that only the consonant च् is meant there; cf. T. Pr. I. 16, 21.

चकोर a grammarian who wrote a commentary on the 'Śabdālīn-gārthacandrikā' of Śujanapandita.

चकनशर्मा a grammarian who is said to have written a work named Dhātusaṅgraha.

चक्रक a kind of fault in the application of operations, resulting in confusion; a fault in which one returns to the same place not immediately as in Anavasthā but after several steps; cf. पुनर्कञ्चिभावः पुनराट् इति चक्रकमन्यवस्था प्राप्नोति । M. Bh. on I. 3.60 Vārt 5.

चक्रकारक known by the name कारक-चक्र also, a small work on syntax attributed to वररुचि.

चक्रपाणि ( शेष ) a grammarian of the Śeṣa family of the latter half of the 17th century who held views against Bhaṭṭojī Dikṣita and wrote प्रौढमनोरमाखण्डन, कारकतत्त्व and कारकविचार..

चक्रिन् a grammarian who has written a small disquisition on the correctness of the form जाग्रहीता. See जाग्रहीतेतिवाद.

चङ् a Vikaraṇa affix of the aorist substituted for च्छि after roots ending in the causal sign णि, as also after the roots श्रि, हु and others; this चङ् causes reduplication of the preceding root form; cf. P. III 1.48-50. e. g. अचूचुरत्, अशिश्चियत्; cf. also P. VII. 4.93.

चङ्गदास a grammarian who has written a work on the topic of the five vṛttis. The work is named चङ्गवृत्ति.

चङ्गवृत्ति a short treatise written by चङ्गदास, dealing with the topic of the five compact expressions or Vṛttis viz. कृत, तद्धित, समास, एकशेष, and सनादिधातु.

चङ्गुदास or चाङ्गुदास a scholar of grammar who has written an independent work on Sanskrit Vyākaraṇa called वैयाकरणजीवातु. The treatise

tise is also known as चाङ्गुसूत्र or चाङ्गु-व्याकरण.

**चण्** the indeclinable च (with ण् as a mute letter added to it which of course disappears) possessing the sense of चैत् or condition. e. g. अयं च मरिष्यति cf. Kāś. on P. VIII. 1.30.

**चणप्** tad. affix चण in the sense of वित्त (known by) applied to a word which refers to that thing by which a person is known. e. g. विद्याचणः, केशचणः; cf. P. V. 2.26.

**चण्डपाण्डित** writer of a Prākṛta grammar. He was known also as चन्द्र and hence identified by some with Candragomin.

**चतुर्थ** a term used by ancient grammarians for the fourth consonants which are sonant aspirates, termed झष् by Pāṇini; cf. R. Pr. IV. 2. T. Pr. I. 18, V. Pr. 154. R. T. 176.

**चतुर्थी** a term used by ancient grammarians for the dative case; cf. उतो त्वस्मै तन्वं विसृष्टे इति चतुर्थ्याम्; Nir. I. 9.3.

**चतुर्थीसमास** the tatpuruṣa compound with the first word in the dative case in its dissolution; cf. चतुर्थीसमासे सति पूर्वपदप्रकृतिस्वरत्वेन भवितव्यम् M. Bh. on II. 1.36.

**चतुर्मात्र** consisting of four mātrās or moras, a short vowel consisting of one mātrā, a long vowel of two mātrās, and a protracted vowel of three mātrās; cf. आन्तर्यतस्त्रिमात्र-चतुर्मात्राणां स्थानिनां त्रिमात्रचतुर्मात्रा आदेशा मा भूवन्निति | M. Bh. on Śiva sūtra 3.4.

**चन्द्र** a famous Buddhist Sanskrit grammarian whose grammar existing in the Tibetan script, is now available in the Devanāgarī script. The work consists of six chapters or Adhyāyas in which no technical terms or sarhñās like

टि, घु are found. There is no section on Vedic Grammar and accents. The work is based on Pāṇini's grammar and is believed to have been written by Candra or Candragomin in the 5th century A. D. Bhartṛhari in his Vākyapadīya refers to him; cf. स नीतो बहुशास्त्रत्वं चन्द्राचार्यादिभिः पुनः Vākyapadīya II. 489. A summary of the work is found in the Agnipurāṇa, ch. 248-258.

**चन्द्रकला**, called also कला, a well-known commentary on Nāgeśa's Laghuśabdenduśekhara by Bhairavamīśra who lived in the latter half of the 18th century and the first half of the nineteenth century.

**चन्द्रकीर्ति** a Jain grammarian of the twelfth century A.D. who has written a commentary named Subodhini on the Sārasvata Vyākaraṇa.

**चन्द्रगोमिन्** named also चन्द्र, a Buddhist scholar who has written an easy Sanskrit Grammar based on the Aṣṭādhyāyī of Pāṇini. He is believed to have lived in North India in the fifth century A.D. See चन्द्र.

**चन्द्राचार्य** a grammarian mentioned by Bhartṛhari in his Vākyapadīya as one who took a leading part in restoring the traditional explanation of Pāṇini's Vyākaraṇa which, by the spread of rival easy treatises on grammar, had become almost lost; cf. यः पतञ्जलिशिष्येभ्यो भ्रष्टो व्याकरणागमः | काले स दाक्षिणात्येषु ग्रन्थमात्रे व्यवस्थितः || पर्वतादागमं लब्ध्वा भाष्यबीजानुसारिभिः | स नीतो बहुशास्त्रत्वं चन्द्राचार्यादिभिः पुनः || Vākyapadīya II. 488-489. See चन्द्र and चन्द्रगोमिन्.

**चय्** a short term (Pratyāhāra) for the first letters ( क्, च्, ट्, त्, and प्) of the five classes. Sometimes as

opined by पौष्करसादि, second letters are substituted for these if a sibilant follows them, e. g. अप्सराः, वधरः । cf. चयो द्वितीयाः शरि पौष्करसादि-रिति वाच्यम् cf. S.K. on डूणोः कुक्कुट् शरि P. VIII.3.28.

**चर्** a short term (Pratyāhāra) for the hard unaspirated surds and श्, ष्, स्. The change of the second, third and fourth letters into the first is called चर्त्वं; cf. अभ्यासे चर्त्वं । खरि च । वावसाने । Pāṇ. VIII.4.54-56.

**चर्त्** tad. affix चर in the sense of 'being (so and so) in the past'. e.g. आढ्यचरः, fem. आढ्यचरी; cf. भूतपूर्वे चर्त् P.V.3.53.

**चरण** explained as a synonym of the word शाखा which means a branch or a school of Vedic Learning; cf. चरण-शब्दाः ऋकलापादयः Kāś. on P.IV.2.46.

**चरितक्रिय** having kriyā or verb-activity hidden in it. The term is used by Bhartṛhari in connection with a solitary noun-word or a substantive having the force of a sentence, and hence which can be termed a sentence on account of the verbal activity dormant in it. e.g. पिण्डीम्; cf. वाक्यं तदपि मन्यन्ते यत्तदं चरितक्रियम् Vākyapad.II. 326, and चरिता गर्भीकृता आख्यातक्रिया यस्य तद्गर्भीकृतक्रियापदं नामपदं वाक्यं प्रयुज्यते । Com. on Vākyapadiya II.326.

**चरितार्थ** which has got already a scope of application; the term is used by commentators in connection with a rule or a word forming a part of a rule which applies in the case of some instances and hence which cannot be said to be व्यर्थ (superfluous) or without any utility and as a result cannot be said to be capable of allowing some conclusion to be drawn from it according to the dictum व्यर्थं सञ्ज्ञापयति ।

cf. अपवादो यद्यन्यत्र चरितार्थस्तर्हान्तरङ्गेण वाध्यते Par. Śek. Pari. 65.

**चर्करीत** a term used by the ancient grammarians in connection with a secondary root in the sense of frequency; the term यङ्लुगन्त is used by comparatively modern grammarians in the same sense. The चर्करीत roots are treated as roots of the adādi class or second conjugation and hence the general Vikaraṇa अ ( शप् ) is omitted after them. The word is based on the 3rd pers. sing form चर्करीति from the root कृ in the sense of frequency; e.g. चर्करीति, चर्कर्ति; बोभवीति बोभोति; cf. चर्करीते च a gaṇa-sūtra in the gaṇa named 'adādi' given by Pāṇini in connection with अदिप्रभृतिभ्यः शपः Pān. II.4.72; cf. also चर्करीतमिति यङ्लुकः प्राचां संज्ञा Bhāṣā Vr. on P. II. 4.72. The word चर्करीयित is similarly used for the frequentative when the sign of the frequentative viz. य ( यङ् ) is not elided. See चर्करीयित.

**चर्करीतवृत्त** a form of the frequentative or intensive. e.g. आपनीफणत्, चोष्कृयमाणः । cf. आपनीफणदिति फणतेश्चर्करीतवृत्तम् । Nir. II. 28; चोष्कृयमाण इति चोष्कृयतेश्चर्करीतवृत्तम् Nir.VI.22. See the word चर्करीत.

**चर्चा** (1) splitting up of a word into its component parts, which is generally shown in the Padapāṭha by अवग्रह (s). The word, hence means पदपाठ or recital by showing separately the constituent words of the Saṁhitā or the running text of the Veda. The word is used almost in the same sense in the Mahābhāṣya in respect of showing the words of a sūtra separately; cf. न केवलानि चर्चापदानि व्याख्यानं वृद्धिः आत् ऐजिति । किं तर्हि । उदाहरणं प्रत्युदाहरणं वाक्याभ्याहारः इत्येतत्समुदितं व्याख्यानं भवति M.Bh. on Māheśvara Sūtra 1 Vārt. 61; (2) a

repeated word; cf. इतिकरणात् पुरतो यत् पुनः पदवचनं तत् चर्चाशब्देनोच्यते. Uvvaṭa on V. Pr. III.20; (3) a discussion or a debate where consideration is given to each single word; cf. पर्यायशब्दानां लाघवगौरवचर्चा नाद्रियते Par. Sek. Pari. 115.

**चर्चागुण** repetition of a word in the पदपाठ, क्रमपाठ, जटापाठ etc. where the several Pāthas appear to be called चर्चा. In the पदपाठ a word in a compound is repeated twice, in the क्रमपाठ every word is repeated twice, in the जटापाठ, six times.

**चर्चापद** component words of a running text or of a compound word.

**चर्त्वं** substitution of a hard consonant or श्, ष्, स्, for soft consonants and aspirates. See the word चर्.

**चर्मशिरस्** name of a Nirukta writer quoted by Yāska; cf. Nir. III.15.

**चवर्ग** the group of consonants of the palatal class, viz. च, छ, ज्ञ, झ and ञ. The word च is used in the same sense in the Prāṭisākhya works. See the word च.

**चाक्रवर्मण** an ancient grammarian whose view is quoted by Pāṇini in his Sūtra ई 3 चाक्रवर्मणस्य P. VI.1.130.

**चाङ्गुदास** the same as चङ्गु or चाङ्गु or चङ्गुदास, a grammarian who composed a compendium on grammar called वैयाकरणजीवातु and also a commentary on it.

**चाङ्गुसूत्र** a treatise on the grammar written by चाङ्गुदास in the Sūtra form, which was named वैयाकरणजीवातु by him.

**चाङ्गुव्याकरण** the same as चाङ्गुसूत्र.

**चातुःस्वार्य** the view that there are four accents—the udātta, the anudātta, the svarita and the pracaya—held by the Khāṇḍikiya and the Aukhiya Schools.

**चातुरर्थ** a tad. affix prescribed in the

four senses—तदस्मिन्नस्ति, तेन निर्दुत्तम्, तस्य निवासः and अदूरभवः mentioned by Pāṇini in IV.2.67-70; cf. अपत्यादिभ्यश्चातुरर्थपर्यन्तेभ्यः येन्येर्थाः स शेषः M. Bh. on IV.2.92.

**चातुरर्थिक** the affixes prescribed in the four senses mentioned in P. IV.2.67-70. These taddhita affixes are given in the Sūtras IV.2.71 to IV.2.91. The term चातुरर्थिक is used for these affixes by commentators on Pāṇini sūtras.

**चातुर्वर्ण्यादि** words mentioned in the class headed by चातुर्वर्ण्य where the tad. affix ष्यञ् is applied although the words चतुर्वर्ण, चतुर्वेद and others are not गुणवचन words to which ष्यञ् is regularly applied by P. V.1.124. cf. ब्राह्मणादिषु चातुर्वर्ण्यादीनामुपसंख्यानम् P. V. 1. 124 Vārt. 1.

**चादि** a class of words headed by च which are termed निपात by Pāṇini e. g. च, वा, ह, एवम् तूनम्, चेत, माङ् etc.; cf. चादयोऽसत्त्वे. P. I.4.57. For the meaning of the word असत्त्व see p.370 Vyākaraṇamahābhāṣya. Vol. VII. published by the D. E. Society, Poona.

**चानश्** कृत् affix आन applied to a root, to signify habit, age or strength; e. g. आत्मानं भूषयमाणाः । कवचं विभ्राणाः । शत्रून्निघ्नानाः । cf. P. III. 2. 129.

**चान्द्र** name of a treatise on grammar written by Candra, who is believed to have been the same as Candragomin. The Grammar is based upon that of Pāṇini, but it does not treat Vedic forms and accents. See the word चन्द्र above. For details see pp. 375- 376 Patañjali Mahābhāṣya. Vol. VII, D. E. Society's Edition.

**चान्द्रव्याकरणपद्धति** name of a commentary on the चान्द्रव्याकरण written by आनन्ददत्त.

**चाप्** the fem. affix आ, applied to

words ending in the tad. affixes ज्यङ् and ष्यङ्; e. g. कौसत्या, वाराह्या, गौकस्या; cf. Kās. on P. IV. 1. 74.

**चारायण** an ancient grammarian referred to by Patañjali in the Mahābhāṣya as a scholar who had a line of pupils named after him; cf. कम्बलचारायणीयाः M. Bh. on P. I. 1.73.

**चारितार्थ** fulfilment of the object or the purpose. The word is used in connection with a rule of grammar. See चरितार्थ.

**चार्थ** the meaning of the indeclinable च to convey which, as existing in different individuals, the dvandva compound is prescribed. Out of the four senses possessed by the indeclinable च, the Dvandva compound is prescribed in two senses viz. इतरेतरयोग and समाहार out of the four समुच्चय, अन्वाचय, इतरेतरयोग and समाहार; cf. कः पुनश्चैन कृतोर्थः । समुच्चयोन्वाचय इतरेतरयोगः समाहार इति M. Bh. on P. II.2.29; cf. also Cāndra Vyākaraṇa II.2.48.

**चालु** tad. affix ( आलु ) applied to the word हृदय, in the sense of possession, optionally along with the affixes वत् इन् and इक्. e. g. हृदयालुः, हृदयवान्, हृदयी and हृदयिकः; cf. Kās. on V.2. 122.

**चिकीर्षित** desiderative formation; a term used by ancient grammarians for the term सन्नन्त of Pāṇini on the analogy of the terms भवन्ती, वर्तमाना etc. cf. आ इत्याकार उपसर्गः पुरस्तात्, चिकीर्षितज उत्तरः, आशु शोचयतीति आशुशुक्षणः Nir. VI. 1.

**चिकीर्षितज** in the sense of the desiderative; cf. चिकीर्षितादर्थाज्जातः सन्नन्तादित्यर्थः Durgācārya on Nir. VI.1.

**चिच्चन्द्रिका** name of a commentary on the Paribhāṣenduśekhara written by Vishnu Shastri Bhat, in

reply to the treatise named दूषकरदोद्भेद. See विष्णुशास्त्रिन. For details see pp. 39, 40 of Vyākaraṇa Mahābhāṣya Vol. VII. published by the D.E. Society, Poona.

**चिष्** substitute इ causing vṛddhi, in the place of the aorist vikaraṇa affix चिष्, prescribed in the case of all roots in the passive voice and in the case of the roots पद्, दीप्, जन् etc. in the active voice before the affix त् of the third pers. sing. in the Ātmanepada, which in its turn is elided by P. VI. 4. 104. cf. P. III. 1,60-66.

**चित्** affixes or substitutes or bases marked with the mute letter च् signifying the acute accent for the last vowel; e. g. अशुच्, घुर्च्, कुण्डिनच् etc. cf. P. VI. 1. 163, 164.

**चित्करण** marking with the mute letter च्, signifying the acute accent of the last vowel; cf. चापि चित्करणसामर्थ्यादन्तोदात्तत्वं भविष्यति; M. Bh. on P. III. 1.3 Vārt. 16.

**चित्प्रभा** name of a commentary on the Paribhāṣenduśekhara by ब्रह्मानन्दसरस्वती.

**चिदस्थिमाला** name of a commentary on the Laghuśabdenduśekhara by Vaidyanātha Pāyagunde, one of the distinguished disciples of Nāgeśabhāṭṭa.

**चिद्रूपाश्रय** named also चिद्रूपाश्रम who wrote a learned commentary named विषमी on the Paribhāṣenduśekhara of Nāgeśabhāṭṭa

**चिन्ता** (1) view; theory. e.g. बाध्यसामान्य-चिन्ता, बाध्यविशेषचिन्ता cf. इयमेव बाध्य-सामान्यचिन्तेति व्यवहियते Par. Śek. Pari. 58; (2) a matter of scrutiny on a suspicion; cf. चिन्ता च—मयेतरिदन्य-तरस्याम् इत्यतोन्वतरस्यां ग्रहणस्य सिंहावलोकन-न्यायादनुवृत्तेः Durghaṭa Vṛ. on VI.4.69.

**चिन्तामणि** name of a commentary



on the Sūtras of the Śākaṭāyana Vyākaraṇa written by यक्षवर्मन्. It is also called लघुवृत्ति.

**चिन्तामणिप्रकाशिका** a commentary on the चिन्तामणि of यक्षवर्मन्, written by अजितसेन in the twelfth century. See चिन्तामणि.

**चिन्त्य** questionable; contestable; which cannot be easily admitted. The word is used in connection with a statement made by a sound scholar which cannot be easily brushed aside; cf. एतन्न यत्केयटे केचिदित्यादिना अस्यैव वाग्रहणस्य तदनित्यत्वज्ञापकतोक्ता सापि चिन्त्या. Par. Śekh. Pari. 93. 5.

**चु** the group of palatal consonants viz. च, छ, ज, झ and ञ; cf. चुट् P. I. 3. 7, चोः कुः VIII. 2. 30, कुहोश्चुः VII. 4 62.

**चुञ्चुए** tad. affix चुञ्चु applied to a word in the sense of 'well-known by'; e. g. विद्याचुञ्चुः; cf. P. V. 2. 26.

**चुरादि** a class or group of roots headed by the root चुर, familiarly known as the tenth conjugation.

**चुल्लिभट्टि** a grammarian who is supposed to have written a gloss (वृत्ति) on the Sūtras of Pāṇini; cf. तत्र च वृत्तिः पाणिनिप्रणीतानां सूत्राणां विवरणं चुल्लिभट्टि-नन्दुरादि- ( V. 1. निर्द्धारादि-) विरचितम्, Nyāsa, on the benedictory verse of Kāśikā: वृत्तौ भाष्ये तथा घातुनामपारायणादिषु at the very beginning.

**चूर्णि** a gloss on the Sūtras of Pāṇini referred to by Itsing and Śrīpatidatta. Some scholars believe that Patañjali's Mahābhāṣya is referred to here by the word चूर्णि, as it fully discusses all the knotty points. Others believe that चूर्णि stands for the Vṛtti of चुल्लिभट्टि. In Jain Religious Literature there are some brief comments on the Sūtras which are called चूर्णि and there possibly

was a similar चूर्णि on the sūtras of Pāṇini.

**चेक्रीयित** the sign य ( यङ् of Pāṇini ) of the frequentative or intensive. The word is mostly used in the Kātantra Grammar works; cf. घातेःर्यशब्दश्चेक्रीयितं क्रियासमभिहारे, Kāt. III. 2. 14. The word चेक्रीयित is used in the Mahābhāṣya in the sense of यङन्त where Kaiyata remarks यङः पूर्वाचार्यसंज्ञा चेक्रीयितमिति cf. प्रदीप on M. Bh. on P. IV. 1. 78 Vārtika. The word चेक्रीयितान्त means यङन्त in Pāṇini's terminology meaning a secondary root derived from the primary root in the sense of intensity. The word चर्करीतान्त is used for the frequentative bases in which य, the sign of the frequentative, is omitted. See चर्करीत.

**चेलु** tad. affix एलु applied to the word हिम in the sense of 'unable to bear' e. g. हिमेलुः; cf. P. V. 2. 122 Vārt. 7.

**चोक्कनाथ** a southern grammarian of the seventeenth century who has composed in 430 stanzas a short list of the important roots with their meaning. The work is called घातुरत्नावली.

**चोदक** (1) an objector; the word is common in the Commentary Literature where likely objections to a particular statement are raised, without specific reference to any individual objector, and replies are given, simply with a view to making matters clear; (2) repetition of a word with इति interposed; cf. चोदकः परिग्रहः इत्यनर्थान्तरम्. See अदृष्टवर्ण and परिग्रह.

**चोरद्** the crude form of the word चोर with the mute consonant ट् added to signify the addition of डीप् to form the feminine base e. g. चोरी; cf. P. IV. 1. 15.

**चौरादिक** a root belonging to the tenth conjugation of roots ( चुरादिगण ); cf. आमः इति चौरादिकस्य णिचि वृद्धौ सत्यां भवति । Kās. on P. VII. 3. 34.

**च्छ्** the consonant छ् with च् prefixed, for which श् is substituted by च्छोः श्डनुनासिके च P. VI. 4. 19.

**चफञ्** tad. affix आयन causing a vṛddhi substitute for the first vowel of the word to which it is added. The affix ( चफञ् ) is added in the sense of 'a descendant except the direct son or daughter' to words कुञ्ज and others; cf. P. IV. 1. 98.

**चि** the sign of the aorist ( लृङ् ) for which generally सिच् and अङ्, वस्, चङ् and चिण् are substituted in specified cases; cf. P. III. 1. 43-66.

**चिव** tad. affix ( of which nothing remains ) to signify the taking place of something which was not so before; after the word ending in चिव the forms of the root कृ, भू or अस् have to be placed; e. g. शुक्ली-करोति; cf. P. V. 4. 50

**चव्यर्थ** possessing the sense of चिव. See चिव cf. P. III. 2. 56 also P. III. 3. 127 Vārt. 1.

### छ

**छ्** the second consonant of the palatal class of consonants ( चवर्ग ), which is possessed of the properties श्वास, अघोष, महाप्राण and कण्ठविद्युत्कारित्व. छ्, placed at the beginning of affixes, is mute; while ह्य् is substituted for छ् standing at the beginning of taddhita affixes; cf. P. I. 3.7 and VII. 1.2. छ् at the end of roots has got श् substituted for it; cf. P. VIII. 2.36.

**छ** tad. affix ह्य्, added ( 1 ) to the words स्वस्, भ्रातृ and to words ending with the tad. affix फिञ्; cf. P.

IV. 1.143,144 and 149; (2) to the dvandva compound of words meaning constellations, to the words अपोनतृ, अपानप्तृ, महेन्द्र, द्यावापृथिवी, शुनासीर etc. as also to शर्करा, उत्कर, नड etc. in certain specified senses, cf. P. IV. 2.6, 28, 29, 32, 48, 84, 90 & 91; (3) to words beginning with the vowel called Vṛddhi (आ, ऐ or औ), to words ending with गर्त, to words of the गृह class, and to युष्मद् and अस्मद् in the शैषिक senses, cf. P. IV. 3.114, 137-45 and IV. 3.1; (4) to the words जिह्मूल, अङ्गुलि, as also to words ending in वर्ग in the sense of 'present there'; cf. P. IV. 3.62-64; (5) to the words शिशुकन्द, यमसभ, dvandva compounds, इन्द्रजनन and others in the sense of 'a book composed in respect of', cf. P. IV. 3.88; (6) to words meaning warrior tribes, to words रैवतिक etc, as also आयुध, and अग्र, in some specified senses; cf. P. IV. 3.91, 131, IV. 4.14, 117; (7) to all words barring those given as exceptions in the general senses mentioned in the sec. V. I. 1-37; (8) to the words पुत्र, कडङ्कर, दक्षिण, words ending in वत्सर, अनुप्रवचन etc. होत्रा, अभ्यमित्र and कुशाग्र in specified senses; cf. P. V. 1. 40, 69, 70, 91, 92, 111, 112, 135, V. 2.17, V. 3.105; (9) to compound words in the sense of इव; e. g. काकतालीयम्, अजातृपाणीयम् etc. cf. V. 3. 106; and (10) to words ending in जाति and स्थान in specified senses; cf. P. V. 4, 9, 10.

**छकार** the letter छ, the word कार being looked upon as an affix added to the consonant छ् which, by the addition of अ, is made a complete syllable; cf. T. Pr. I. 16, 21.

**छण्** tad. affix ह्य् causing the vṛddhi substitute for the first vowel of the word to which it is added. छण् is added (1) to the words पितृष्वस् and

मातृत्वस् in the sense of अपत्य; cf. P. IV. 1.132, 134; (2) to the word<sup>s</sup> कृशाश्व, अरिष्ट and others as a चातुरर्थिक affix; cf. P. IV. 2.80; (3) to the words तित्तिरि, वरतन्तु, खण्डिक and उख in the sense of 'instructed by', cf. P. IV. 3.102; and (4) to the word शलातुर in the sense of 'being a national of' or 'having as a domicile.' e. g. शालातुरीयः; cf. P. IV. 3.94.

**छन्दस्** (1) Vedic Literature in general as found in the rule बहुलं छन्दसि which has occurred several times in the Sūtrās of Paṇini, cf. छन्दो-वत्सूत्राणि भवन्ति M. Bh. on I.1.1, and I.4.3; cf. also V. Pr. I. 1, 4; (2) Vedic Saṁhitā texts as contrasted with the Brāhmaṇa texts; cf. छन्दो-ब्राह्मणानि च तद्विषयाणि P. IV. 2.66; (3) metre, metrical portion of the Veda.

**छन्दोभाषा** Vedic language as contrasted with भाषा (ordinary language in use); cf. गुरुत्वं लघुता साम्यं ह्रस्वदीर्घप्लुतानि च... एतत्सर्वं तु विज्ञेयं छन्दोभाषां विजानता T. Pr. XXIV. 5.

**छपाद्** a popular name given by grammarians to the first pāda of the fifth Adhyāya of Paṇini's Aṣṭādhyāyī as the pāda begins with the rule प्राक् क्रीताच्छः P. V. 1.1.

**छव्** a short term or Pratyāhāra standing for छ, ट्, थ्, च्, ट् and त्; cf. नश्छन्व्यप्रशान् P. VIII. 3.7.

**छस्** tad. affix इय added to the word भवत् in the general शैषिक senses, e. g. भवदीयः; cf. P. IV. 2.115. The mute letter स् has been attached to the affix छस् so that the base भवत् before it could be termed pada (cf. सिति च P. I. 4.16) and as a result have the consonant त् changed into ट् by P. VIII. 2.39.

**छान्दस** found in the Vedic Literature; Vedic; cf. छान्दसा अपि क्वचिद् भाषायां प्रयुज्यन्ते Bhāṣāvṛtti on P. IV. 4.143;

cf. also छान्दसमेतत् । दृष्टानुविधिश्च च्छन्दसि भवति; M. Bh. on I.1.5.

**छाया** a learned commentary on Nāgeśa's Mahābhāṣyapradīpoddyota written by his pupil बालभट्ट (possibly the same as, or the son of, वैद्यनाथ पायगुण्डे) who lived in the eighteenth century.

**छुच्छुकभट्ट** a grammarian who wrote a short gloss called कातन्त्रलघुवृत्ति on the Kātantrasūtras.

## ज

**ज्** third consonant of the palatal class of consonants, possessed of the properties नाद, घोष, अल्पप्राण and कण्ठ-संवृत्तकारित्व. ज् at the beginning of affixes is mute in Paṇini's grammar.

**ज** the consonant ज् with अ added to it for facility of pronunciation; cf. T. Pr. I. 21. See ज्.

**जगद्धर** a poet and grammarian of Kāśmīra of the fourteenth century who wrote a commentary named बालबोधिनी on the Kātantra Sūtras.

**जगन्नाथ** (1) the well-known poet and scholar of Vyākaraṇa and Alankāra who wrote many excellent poetical works. He lived in the sixteenth century. He was a pupil of कृष्णशेष and he severely criticised the views of Appaya Dikṣita and Bhaṭṭojī Dikṣita. He wrote a sort of refutation of Bhaṭṭojī's commentary Praudha-Manōramā on the Siddhānta Kaumudī, which he named प्रौढमनोरमाखण्डन but which is popularly termed मनोरमाकुचमर्दन. His famous work is the Rasagaṅgādhara on Alankārasāstra; (2) writer of a commentary on the Ṛk-Prātisākhya by name Varṇakramalakṣaṇā; (3) writer of Sārapradīpikā, a commentary on the Sārasvata Vyākaraṇa.

**जटा** a kind of Vedic recital wherein each word is repeated six times. जटा is called one of the 8 kinds (अष्टविकृति) of the Kramapāṭha, which in its turn is based on the Padapāṭha; cf. जटा माला शिखा रेखा ध्वजो दण्डो रथो घनः । अष्टौ विकृतयः प्रोक्ताः क्रमपूर्वा मनीषिभिः । जटा is defined as अनुलोमविलोमाभ्यां त्रिवारं हि पठेत् क्रमम् । विलोमे पदवत्संधिः अनुलोमे यथाक्रमम् । The recital of ओषधयः संवदन्ते सोमेन can be illustrated as ओषधयः सं, समोषधयः, ओषधयः सं, सं वदन्ते, वदन्ते सं, संवदन्ते, वदन्ते सोमेन, सोमेन वदन्ते, वदन्ते सोमेन ।

**जयकृष्ण** a famous grammarian of the Mauni family who lived in Vārāṇasī in the seventeenth century. He wrote विभक्त्यर्थनिर्णय, स्फोटचन्द्रिका, a commentary on the Siddhāntakaumudī called सुबोधिनी and a commentary on the Madhya Kaumudī named विलास. He wrote a commentary on the Laghukaumudī also.

**जयदेव** a grammarian, (of course different from the well-known poet), to whom a small treatise on grammar by name इष्टतन्त्रव्याकरण is attributed.

**जयन्त** (1) author of तत्त्वचन्द्र a commentary on पाणिनिसूत्रवृत्ति written by Viṭṭhala; (2) writer of a commentary named Vādighaṭamudgara on the Sārasvataprakriyā.

**जयरामभट्टाचार्य** a famous Bengalee scholar of Vyākaraṇa and Nyāya who has written a small treatise dealing with syntax. The treatise is named कारकवाद.

**जयादित्य** one of the famous joint authors (जयादित्य and वामन) of the well-known gloss (वृत्ति) on the Sūtras of Pāṇini, popularly called काशिकावृत्ति. As the काशिकावृत्ति is mentioned by It-sing, who has also mentioned Bhartr̥hari's Vākya-

padiya, as a grammar treatise written some 40 years before his visit, the time of काशिकावृत्ति is fixed as the middle of the 7th century A.D. Some scholars believe that जयादित्य was the same as जयापीड a king of Kāśmīra and वामन was his minister. For details, see pp. 386-388 of the Vyākaraṇa Mahābhāṣya Vol. VII published by the D.E. Society, Poona. See काशिका.

**जयानन्द** a Jain grammarian of the fourteenth century who wrote a commentary named उद्धार on the लिङ्गानुशासन of Hemacandra.

**जश्** a short term (प्रत्याहार) signifying the soft inaspirate class consonants ज्, ब्, ग्, ङ् and द्.

**जश्त्व** substitution of a जश् consonant prescribed by Pāṇini for any consonant excepting a semi-vowel or a nasal, if followed by any fourth or third consonant out of the class consonants, or if it is at the end of a pāda; cf. P.VIII. 2.39, VIII.4. 53.

**जश्भाव** the same as जश्त्व, which see above.

**जस्** case termination अस् of the nom. plural; cf. P. IV. 1.2.

**जसि** case termination अस् of the nom. plural mentioned as जस् by Pāṇini in IV. 1.2, but referred to as जसि by him; cf. P.IV.1.31 and VII.1.50.

**जहत्स्वार्था** (वृत्ति) a composite expression where the constituent members give up their individual sense. In compound words such as राजपुरुष in the sentence राजपुरुषमानय the word राजन् gives up its sense inasmuch as he, the king, is not brought; पुरुष also gives up its sense as every man is not brought. It is of course to be noted that although the sense is

given up by each word, it is not completely given up; cf. जहदप्यसौ स्वार्थं नात्यन्ताय जहति; M. Bh. on P. II. 1.1. Vārt. 2. For detailed explanation see Mahābhāṣya on P. II. 1.1. Vārt. 2.

**जहद्वर्मत्व** abandonment or giving up of properties in the case of a word included in a वृत्ति or composite expression; cf. जहद्वर्मत्वाच्छब्दप्रवृत्तेः Durghaṭa Vṛtti on P. II. 2.6.

**जाग्रहीतेतिवाद** a short disquisition on the correctness of the word जाग्रहीता, written by a grammarian named Cakrin; cf. भट्टोजिदीक्षितग्राहग्रस्तं माधव-दिग्गजम् । अमूमुचत् सत्यवयश्चक्री चक्रिप्रसादभाक्, colophon.

**जात** born or produced there or then; one of the senses in which the tad. affixes, called जातार्थक, are prescribed by Pāṇini in the sūtra तत्र जातः and the following; cf. P. IV. 3.25-37.

**जातबहिरङ्गासिद्धत्व** invalidity of a Bahiraṅga operation that has already taken place by virtue of the Antaraṅga-paribhāṣā—असिद्धे बहिरङ्गमन्तरङ्गे—that which is 'bahiraṅga' is regarded as not having taken effect when that which is 'antaraṅga' is to take effect. For details see Par. Śek. Paribhāṣā 50.

**जाताभीयासिद्धत्व** invalidity of a grammatical operation prescribed by a rule in the अभीय section (P. VI. 4. 22 upto the end of the fourth pāda ) which, although it has taken place, is to be looked upon as not having taken place when any other operation in the same section is to take effect. See अभीयासिद्ध.

**जाति** genus; class; universal; the notion of generality which is present in the several individual objects of the same kind. The biggest or widest notion of the universal or genus is

सत्ता which, according to the grammarians, exists in every object or substance, and hence, it is the denotation or denoted sense of every substantive or Prātipadika, although on many an occasion vyakti or an individual object is required for daily affairs and is actually referred to in ordinary talks. In the Mahābhāṣya a learned discussion is held regarding whether जाति is the denotation or व्यक्ति is the denotation. The word जाति is defined in the Mahābhāṣya as follows:— आकृतिग्रहणा जातिर्लिङ्गानां च न सर्वभाक् । सङ्कदाख्यातनिर्गाह्या गोत्रं च चरणैः सह ॥ अपर आह । प्रादुर्भावविनाशाभ्यां सच्चस्य युगपद्गुणैः । असर्वलिङ्गां बह्वर्थां तां जातिं कवयो विदुः M. Bh. on IV. 1.63. For details see Bhartṛhari's Vākyapadiya.

**जातिपक्ष** the view that जाति, or genus only, is the denotation of every word. The view was first advocated by Vājapyāyana which was later on held by many, the Mīmāṃsakas being the chief supporters of the view. See Mahābhāṣya on P. I. 2.64. See Par. Śek. Pari. 40.

**जातिपदार्थवाद** see जातिपक्ष.

**जातिस्वर** the acute accent for the last vowel of a word ending with क्त of the p.p.p. denoting a genus; cf. P. VI. 2.170.

**जातीयर्** tad. affix जातीय in the sense of प्रकार or variety; e. g. पटुजातीयः, मृदुजातीयः; cf. Kās. on P. V. 3.69. Originally जातीय was possibly an independent word, but as its use, especially as a noun, was found restricted, it came to be looked upon as an affix on the analogy of the affixes कल्प, देश्य, देशीय and others.

**जात्य** name of a variety of the Sva-

rita or circumflex accent; the original svarita accent as contrasted with the svarita for the grave which follows upon an acute as prescribed by P. in VIII. 4.67, and which is found in the words इन्द्रः, होता etc. The jātya svarita is noticed in the words स्वः, कः, न्यक्, कन्या etc.; cf. उदात्तपूर्व स्वरितमनुदात्तं पदेक्षरम् । अतोऽन्यत् स्वरितं स्वारं जात्यमाचक्षते पदे ॥ जात्या स्वभावेनैव उदात्तानुदात्तसंगतिं विना जातो जात्यः । तं जात्यमाचक्षते व्याडिप्रभृतयः R. Pr. and com. III. 4.

**जामि** tautologous, unnecessarily repeated; the word is defined and illustrated by Yāska as:—तद्यत्समान्यामृचि समानाभिर्व्याहारं भवति तजामि भवतीत्येकं मधुमन्तं मधुश्रुतमिति यथा Nir.X.16.2. For other definitions of the word जामि conveying practically the same idea, cf. Nir.X. 16. 3 and 4.

**जाहच्** tad. affix added in the sense of 'a root' to the words कर्ण, अक्षि, नख, मुख and others; e. g. कर्णजाहम् cf. P. V.2.24.

**जि** a conventional term for संप्रसारण used in the Jainendra Vyākaraṇa.

**जित्** (1) lit. affix marked with the mute letter ज्; e. g. जस्, जसि, जुस्. the word जित् is not however found used in this sense; (2) a word supposed to be marked with the mute indicatory letter ज्. The word is used in this sense by the Vārttikakāra saying that such a word does not denote itself but its synonyms; cf. जित् पर्यायवचनस्यैव राजाद्यर्थम् P.I.1.68 Vārt. 7. In the Sūtra सभा राजामनुष्यपूर्वा P.II. 4. 23, the word राजन् is supposed to be जित् and hence it denotes इन, ईश्वर etc.; but not the word राजन् itself; (3) In the Prātiśākhya works जित् means the first two consonants of each class (वर्ग); e.g. क्, ख्, च्, छ् etc. which are the same as खच् letters in Pāṇini's

terminology; cf. द्वौ द्वौ प्रथमौ जित्. V. Pr.I.50;III.13.

**जिनचन्द्र** author of the Siddhāntaratna, a commentary on the Sārasvata Sūtras.

**जिनेन्द्रबुद्धि** a reputed Buddhist Grammarian of the eighth century who wrote a scholarly commentary on the Kāśikāvṛtti of Jayāditya and Vāmana. The commentary is called न्यास or काशिकाविवरणपञ्जिका and the writer is referred to as न्यासकार in many later grammar works. Some scholars identify him with पूज्यपाददेवनन्दिन् the writer of the जैनेन्द्र-व्याकरण, but this is not possible as पूज्यपाददेवनन्दिन् was a Jain Grammarian who flourished much earlier.

**जिनिर्देश** mention as जित्; cf. जिनिर्देशः कर्तव्यः M.Bh. on I.1.68 Vārt. 7. See जित्.

**जिह्वा** used in the sense of जिह्वाग्र, the tip of the tongue.

**जिह्वामूलस्थान** (1) having the root of the tongue as the place of its production; the phonetic element or letter called जिह्वामूलीय; (2) name given to that phonetic element into which a visarga is changed when followed by क् or ख्; cf. क इति जिह्वामूलीयः V.Pr.VIII.19. The जिह्वामूलीय letter is called जिह्वय also; see Nyāsa on I. 1.9. The Rk. Prātiśākhya looks upon क्, ल्, जिह्वामूलीय, and the guttural letters as जिह्वामूलस्थान.

**जिह्वामूलीय** produced at the root of the tongue; the same as जिह्वामूलस्थान, which see above.

**जुक्** augment ज् added to the root वा before the causal sign णिच् when the root means shaking; cf. वौ विधुनने जुक् P. VII. 3.38.

**जुमरनन्दिन** a grammarian of the fourteenth century A. D. who revised and rewrote the grammar संहितसार and the commentary named

स्वती on it, which were composed by क्रमदीश्वर in the thirteenth century. The work of जुमरानन्दिन is known as जौमारव्याकरण.

**जुस्** verbal termination उस् substituted for the original झि of the third pers. pl. in certain cases mentioned in P. III.4.108, 109, 110, 111, and 112.

**जुस्भाव** the transformation of झि into जुस्; the substitution of जुस् for झि. The term is often used in the Mahābhāṣya; cf. M. Bh. on I. 1.57, I.1.63, III.1.43 etc. See जुस्.

**जुहोत्यादिगण** the class of roots headed by हु after which the vikarṇa śap is added and the root is reduplicated in the four conjugational tenses; third conjugation of roots.

**जैनेन्द्रव्याकरण** name of a grammar work written by Pūjyapāda Devanandin, also called Siddhanandin, in the fifth century A.D. The grammar is based on the Aṣṭādhyāyī of Pāṇini, the section on Vedic accent and the rules of Pāṇini explaining Vedic forms being, of course, neglected. The grammar is called Jainendra Vyākaraṇa or Jainendra Śabdānuśāsana. The work is available in two versions, one consisting of 3000 sūtras and the other of 3700 sūtras. It has got many commentaries, of which the Mahāvṛtti written by Abhayanandin is the principal one. For details see Jainendra Vyākaraṇa, introduction published by the Bhāratiya Jñāna-pītha Vārāṇasī.

**जैनेन्द्रव्याकरणमहावृत्ति** name of a commentary on the Jainendra Vyākaraṇa, written by Abhayanandin in the ninth century A. D. see जैनेन्द्रव्याकरण above.

**जौमार (व्याकरण)** a treatise on Vyākaraṇa written by Jumaranandin. See जुमरानन्दिन above. The Jaumāra

Vyākaraṇa has no Vedic section dealing with Vedic forms or accents, but it has added a section on Prākṛita just as the Haima Vyākaraṇa.

**जौमारपरिशिष्ट** a supplement to the Jaumāra Vyākaraṇa written by Goyicandra. See गोयीचन्द्र.

**जौमारसंस्करण** the revised version by Jumūranandin of the original grammar treatise in verse called संक्षिप्तसार written by Kramadiśvara. The Jaumārasaṁskaraṇa is the same as Jaumāra Vyākaraṇa, which see above.

**जौहोत्यादिक** a root belonging to the जुहोत्यादिगण or the third conjugation.

**ज्ञानदीपिका** name of a commentary on Amarasinhā's Amarakośa written by Śrīpati (Chakravartin) in the 14th century.

**ज्ञापक** lit. indirect or implicit revealer; a word very commonly used in the sense of an indicatory statement. The Sūtras, especially those of Pāṇini, are very laconic and it is believed that not a single word in the Sūtras is devoid of purpose. If it is claimed that a particular word is without any purpose, the object of it being achieved in some other way, the commentators always try to assign some purpose or the other for the use of the word in the Sūtra. Such a word or words or sometimes even the whole Sūtra is called ज्ञापक or indicator of a particular thing. The Paribhāṣās or rules of interpretation are mostly derived by indication (ज्ञापकसिद्ध) from a word or words in a Sūtra which apparently appear to be व्यर्थ or without purpose, and which are shown as सार्थक after the particular indication (ज्ञापन) is drawn from them. The ज्ञापक is

shown to be constituted of four parts, वैयर्थ्यं, ज्ञापनं, स्वस्मिञ्चारितार्थ्यं and अन्यत्रफलं. For the instances of Jñāpakas, see Paribhāṣenduśekhara. Puruṣottamadeva in his Jñāpakasamuccaya has drawn numerous conclusions of the type of ज्ञापनं from the wording of Pāṇini Sūtras. The word ज्ञापक and ज्ञापन are used many times as synonyms although ज्ञापन sometimes refers to the conclusions drawn from a wording which is ज्ञापक or indicator. For instances of ज्ञापक, cf. M.Bh. on Māheśvara Sūtras 1, 3, 5, P. I. 1. 3, 11, 18, 23, 51 etc. The word ऊद् in the rule बाह ऊद् is a wellknown ज्ञापक of the अन्तरङ्गपरिभाषा. The earliest use of the word ज्ञापक in the sense given above, is found in the Paribhāṣāsūcana of Vyādi. The Paribhāṣā works on other systems of grammar such as the Kātantra, the Jainendra and others have drawn similar Jñāpakas from the wording of the Sūtras in their systems. Sometimes a Jñāpaka is not regularly constituted of the four parts given above; it is a mere indicator and is called बोधक instead of ज्ञापक.

**ज्ञापकसमुच्चय** a work giving a collection of about 400 Jñāpakas or indicative wordings found in the Sūtras of Pāṇini and the conclusions drawn from them. It was written by Puruṣottamadeva, a Buddhist scholar of Pāṇini's grammar in the twelfth century A. D., who was probably the same as the famous great Vaiyākaraṇa patronized by Lakṣmaṇasena. See पुरुषोत्तमदेव.

**ज्ञापकसाध्य** realizable, or possible to be drawn, from a wording in the Sūtra of Pāṇini in the manner shown above. See ज्ञापक.

**ज्ञापकसिद्ध** realized from the ज्ञापक wording; the conclusion drawn from an indicative word in the form of Paribhāṣās and the like. Such conclusions are not said to be universally valid; cf. ज्ञापकसिद्धं न सर्वत्र Par. Śek. Pari. 110.7.

**ज्ञापन** a conclusion or inference, drawn from a word or words in a Sūtra, with a view to assign a purpose to that or to those words which otherwise would have been without a purpose. The word is sometimes used in the sense of ज्ञापक, and refers to the word or words supposed to be without any purpose and therefore looked upon as a reason or हेतु for the desired conclusion to be drawn. The words क्रिमेतस्य ज्ञापने प्रयोजनम् occur very frequently in the Mahābhāṣya; cf. M.Bh. on P. I. 1. 11, 14, 19, 55, 68, I. 2.41 etc. etc.

**ज्ञापित** concluded or proved by means of a ज्ञापक word or wording; cf. हन्तेः पूर्वप्रतिषेधो वार्तिकेनैव ज्ञापितः M.Bh. on III. 4. 37 Vārt. 3.

**ज्ञाप्य** a conclusion or formula to be drawn from a jñāpaka word or words; cf. the usual expression यावता विनानुपपत्तिस्तावतो ज्ञाप्यत्वम् stating that only so much, as is absolutely necessary, is to be inferred.

**ज्ञाप्यमान** indicated or suggested; cf. उल्पातेन ज्ञाप्यमानं (चतुर्थी वाच्या)। वाताय कपिला विद्युत् etc. M.Bh. on II. 3.13 Vārt. 3.

**ज्योत्स्ना** (1) name of a commentary by Rāmacandra possibly belonging to the 18th century on the Vājasaneyi Prātiśākhya; (2) name of a commentary on Nāgeśa's Laghuśabdenduśekhara by Udayamkara Pāthaka of Vārānasi in the 18th century.

**ज्वलिति** standing for ज्वलादि, name of



a class of 30 roots headed by the root ज्वल दीप्तौ and given as चल कम्पने, जल घातने etc.; cf. ज्वलितिकसन्तेभ्यो णः P. III. 1.140.

## झ

झ fourth consonant of the palatal class of consonants possessed of the properties नादानुप्रदान, घोष, संवृतकण्ठत्व, and महाप्राणत्व; झ at the beginning of an affix in Pāṇini Sūtras is mute; e. g. the affixes झि, झत् etc.; cf. चुट्ट P. I. 3.7.

झ a verbal ending of the 3rd pers. Ātm. for ल ( i.e. लकार ); cf. P. III.4. 78; for the letter झ, अन्त is substituted; cf. झोन्तः P. VIII.1.3, but हरे in the perfect tense; cf. P. III. 4.81 and र्न् in the potential and benedictive moods; cf. P. III. 4.85.

झच् wording of the affix झ (see above) suggested by the Vārttikakāra to have the last vowel of अन्त acute, by चित् (P.VI.1.163) the property चित्त्व being transferred from the original झ to अन्त; cf. Kās. तथा च झचश्चित्करणमर्थवद् भवति on P.VII.1.3.

झञ् a short term ( प्रत्याहार ) for the fourth, third, second and first consonants of the five classes, after which ह् is changed into the cognate of the preceding consonant while झ् is changed into छ् optionally; cf. P. VIII. 4.62, 63.

झर् a short term ( प्रत्याहार ) for any consonant except semi-vowels, nasals and ह्; cf. P. VIII.4.65.

झल् a short term ( प्रत्याहार ) for consonants excepting semi-vowels and nasals; cf. P.I.2.9, VI.1.58, VI.4. 15, VII. 1. 60, VIII. 2.39, and VIII.4.53.

झश् a short term ( प्रत्याहार ) for the fourth and the third of the class consonants; cf. P. VIII. 4.53, 54.

झष् a short term ( प्रत्याहार ) for the fourth ( झ, म, घ, ढ and ध ) of the class consonants; cf. P.VIII. 2.37, 40.

झि (1) verb-ending of the 3rd pers. pl. Parasmaipada, substituted for the लकार of the ten lakāras, changed to जुस in the potential and the benedictive moods, and optionally so in the imperfect and after the sign स् of the aorist; cf. P. III. 4. 82, 83, 84, 108, 109, 110, 111, 112; (2) a conventional term for अव्यय (indeclinable) used in the Jainendra Vyākaraṇa.

झित् a term, meaning 'having झ् as इत्' used by the Vārttikakāra in connection with those words in the rules of Pāṇini which themselves as well as words referring to their special kinds, are liable to undergo the prescribed operation; cf. झित् तस्य च तद्विशेषाणां च मत्स्याद्यर्थम् । पश्चिमस्यमृगान् हन्ति । मास्यिकः । तद्विशेषाणाम् । शाफरिकः शाकुलिकः । M. Bh. on P. I. 1. 68 Vārt. 8.

## ञ

ञ् (1) the nasal (fifth consonant) of the palatal class of consonants possessed of the properties नादानुप्रदान, घोष, कण्ठसंवृतत्व, अस्प्राण and आनुनासिक्य; (2) mute letter, characterized by which an affix signifies वृद्धि for the preceding vowel; ञ् of a taddhita affix, however, signifies वृद्धि for the first vowel of the word to which the affix is added; (3) a mute letter added to a root at the end to signify that the root takes verb-endings of both the padas.

ञ tad. affix अ; cf. P. IV. 2. 58, 106, 107 and IV.4.129.

ञम् a short term ( प्रत्याहार ) for the five nasal consonants ञ्, ञ्, ण्, ञ् and म्.

**ञि** a mute syllable prefixed to a root in the Dhātupāṭha of Pāṇini signifying the addition of the affix त (क्त) to the root, in the sense of the present time; e. g. शिवणः, घृष्टः etc.; cf. Kāś. on P. III. 2.187.

**ञिठ** tad. affix इक added to words headed by काशी as also to words meaning a village in the Vāhika country optionally with the affix ठञ् in the Sāṣika senses; e. g. काशिका, काशिकी, वैदिका, वैदिकी, शाकलिका, शाकलिकी. The affixes ठञ् and ञिठ are added to the word काल preceded by आपद् as also by some other words; e. g. आपत्कालिका, आपत्कालिकी तात्कालिका, तात्कालिकी etc.; cf. P. IV. 2. 116, 117, 118 and Vārttika on IV. 2.116.

**ञित्** (i) an affix marked with the mute letter ञ्; causing the substitution of वृद्धि for the preceding vowel and acute accent for the first vowel of the word to which it is added, but, causing वृद्धि for the first vowel of the word to which it is added in case the affix is a tad. affix; cf. P. VII. 2, 115, 116, 117; (2) a root marked with the consonant ञ्, taking verb-endings of both the Parasmaipada and the Ātmanepada kinds; e. g. करोति, कुस्ते, विभर्ति, विभृते, क्रीणाति, क्रीणीते etc.; cf. स्वरितञितः कर्त्रभिप्राये क्रियाफले P. I. 3. 72.

**ञीत्** a root marked with the mute syllable ञि prefixed to it, signifying the addition of the affix क्त in the present tense. See ञि.

**ञ्य** taddhita affix य signifying the substitution of वृद्धि as also the acute accent for the first vowel of the word to which it is added. It is added (1) to words headed by प्रगादिन् in the four senses termed चतुर्थ्ये e. g. प्रगद्यम्, शाख्यम् etc.; cf. P. IV. 2. 80; (2) to

the word गम्भीर and अव्ययीभाव compounds in the sense of 'present there', e. g. गाम्भीर्यम्, पारिसुर्यम् etc. cf. P. IV. 3. 58, 59; (3) to the word विदूर e. g. वैदुर्य; cf. P. IV. 3. 84; (4) to the words headed by शाण्डिक in the sense of 'domicile of', e. g. शाण्डिक्य; cf. P. IV. 3. 92; (5) to the words छन्दोग, औत्थिक, नट etc. in the sense of duty (धर्म) or scripture (आम्नाय) e. g. छन्दोग्यम्, औत्थिक्यम् नाट्यम् etc.; cf. P. IV. 3. 129; (6) to the word गृहपति in the sense of 'associated with'; e. g. गार्हपत्यः (अग्निः); cf. P. IV. 4. 90; (7) to the words कश्मल and उपानह; cf. P. V. 1. 14; (8) to the words अनन्त, आवसथ etc.; cf. P. V. 4. 23; (9) to the word अतिथि; cf. P. V. 4. 26; and (10) to the words in the sense of पूग (wandering tribes for earning money), as also to the words meaning व्रात (kinds of tribes) as also to words ending with the affix ञ्फञ् under certain conditions; cf. P. V. 3. 112, 113.

**ञ्यङ्** tad. affix in the sense of 'a descendant' added to words beginning with आ, ऐ, औ or ending with इ, as also to the words कोसल and अजाद provided they mean a country and a Kṣatriya too; e. g. सौवीर्यः, आवन्त्यः, कौन्त्यः कौसत्यः, अजाद्यः; cf. P. IV. 1. 171.

**ञ्यद्** tad. affix य causing वृद्धि to the first vowel of the word to which it is added and the addition of ई ( डीप् ) in the sense of feminine gender, added to words meaning warrior tribes of the Vāhika country but not Brāhmaṇas or Kṣatriyas. e. g. शौद्रक्यः, शौद्रकी etc.; cf. P. V. 3. 114.

**ञ्युद्** krt affix added to the root वह् in Vedic Literature preceded by the words कव्य, पुरीष, पुरीष्य or हव्य. e. g. कव्यवाहनः, पुरीषवाहनः, हव्यवाहनः; cf. P. III. 2. 65, 66.

ट

ट् the first consonant of the lingual class (टवर्ग) possessed of the properties श्वासानुप्रदान, अघोष, विवृतकण्ठत्व and अल्पप्राणत्व. When prefixed or affixed to an affix as an indicative letter, it signifies the addition of the fem. affix डीप् (ई); cf. P. IV. 1.15. When added to the conjugational affixes (लकार) it shows that in the Ātmanepada the vowel of the last syllable is changed to ए. cf. P. III. 4.79. When added to an augment (आगम), it shows that the augment marked with it is to be prefixed and not to be affixed; e. g. तुट्, तुट् etc.; cf. P. I. 1.46.

ट (1) the consonant ट्, the vowel अ being added for facility of utterance; cf. अकारो व्यञ्जनानाम्, T. Pr. I. 21; (2) short term, (प्रत्याहार) standing for टवर्ग or the lingual class of consonants, found used mostly in the Prātisākhya works; cf. RT. 13, V. Pr. I. 64, T. Pr. I. 27; (3) tad. affix (अ) added to the word फल्गुनी in the sense 'तत्र जातः' e. g. फल्गुनी, cf. P. IV. 3.34, Vārt. 2; (4) kṛt affix (अ) added to the root चर्, सु and कृ under certain conditions; e. g. कुरुचरः, अग्रेसरः, यशस्करी (विद्या) दिवाकरः, विभाकरः कर्मकरः etc.; cf. P. III. 2.16-23.

टक् kṛt affix अ, not admitting गुण or वृद्धि to the preceding vowel and causing डीप् in the feminine (by P. IV. 1.15), added to the roots गा, पा and हन् under certain conditions; e. g. सामगः, सुरापः, पतित्री etc.; cf. P. IV. 2.8, 52, 53, 54, 55.

टकार the consonant ट्, कार being added for facility of utterance; cf. वर्णाकारः P. III. 3.108 Vārt. 3; cf. also V. Pr. I.17.

टच् the samāsānta affix अ added to certain specified words at the end of the tatpuruṣa and other compounds. e.g. राजसखः, पञ्चगवम्, महानसम्, समक्षम्, अध्यात्मम् etc. cf. P. V. 4.91-112.

टवर्ग the class of lingual consonants; the same as टु in Pāṇini.

टा case ending of the third case (तृतीया) sing. number; cf. P. IV. 1.2,

टाङ् short term for affixes beginning with टप् in P. IV. 1.4 and ending with ष्यङ् in P. IV. 1.78; cf. टाङ्ङिति प्रत्याहारग्रहणम् । टापः प्रभृति आ ष्यङो ङकारात् M. Bh. on I. 2.48 V. 2.

टाप् feminine affix आ added to masculine nouns ending in अ by the rule अजाद्यतष्टाप् IV. 1.4 excepting those nouns where any other affix prescribed by subsequent rules becomes applicable.

टि the final syllable beginning with a vowel; part of a word consisting of the final vowel in a word and the consonants following the final vowel; cf. अचोन्त्यादि टि P. I. 1.64.

टिठन् (1) tad. affix इक added to the words श्राणा, मांस and ओदन in the sense of 'something given as wages' e. g. श्राणिकः, श्राणिकी; cf. P. IV. 4.67; (2) tad. affix इक added to कंस and शूर्प in the आर्हीय senses e. g. कौंसकः, कौंसिकी; cf. P. V. 1.25, 26.

टित् marked or characterized by the mute letter ट्. For the significance of the addition of ट्, see ट्.

टिलोप deletion or elision of the final syllable beginning with a vowel, as prescribed by Pāṇini in certain rules; cf. भस्य टेलोपः VII. 1.88, टेः P. VI. 4.143, 155 नस्तद्धिते P. VI. 4.144 and अहृत्खोरेव P. VI. 4.145.

टीटच् tad. affix टीट added to the preposition अव in the sense of

'lowering of the nose' ( नासिकायाः नतम् ) e. g. अवयीटम्; cf. P. V. 2.31.

दु (1) mute syllable दु prefixed to roots to signify the addition of the affix अथुच् in the sense of verbal activity; e. g. वेपथुः, श्वयथुः; cf. P.III. 3.89; (2) the class of lingual consonants द्, ड्, ङ्, ञ् and ण्; cf. उद् P. I. 3.7.

दुक् augment ट् added to that in connection with which it is prescribed; it is prescribed in connection with ह् and ण् followed by a sibilant, e. g. सुगण् + षष्ठः = सुगण्दषष्ठः; cf. P. VIII. 3.28.

देष्यण् tad. affix एष्य added to the word वृक meaning 'a warrior tribe not of a Brāhmaṇa nor of a Kṣatriya caste' in the sense of the word ( वृक ) itself; e. g. वार्केष्यः; cf. P. V. 3.115

द्व्यण् tad. affix य्, causing वृद्धि for the initial vowel and the addition of the fem. affix ई, applied to the word सोम in the sense of 'having that as a deity,' e. g. सौम्यं हविः, सौमी ऋक्; cf. P. IV. 2.30.

द्व्यु tad. affix अन to which the augment त् is prefixed, making the affix तन, applicable to the words सायं, चिरं, प्राह्णे, प्रगे and indeclinable words in the Śaiṣika or miscellaneous senses; e. g. सायंतनः, चिरंतनः दिवातनम् etc.; cf. P. IV. 3.23, 24.

द्व्युल् tad. affix added in the same way as द्व्यु above, making only a difference in the accent. When the affix द्व्युल् is added, the acute accent is given to the last vowel of the word preceding the affix.

द्व्युञ्ज् tad. affix ल्, causing वृद्धि for the initial vowel of the word to which it is added and also the addition of the fem. affix ई, applied to the word शमी in the sense

of ' विकार,' e. g. शामीली सुक्; cf. Kāś. on P. IV. 3.142.

द्वित् having दु as इत्; roots, that have दु as इत् or mute, take the affix अथुच् in the sense of verbal activity. See दु.

ठ

ठ् the second consonant of the lingual class possessed of the properties श्वासानुप्रदान, अघोष, विवृतकण्ठत्व and महाप्राणत्व. For the syllable ठ at the beginning of taddhita affixes, the syllable इक् is substituted; if however the affix (beginning with ठ ) follows upon a word ending in इस्, उस्, उ, क्, ल् and त् then क् is added instead of इक्; e. g. धानुक्कः, औदधिकः etc.; cf. टस्येकः, इसुसुक्तान्तात् कः; P. VII. 3.50, 51. Some scholars say that इक् and क् are substituted for ट् by the sūtras quoted above; cf. Kāś. on VII. 3.50.

ठ (1) tad. affix ठ; see ट् above for the substitution of इक् and क् for ट्. ठ stands as a common term for ठक्, ठन्, ठञ्, and ठच् as also for छल्, छन्, and छच्; (2) the consonant ठ, the vowel अ being added for facility of pronunciation, cf. T. Pr. I.21.

ठक् a very common tad. affix इक्, or क् in case it is added to words ending in इस्, उस्, उ, क्, ल् and त् according to P. VII. 3. 51, causing the substitution of वृद्धि for the first vowel of the word to which it is added. ठक् is added to (1) रेवती and other words in the sense of descendant ( अपत्य ) e. g. रेवतिकः, दाण्डग्राहिकः, गार्गिकः, भागवित्तिकः यामुन्दायनिकः; cf. P. IV. 1.146-149; (2) to the words लाक्षा, रोचना etc. in the sense of 'died in', e. g.

लाक्षिकम्, रौचनिकम्; cf. P. IV. 2.2; (3) to the words दधि and उदधित् in the sense of संस्कृत 'made better', e. g. दाधिकम्, औदधित्कम् ( क instead of इक् substituted for ठक् ), cf. P. IV. 2. 18, 19; (4) to the words आप्रहायणी, अश्वत्थ etc.; cf. P. IV. 2. 22, 23; (5) to words expressive of inanimate objects, to the words हस्ति and घेनु, as also to the words केश and अध in the sense of 'multitude'; cf. P. IV. 2. 47, 48; (6) to the words क्रतु, उवथ and words ending in रुत्र, वसन्त etc., in the sense of 'students of' ( तदर्थाते तद्वेद ), cf. P. IV. 2.59, 60, 63; (7) to the words कुमुद and others as also to शर्करा as a चातुरार्थिक affix; cf. P. IV. 2.80, 84; (8) to the words कथ्या, भवत् and वर्षा in the Śaṅkha senses; cf. P. IV. 2.102, 115, IV. 3.18; (9) to the words उपजानु and others in the sense 'generally present'; cf. P. IV. 3. 40; (10) to the words consisting of two syllables, and the words क्रक्, ब्राह्मण etc. in the sense of 'explanatory literary work'; cf. P. IV. 3.72; (11) to words meaning 'sources of income' in the sense of 'accruing from'; cf. P. IV. 3.75; (12) to words denoting inanimate things excepting words showing time or place, in the sense of 'भक्ति', cf. P. IV. 8.96; and (13) to the words हल and सीर in the sense of 'belonging to', cf. P. IV. 3.124. The tad. affix ठक् is added as a general termination, excepting in such cases where other affixes are prescribed, in specified senses like 'तेन दीव्यति', 'तेन खनति', 'तेन संस्कृतम्' etc.; cf. P. IV. 4.1-75, as also to words हल, सीर, कथा, विकथा, वितण्डा etc. in specified senses, cf. P. IV. 4. 81, 102. ठक् is also added as a general tad. affix or अधिकारविहितप्रत्यय, in various specified senses, as pre-

scribed by P. V.1.19-63, and to the words उदर, अयःशूल, दण्ड, आजिन, अङ्गुली, मण्डल, etc. and to the word एकशाला, in the prescribed senses; cf. P. V. 2.67,76, V. 3.108,109; while, without making any change in sense it is added to अनुगादिन्, विनय, समय, उपाय ( औपयिक being the word formed), अकरमात्, कथञ्चित्; (cf. आकस्मिक कार्थञ्चित्), समूह, विशेष, अत्यय and others, and to the word वाक् in the sense of 'expressed'; cf. P. V. 4.13, 34, 35. The fem. affix डीप् ( ई ) is added to words ending in the affix ठक् to form fem. bases.

**ठक्पाद** a popular name given to the fourth pāda of the fourth adhyāya of Pāṇini's Aṣṭādhyāyī. The pāda begins with the rule प्राग्बहतेष्टक् P. IV. 4.1 prescribing the taddhita affix ठक् in the senses prescribed in rules beginning with the next rule 'तेन दीव्यति खनति जयति जितम्' and ending with the rule 'निकटे वसति' P. IV. 4.73.

**ठक्** tad. affix इक् or क् (by P. VII.3.51) with the vowel अ accented acute applied to (1) कुमुद and others as a Cāturarthika affix; cf. P. IV. 2.80; (2) to multisyllabic words and words beginning with उप which are proper nouns for persons; cf. P. V. 3.78, 80; and (3) to the word एकशाला in the sense of इव; cf. P. V. 3.109. The base, to which ठक् is added, retains generally two syllables or sometimes three, the rest being elided before the affix ठक् e. g. देविकः, वायुकः, पितृकः शैवलिकः etc. from the words देवदत्त, वायुदत्त, पितृदत्त, शैवलदत्त etc.; cf. P. V. 3.83, 84.

**ठक्** tad. affix इक् or क् (by P. VII.3.51) causing Vṛddhi and acute accent for the first vowel of the word to which it is added, applied (1) to महाराज, प्रोष्ठपद and कवचिन् in the specified senses, cf. P. IV. 2.35, 41

e. g. माहाराजिक, प्रौष्ठपदिक etc.; (2) to words काशि, चेदि, संज्ञा and others, along with ञिट्, e. g. काशिकी, काशिका, also with ञिट् to words denoting villages in the Vāhika country e.g. शाकलिकी शाकलिका; as also to words ending in उ forming names of countries in all the Śaiṣika senses cf. P. IV.2.116-120; (3) to compound words having a word showing direction as their first member, to words denoting time, as also to the words शरद्, निशा and प्रदोष in the Śaiṣika senses; cf. P. IV.3.6, 7, 11-15; (4) to the words वर्षा (in Vedic Literature), and to हेमन्त and वसन्त in the Śaiṣika senses; cf. P. IV.3.19-21; (5) to संवत्सर, आग्रहायणी, words having अन्तः as the first member, to the word ग्राम preceded by परि or अनु, to multisyllabic words having their last vowel accented acute, to words denoting sacrifices, to words forming names of sages, to words ending in ऋ and to the word महाराज in the specific senses which are mentioned; cf. P. IV.3.50, 60, 61, 67, 68, 69, 78, 79, 97; (6) to the words गोपुच्छ, ध्वगण, आक्रन्द, लवण, परश्वध, compound words having a multisyllabic words as their first member, and to the words गुड etc. in the specified senses; cf. P. IV.4.6, 11, 38, 52, 58, 64, 103; (7) to any word as a general tad. affix (अधिकारविहित), unless any other affix has been specified in the specified senses 'तेन क्रीतम्' 'तस्य निमित्तम्'... 'तदर्हम्' mentioned in the section of sūtras V. 1. 18. to 117; (8) to the words अयःशूल, दण्ड, अजिन, compound words having एक or गो as their first member as also to the words निष्कशत and निष्कसहस्र; cf. P. V.2.76, 118, 119.

ठन् tad. affix इक or क (according to P. VII.3.51), causing the addition of आ, and not ई, for forming the

feminine base, applied (1) to the word नौ and words with two syllables in the sense of 'crossing' or 'swimming' over; cf. P. IV.4. 7; e.g. नाविकः नाविका, बाहुकः बाहुका; (2) to the words वस्त्र, क्रय, and विक्रय and optionally with छ् to आयुष in the sense of maintaining (तेन जीवति); cf. P. IV. 4.13, 14; (3) to the word प्रतिपथ, words ending with अगार, to the word दत्त, to words showing completion (पूरणवाचिन्), to the words अर्ध, भाग, वस्त्र, द्रव्य, षण्मास and श्राद्ध in specified senses; cf. P. IV 4.42, 70, V. 1.21, 48, 49, 51, 84, V. 2, 85, and 109; (4) to words ending in अ as also to the words headed by त्रीहि, and optionally with the affix इल्च् to तुन्द and with the affix व् to केदा in the sense of स्तुप् (possession); cf. P. V. 2. 115, 116, 117 and 109.

ठित् marked with the mute letter ढ्. There is no affix or word marked with mute ढ् (at the end) in Pāṇini's grammar, but to avoid certain technical difficulties, the Mahābhāṣyakāra has proposed mute ढ् instead of ढ् in the case of the affix इट् of the first pers. sing. perf. Ātm. and ऊट् prescribed as Saṃprasāraṇa substitute by P. VI. 4.132 e. g. प्रष्टौहः, प्रष्टौहा; cf. M. Bh. on III.4.79 and VI.4.19.

इ

इ (1) third letter of the lingual class of consonants possessed of the properties नादानुप्रदान, घोष, संवृतकण्ठत्व, and अल्पप्राण; (2) mute letter applied to affixes by Pāṇini to show the elision of the टि part (cf. P. 1. 1.64.) of the preceding word viz. the penultimate vowel and the consonant or consonants following it; cf. टेः; (लोपः डिति प्रत्यये परे)

VI.4.143. The syllable ति of त्रिंशति is also elided before an affix marked with the mute letter इ.

ड (1) कृत् affix अ applied to the root गम् preceded by अन्त, अत्यन्त, अध्वन् etc., as also to the roots हन् and जन् under certain conditions; cf. P. III.2,48,49, 50, 97-101 and to the root क्रन् to form the word नक्र, cf. P. VI. 3.75; (2) तद् affix अ applied to words ending in दशन्, words ending in शत् and the word त्रिंशति in the sense of 'more than' e.g. एकादशं शतम्, एकत्रिंशत्, एकविंशत्, cf. P.V.2.45, 46.

डच् samāsānta (अ) added to a Bahuvrīhi compound meaning a numeral e.g. उपदशाः उपविंशः cf. P.V.4.74.

डद् तद् affix अ in the sense of पूरण applied to a numeral to form an ordinal numeral; e. g. एकादशः, त्रयोदशः, cf. P.V.2.48.

डण् तद् affix अ, causing वृद्धि and टिलोप, applied to त्रिंशत् and चत्वारिंशत् to show the परिमाण i.e. measurement or extent of a Brāhmaṇa work; e. g. त्रैशानि ब्राह्मणानि, चात्वारिंशानि cf. P. V. 1.62.

डतमच् तद् affix अतम in the sense of determination or selection of one out of many, applied to the pronouns किं, यत् and तत्; e.g. कतमः; cf. P.V.3.93, as also to एक according to Eastern Grammarians; e.g. एकतमो भवतां देवदत्तः; cf. P.V.3.94.

डतरच् तद् affix अतर in the sense of 'selection out of two' applied to the words किं, यत् and तत् as also to the word एक; e. g. कतरो भवतोः पट्टः cf. P. V. 3.92, एकतरो भवतोर्देवदत्तः cf. P. V. 3.94.

डतरादि a class of words headed by the word डतर which stands for डतरान्त i.e. words ending with the affix डतर; similarly the word डतम which follows डतर stands for डतमान्त.

This class डतरादि is a subdivision of the bigger class called सर्वोदि, and it consists of only five words viz. डतरान्त, डतमान्त, अन्य, अन्यतर and इतर; cf. P. VII.1.25 and I.1.27.

डति तद् affix अति affixed to the word किम् to show number or measurement; e.g. कति ब्राह्मणाः, cf. P.V.2.41. The words ending with the affix डति are termed संख्या and षट् for purposes of declension etc.; cf. P.I.1.23,25.

डर कृत् affix अर added to the root खन् in the sense of 'instrument' or 'location' e.g. आखरः, cf. P. III. 3. 125 Vārttika.

डस् affix अस् applied to the word श्वेतवाह and others at the end of a pada i.e. when the word श्वेतवाह has got the पदसंज्ञा. e. g. श्वेतवाः इन्द्रः । श्वेतवोभ्याम् cf. P.III.2.71 Vārt.1 and 2.

डा (1) verb-ending आ, causing elision of the penultimate vowel as also of the following consonant, substituted for the 3rd pers. sing. affix तिप् of the first future; e.g. कर्ता; cf. P.II.4.85; (2) case ending आ substituted in Vedic Literature for any case affix as noticed in Vedic usages; e.g. नामा पृथिव्याम्; cf. P. VII.1.39.

डाच् तद् affix आ applied to dissyllabic words, used as imitation of sounds, or used as onomatopoeic, when connected with the root कृ or भू or अम्. The word to which डाच् is applied becomes generally doubled; e. g. पटपटाकरोति, पटपटाम्बति पटपटास्यात्; cf. P.V.4.57. The affix डाच् is also applied to द्वितीय, तृतीय, to compound words formed of a numeral and the word गुण, as also to the words सपत्र, निष्पत्र, मुख, प्रिय etc. when these words are connected with the root कृ; e.g. द्वितीयाकरोति, तृतीयाकरोति, द्विगुणाकरोति, सपत्राकरोति, सुखाकरोति etc.; cf. P.V.4. 58 to 67.

**डाप्** fem. affix आ added optionally to words ending in मन् and to Bahuvrihi compounds ending in अन् to show feminine gender, the words remaining as they are when the optional affix डाप् is not applied; e.g. दामा, सोमा, सुपर्वा; cf. P. IV. 1.11, 12, 13.

**डामहच्** tad. affix आमह added to the words मातृ and पितृ in the sense of 'father'; e.g. मातामहः, पितामहः; cf. P. IV. 2.36 Vārt. 2.

**डित्** possessed of the mute letter ड् added for the purpose of the elision of टि (last vowel and the consonant or consonants after it) of the preceding word. See ड.

**डिनि** (1) tad. affix applied to अवान्तर-दीक्षा, तिलत्रत etc. in the sense of चरति (observing); e.g. तिलत्रती, cf. P. V. 1. 94 Vārt 3; (2) applied in the sense of 'having as measurement' applied to numeral words ending in शत् or शिन् and the word विंशति; e.g. त्रिंशिनो मासाः, विंशिनोङ्गिरसः; cf. M. Bh. on P. V. 2.37.

**डिमच्** tad. affix इम applied to the words अग्र, आदि, पश्चात् and अन्त in the Śaiṣika senses; e.g. अग्रिमम्, आदिमम्, पश्चिमम्, अन्तिमम्; cf. M. Bh. on P. IV. 3.23.

**डियाच्** case affix इया for Inst. sing. seen in Vedic Literature; e.g. सुक्षेत्रिया, सुगात्रिया; cf. Kāś. on P. VII. 1.39.

**डुपच्** tad. affix उप added to the word कुत् in the sense of diminutive; e.g. कुतुपः a small oil-pot ( कुत् ); cf. V. 3. 89.

**डुम्सुन्** Unādi affix उम् added to the root पा to form the word पुंस्; cf. पाते डुम्सुन् Unādi Sūtra IV. 177.

**डुलच्** tad. affix उल in the sense of 'brother' applied to the word मातृ; e.g. मातुलः; cf. P. IV. 2. 36 Vārt 1.

**डुत्** tad. affix मत् as a चातुरर्थिक affix applied to the words कुमुद, नड and वेतत; e.g. कुमुदान्, नड्वान्, वेतस्वान्; cf. P. IV. 2.87.

**ड्य** tad. affix य (1) added in the sense of 'Sāma introduced by' ( दृष्टं साम ) to the word वामदेव; e. g. वामदेव्यं साम; cf. P. IV. 2.9; (2) added to the word स्रोत्स् optionally with यत् in the sense of 'present there' ( तत्र भवः ); e. g. स्रोतस्यः; cf. P. IV. 4.113.

**ड्यण्** tad. affix य added to the words पाथस् and नदी in the sense of 'present there' ( तत्र भवः ), e. g. पाथ्यः नाद्यः; cf. P. IV. 4.111.

**ड्यत्** tad. affix य added along with ड्य to the same words to which the affix ड्य is added as also in the same sense, the vowel अ of ड्यत् being स्वरित. See the word ड्य above.

**ड्या** case affix या seen in Vedic Literature e. g. अनुष्टया उक्त्यावयतात् cf. S. K. on P. VII. 1.39.

**ड्रट्** kṛt affix र with fem. affix ई added to it, applied to the root स्त्यै. e.g. स्त्री cf. संस्त्याने स्त्यायतेर्दृष्ट स्त्री M. Bh. on IV. 1.3.

**डुवलच्** tad. affix वल, in the four senses, added to the words नड and शाद; e. g. नड्वलम्, शाद्वलम्; cf. P. IV. 2.88.

**ड्वित्** a root marked with the mute syllable ड् (at the beginning) to signify the application of the kṛt affix त्रि which is invariably followed by the addition of म् ( म् ), in the sense of 'achieved by' e. g. पक्त्रिमम्; कृत्रिमम्; cf. P. III. 3.88 and IV. 4.20.

**डुन्** tad. affix अक added to the words विंशति and त्रिंशत् in the tetrad of tad. senses; e. g. विंशकः, त्रिंशकः; cf. P. V. 1.24.



द

द (1) fourth consonant of the lingual class of consonants possessed of the properties नादानुप्रदान, घोष, संवृतकण्ठत्व and महाप्राणत्व; (2) the consonant द् which is elided when followed by द् and the preceding vowel is lengthened; e. g. गाढा, cf. P. VIII. 3.13 and VI. 3.111; (3) substitute द् for द् at the end of a पद, or, if followed by any consonant excepting a semivowel or a nasal excepting in the cases of roots beginning with द् or the roots द्रुह्, मुह् etc. as also व्ह् and आह् cf. P. VIII. 2.31, 32, 33, 34; (4) द् at the beginning of a tad. affix which has got एय् substituted for it; cf. गाङ्गेयः, वैनेतेयः; cf. P. V. 3.102.

द tad. affix द (1) applied to the word सभा in the sense of 'fit for' ( तत्र साङ्गः ) in Vedic literature; e. g. सभेयः; cf. IV. 4.106; (2) applied to the word शिला in the sense of इव; e. g. शिलेयं दधि; cf. P. V. 3.102; (3) common term ( द ) for the affixes दक्, दञ् and द also, after the application of which the affix डीप् ( ई ) is added in the sense of feminine gender; cf. P. IV. 1.15.

दक् tad. affix एय causing the substitution of vṛddhi for the first vowel of the word to which it is added. दक् is added in the sense of अपत्य (descendant) (1) to words ending in feminine affixes, to words ending in the vowel इ, excepting इ of the tad. affix इञ्, to words of the class headed by शुभ्र, to words मण्डक, त्रिकर्ण, कुशीतक, भ्रू, कुलटा and to words headed by कल्याणी which get इन substituted for its last vowel; e. g. सौपर्णयः, दातेयः, शोभेयः, माण्डकेयः, वैकर्णेयः, कौशीतकेयः, भ्रुवेयः, कोल्टेयः, काल्यमणिनेयः etc.; cf. Kās on P. IV. 1.119-127;

(2) to the words पितृष्वस् and मातृष्वस् with the vowel ऋ elided and to the word दुष्कुल, e. g. पितृष्वसेयः, मातृष्वसेयः, दौष्कुलेयः, cf. Kās. on P. IV. 1.133, 134, 142; (3) to the word कलि in the sense of Sāma, to the word अग्नि in the sense of 'dedicated to a deity' ( सास्य देवता ) as also to the words नदी, मही, वाराणसी, श्रावस्ता and others in the Śaiṣika senses; e. g. कालेयं साम, अग्नेयः, नादेयम् महियम् etc. cf. Kās. on P. IV. 2.8, 33, 97; (4) to the words त्दी, धुर, कपि, ज्ञाति, ब्रीहि and शालि in the specified senses; cf. P. IV. 3.94, IV. 4.77, V. 1.127, V. 2.2.

दकञ् tad. affix एयक applied (1) to the word कुल optionally along with यत् and ख, when it is not a member of a compound; e. g. कौलेयकः, कुल्यः, कुलीनः; cf. P. IV. 1.140; (2) to the words कलि and others in the Śaiṣika senses as also to the words कुल, कुक्षि and ग्रीवा, if the words formed with the affix added, respectively mean dog, sword and ornament; e. g. कालेयकः कौलेयकः (धा), कौक्षेयकः (आसिः), ग्रीवेयकः (अलंकारः); cf. Kās. on P. IV. 2.95, 96.

दञ् tad. affix एय causing Vṛddhi substituted for the first vowel of the base and the addition of the fem. affix डीप् ( इ ), applied (1) to words meaning quadrupeds and words in the class of words headed by यष्टि in the sense of अपत्य; e. g. कामण्डलेयः, गाष्टेयः, हालेयः, बालेयः etc; cf. P. IV. 1.135, 136; (2) to the word क्षीर, words of the class headed by सखि, the words कोश, दृति, कुक्षि, कलशि, अस्ति, अहि, ग्रीवा, वर्मती, एणी, पथि, अतिथि, वसति, स्वपति, पुरुष, छदिम्, उपाधि, बलि, परिखा, and वस्ति in the various senses mentioned in connection with these words; e. g. क्षीरेयः, सख्येयम्, कोशेयम्, दातेयम्,

काक्षेयम् etc. cf. Kās'. on P. IV. 2. 20, 80, IV. 3. 42, 56, 57, 94, 159, IV.4.104, V.1.10,13,17, V.3.101.

**दिनुक्** tad. affix एयिन् applied to the word छगलिन् in the sense of 'students following the text of' e. g. छागलेयिनः in the sense छागलिना प्रोक्त-मधीयते ते: cf. Kās. on P. IV.3.109.

**दूक्** tad. affix एर ( एय् + र ) applied in the sense of offspring to the word गोधा and optionally with टक् to words meaning persons having a bodily defect or a low social status; e. g. गोधेरः, काणिरः दासरः, काणयः, दासियः. cf. Kās. on P. IV. 1. 129, 131.

## ण

**ण्** (1) fifth consonant of the lingual class of consonants possessed of the properties, नादानुप्रदान, षोष, संवृतक-पठत्व, अल्पप्राण and आनुनासिक्यः; (2) the mute letter ण् indicating the substitution of vr̥ddhī ( cf. P. VII. 2. 115-117 ) when attached to affixes; (3) the consonant ण् at the beginning of roots which is changed into न्; the roots, having ण् at the beginning changeable to न्, being called णोपदेशः; (4) ण् as a substitute for न् following the letters ऋ, ॠ, र्, and ष् directly, or with the intervention of consonants of the guttural and labial classes, but occurring in the same word. Such a substitution of ण् for न् is called णत्व; cf. P. VIII.4. 1-39. For णत्व in Vedic Literature; cf. R. Pr.V.20-28, T.Pr.VII.1-12. V.Pr.III.84-88; (5) the consonant ण् added as an augment to a vowel at the beginning of a word when it follows the consonant ण् at the end of the previous word; cf. P. VIII. 3. 32. In the Vedic Prātisā- khyas this augment ण् is added to the preceding ण् and looked upon as a part of the previous word.

**ण** (1) krt affix अ, added optionally to the roots headed by ज्वल् and ending with कस् in the first conjugation (see ज्वलिति above) in the sense of agent, and necessarily to the root द्यै, roots ending with आ and the roots व्यध्, आह्, संसु, इ with अति, सो with अव, ह् with अव, लिह्, छिष् and क्षस्, to the roots दु and नी without any prefix and optionally to ग्रह्; e. g. ज्वालः or ज्वलः, अवद्यायः, दायः, धायः, व्याधः, आह्वावः, संह्वावः, अत्यायः, अवसायः, अवहारः, लेहः, श्लेषः, श्वासः, दावः, नायः, ग्रहः or प्राहः; in the case of the root ग्रह् the affix ण is applied by व्यवस्थितविभाषा, the word ग्रहः meaning a planet and the word प्राहः meaning a crocodile; cf. Kās. on P. III. 1.140-143; (2) krt affix अ in the sense of verbal activity ( भाव ) applied along with the affix अप् to the root अद् with नि; e.g. न्यादः निवसः; cf. P. III.3.60; (3) krt affix ण prescribed by the Vārttikakāra after the roots तन्, शील. काम, मञ्जू and चर् with आ; cf. P.III.1.140 Vārt 1, and III. 2.1 Vārt. 7; (4) tad. affix अ in the sense of अपत्य added along with टक् also, to a word referring to a female descendant (गोत्रस्त्री) if the resultant word indicates censure; e. g. गार्ग्यः गार्गिकः; cf. P. IV.1.147, 150; (5) tad. affix अ in the sense of अपत्य added also with the affix फिञ्, to the word फाप्यहति; (6) tad. affix अ in the sense of 'a game' added to a word meaning 'an instrument in the game'; e.g. दाण्डा, मौष्टा; cf. P. IV.2.57; (7) tad. affix अ added to the word छत्त्र and others in the sense of 'habituated to' e.g. छात्रः, शैक्षः, पौरुहः चौरः; cf. P.IV. 4.62; (8) tad. affix अ added to the words अन्न, भक्त, सर्व, पथिन्, यथाकथाच्च, प्रज्ञा, श्रद्धा, अर्चा, वृत्ति and अरण्य in the senses specified with respect to each; e.g. आन्नः

(मनुष्यः) भाक्तः (शालिः), सार्वं (सर्वस्मै हितम्), पान्थः, याथाकथाचं (कावेम्), प्राज्ञः or प्रज्ञावान्, श्राद्धः or श्रद्धावान्, आर्चः or अर्चावान्, धार्त्तः or वृत्तिमान् and आरण्याः (सुमनसः); cf. Kās. on P.IV. 4.85, 100, V.1.10, 76, 98, V.2.101 and IV.2.104 Vārttika.

**णञ्** kṛt affix अ in the sense of reciprocal action, added to any root; the affix णञ् is to get necessarily the affix अञ् added to it followed by the fem. affix ई e.g. व्यावक्रोशी, व्यावहासी; cf. Kās. on P.III.3.43 and P. V. 4.14.

**णत्व** cerebralization; lingualization; the substitution of ण् for न् under certain conditions; cf. P. VIII.4. 1-39. See ण.

**णत्वपाद** a popular name given by grammarians to the fourth pāda cf. Pāṇini's Aṣṭādhyāyī, as the pāda begins with the rule णाम्भ्यां नो णः समानपदे and mainly gives rules about णत्व i. e. the substitution of the consonant ण् for न्.

**णमुल्** kṛt affix अम्, causing वृद्धि to the final vowel or to the penultimate अ, (1) added to any root in the sense of the infinitive in Vedic Literature when the connected root is शक्; e. g. आसिं वै देवा विभाजं नाश्वनुवन; cf. Kās. on P. III. 4.14; (2) added to any root to show frequency of a past action, when the root form ending with णमुल् is repeated to convey the sense of frequency; e.g. भोजं भोजं व्रजति, पायसायं व्रजति, cf. Kās. on P. III. 4.22; (3) added to a root showing past action and preceded by the word अग्रे, प्रथम or पूर्व, optionally along with the kṛt affix क्त्वा; e.g. अग्रेभोजं or अग्रे भुक्त्वा व्रजति; cf. Kās. on P.III.4.24; (4) added in general to a root specified in P.III.4.25 to 64, showing a subordinate action and having the same subject as the

root showing the main action, provided the root to which णमुल् is added is preceded by an antecedent or connected word, such as स्वादुम् or अन्यथा or एवम् or any other given in Pāṇini's rules; cf. P. III.4.26 to III.4.64; e.g. स्वादुंकारं भुङ्क्ते, अन्यथाकारं भुङ्क्ते, एवंकारं भुङ्क्ते, ब्राह्मणवदे भोजयति, यावज्जीवमधीते, समूलकार्ष कषति, समूलघातं हन्ति, तैलपेषं पिनाष्टि, अजकनाशं नष्टः etc.; cf. Kās. on P.III.4.26-64. When णमुल् is added to the roots कष्, पिष्, हन् and others mentioned in P. III. 4. 34 to 45, the same root is repeated to show the principal action. The word ending in णमुल् has the acute accent (उदात्त) on the first vowel (cf. P.VI.1.194) or on the vowel preceding the affix; cf. P. VI.1.193.

**णमुल्लतत्पुरुष** a term used in connection with the compound of the णमुल्लन्त with its उपपद which precedes; e. g. अग्रेभोजम्, मूलकोपदेशम्; cf. P. II. 2.20, 21.

**णल्** personal ending अ substituted for लिप् and मिप् in लिट् or the perfect, and in the case of विद् and वृ in लट् or the pres. tense optionally; cf. P. III. 4. 82, 83, 84. The affix णल् on account of being marked by the mute letter ण् causes वृद्धि to the preceding vowel; the वृद्धि is, however, optional in the case of the 1st pers. (मिप्;) cf. P. VII.1.91. औ is substituted for णल् after roots ending in आ; cf. P. VII.1.34.

**णस्** tad. affix अस् applied to the word पशू in the sense of collection. The original Vārttika is पशूः सण् P. IV. 2. 43 Vārt. 3. Some scholars read णस् in the place of सण् in the Vārttika which is read as पशूः णस् वक्तव्यः by them.

**णि** common term for णिङ् (signifying Ātmanepada) and णिच्; cf. णेरणो

यस्कर्म० P. I. 3.67, णेरनिटि VI. 4.51; cf. also P. I. 3.86, I. 4.52, II.4.46, 51; III. 2.137; VI. 1.31, 48, 54, VI. 4.90; VII. 2.26, VII. 3.36; VII.4.1, VIII. 4.30.

**णिङ्** affix इ causing वृद्धि, prescribed after the root कम्, the base ending in इ i. e. कामि being called a root; cf. P. III. 1.30, 32. The mute letter इ signifies that the root कामि is to take only the Ātmanepada affixes e. g. कामयते, अचीकमत.

**णिच्** affix इ causing वृद्धि (1) applied to roots of the tenth conjugation (चुरादिगण) such as चुर, चित् etc. e. g. चोरयति, चोरयते; cf. P. III. 1.25; (2) applied to any root to form a causal base from it, e. g. भावयति from भू, गमयति from गम्; cf. हेतुमति च P. III. 1.26; (3) applied to the words मुण्ड, मिश्र etc. in the sense of making, doing, practising etc. (करण); e. g. मुण्डं करोति मुण्डयति, व्रतयति (eats something or avoids it as an observance), हलं गृह्णाति हल्यति etc.; cf. P. III. 1.21; (4) applied to the words सत्य, पात्रा, रूप, वीणा, तूल, श्लोक, सेना, लोमन, त्वच्, वर्मन्, वर्ण and चूर्ण in the various senses given by the Vārttikakāra to form denominative roots ending in इ; e. g. सत्यापयति, पाशयति etc; cf. P. III.1.25; (5) applied to suitable words in the sense of composing, e. g. सूत्रं करोति सूत्रयति, etc.; (6) applied to a verbal noun (कृदन्त) in the sense of 'narrating' with the omission of the कृत affix and the kāraḥ of the verbal activity put in a suitable case; e. g. कंसं घातयति for the sentence कंसवधमाचष्टे or बलिं बन्धयति for बलिबन्धमाचष्टे, or रात्रिं विवाशयति, सूर्यमुद्रमयति, पुष्येण योजयति etc.; cf. Kāś. on P. III. 1.26. Roots ending in णिच् (णिजन्त) take the conjugational endings of both the Paraṣmaipada and the

Ātmanepada; cf. णिच्श्च P. I. 3.74. They have perfect forms by the addition of आम् with a suitable form of the perfect tense of the root कृ, भू or अस् placed after आम्, the word ending with आम् and the verbal form after it being looked upon as separate words e. g. कारयां चकार कारयां चक्रे etc.; cf. P. III.1.35, 40. They have the aorist form, with the substitution of the Vikaraṇa चङ् (अ) for ब्लि before which the root is reduplicated; e. g. अचीकरत्, अभीभवत् etc.; cf. P. III.1.48, VI.1.11 as also VII.4.93-97.

**णिजन्त** roots ending in णिच्; the term is generally applied to causal bases of roots. See णिच्.

**णित्** (1) an affix with the mute consonant ण् added to it to signify the substitution of वृद्धि for the preceding vowel or for the penultimate अ or for the first vowel of the word if the affix applied is a taddhita affix; cf. P. VII.2.115-117; e. g. अण्, ण, उण्, णि etc.; (2) an affix not actually marked with the mute letter ण् but looked upon as such for the purpose of वृद्धि; e. g. the Sarvanāmasthāna affixes after the words गो and सखि, cf. P. VII.1.90, 92.

**णित्स्व** possession of ण् as a mute letter for the purpose of वृद्धि. See the word णित्.

**णिनि** कृत affix इन् signifying वृद्धि (1) applied to the roots headed by ग्रह् (i. e. the roots ग्रह्, उद्वस्, स्था etc.) in the sense of an agent; e. g. ग्राही, उद्वासी, स्थायी. cf. P. III.1.134; (2) applied to the root हन् preceded by the word कुमार or शीर्ष as उपपद; e. g. कुमारघाती, शीर्षघाती, cf. P. III.2.51; (3) applied to any root preceded by a substantive as upapada in the sense of habit, or when compari-

son or vow or frequency of action is conveyed, or to the root मन् with a substantive as उपपद e. g. उष्णभोजी, शीतभोजी, उग्रशोशी, ध्वाङ्क्षरावी; स्थण्डिलशायी, अश्राद्धभोजी; क्षीरपायिण उशीनराः; सौवीरपायिणो बाह्वीकाः; दर्शनीयमानी, शोभनीयमानी, cf. P. III.2.78-82; (4) applied to the root यञ् preceded by a word referring to the करण of वागफल as also to the root हन् preceded by a word forming the object ( कर्मन् ) of the root हन्, the words so formed referring to the past tense; e. g. अग्निं याजी, दिव्यं वाती, cf. P. III.2.85, 86; (5) applied to a root when the word so formed refers to a kind of necessary activity or to a debtor; cf. अवश्यंकारी, शतंदात्री, सहस्रंदात्री cf. P. III.4. 169-170; (6) tad-affix इन्, causing vr̥ddhi for the first vowel, applied to the words काश्यप and कौशिक referring to ancient sages named so, as also to words which are the names of the pupils of कल्पि or of वैशम्पायन, as also to the words शुनक, वाजसनेय etc. in the sense of 'students learning what has been traditionally spoken by those sages' e. g. काश्यपिनः, ताण्डिनः, हारिद्रिणिगः शौनकिनः, वाजसनेयिनः etc.; cf. P. IV.3, 103-104, 106; (7) applied to words forming the names of ancient sages who are the speakers of ancient Brāhmaṇa works in the sense of 'pupils studying those works' as also to words forming the names of sages who composed old Kalpa works in the sense of those कल्प works; e. g. माह्वविनः, ऐतरेयिणः। पैङ्गी कल्पः अरुणपराजी कल्पः; cf. Kāś. on P. IV. 3.105; (8) applied to the words पाराशर्य and शिलालिन् in the sense of 'students reading the Bhikṣusūtras (of पाराशर्य) and the Nāṭa sūtras ( of शिलालिन् )' respectively; e. g. पाराशरिणो भिक्षवः, शैलालिनो नटाः; cf. Kāś. on P. IV.3.110.

**णिलोप** elision of the affix णि ( णिच् or णिङ् see above ) before an ar̥dhadhātuka affix without the augment इ ( इट् ) prefixed to it; cf. गरुनिटि P. VI. 4.51, and VI.4.52, 53, 54 also.

**णुट्** augment ण्, prefixed to the initial vowel when it follows upon the consonant ण् at the end of the preceding word; e. g. सुगणशीशः for सुगण् + ईशः cf. P. VIII. 3.32.

**णोपदेश** a root mentioned in the Dhātupāṭha by Pāṇini as beginning with ण् which subsequently is changed to न् ( by P. VI. 1.65 ) in all the forms derived from the root; e. g. the roots णम्, णी and others. In the case of these roots the initial न् is again changed into ण after a prefix like प्र or परा having the letter र् in it and having a vowel or a consonant of the guttural or labial class intervening between the letter र् and the letter न्; e. g. प्रणमति, प्रणायकः etc. cf. Kāś. on P. VIII. 4.14.

**णौपाद** a popular name given to the fourth pāda of the seventh Adhyāya of Pāṇini's Aṣṭādhyāyī, which begins with the rule णौ चङ्युपधाया ह्रस्वः P. VII. 4.1.

**ण्य** tad. affix च ( ल ) applied in the sense of 'descendant' as also in a few other senses, mentioned in rules from IV. 1. 92 to IV.3.168, applied to the words दिति, अदिति, आदित्य and word; with पति as the उत्तरपद in a compound, e. g. दैत्यः, आदित्यः, प्राजापत्यम् etc. cf. Kāś. on P. IV. 1. 84; (2) applied in the sense of a descendant ( अपत्य ) applied to the words कुरु, गर्ग, रथकार, कथि, मति, दर्भ etc., e. g. कौरव्यः, गार्ग्यः etc. cf. Kāś. on P. IV. 1.151; (3) applied in the sense of अपत्य or descendant to words ending in सेना, to the word लक्षण and to words in the sense of artisans, e. g.

कारिषेण्यः, लाक्षण्यः, तान्तुवाय्यः, कौम्मकार्यः; cf. Kās. on P.IV.1.152; (4) applied in the Cātuararthika senses to the words संकाश, काम्पिल्य, कश्मीर etc., e.g. साङ्गाय्यम्, काम्पिल्यम् etc.; cf. Kās. on P. IV. 2.80; (5) applied to the word परिषद् and optionally with the affix ठक् to the word सेना in the specified senses; e. g. परिषदं समवेति, परिषदि साधुर्वा परिषद्यः, सेनां समवेति सैन्यः सैनिको वा; cf. Kās. on P. IV. 44. 45, 101; (6) applied as a tad. affix called 'tadrāja', to the word कुरु and words beginning with न e. g. कौरव्यः, नैषधः; cf. Kās. on P. IV. 1.172; कुरवः, निषधाः etc. are the nom. pl. forms.

**पयत्** kṛtya affix य which causes vṛddhi and which has the circumflex accent (1) applied to a root ending with ऋ or any consonant to form the pot. pass. participle; e. g. कार्यम्, हार्यस्, वाक्यम् etc. cf. Kās. on P. IV. 1.124; (2) applied to a root ending in उ if a necessity of the activity is to be indicated, e. g. अवश्यञ्जव्यम्, अवश्यपाव्यम् cf. Kās. on P. IV. 1.125; (3) tad. affix य applied to the word वण्मास optionally with य् and ट्च् affixes; e. g. वण्मास्यः, वण्मास्यः, वण्मासिकः; cf. Kās. on P. V. 1.84.

**पयुद्** kṛt affix अन in the sense of 'skilled agent' applied (1) to the root गै to sing. e. g. गायनः, गायनी, cf. Kās. on P. III 1.147, also गायकः, गायिका by P. III. 1.146; (2) to the root हा (III. P. and III.A. also) if 'rice' or 'time' be the sense conveyed; e. g. हायना त्रीहयः, हायनः संवत्सरः cf. Kās. on P. III. 1.148.

**पिव** kṛt. affix पिव i. e. zero, causing vṛddhi, applied to the root भञ् and to सह् and वह् in Vedic Literature if the root is preceded by

any preposition ( उपसर्ग ) or a substantive as the upapada; e. g. अर्द्धभाक्, प्रभाक्, तुराषाट्, दित्यवाट्; cf. Kās. on P. III, 2.62, 63, 64.

**पिवन्** kṛt affix व् or zero, seen applied in Vedic Literature to the root वह् preceded by श्वेत, to शस् preceded by पुरस् and to यञ् preceded by अव. e. g. श्वेतवा इन्द्रः, उवथया यजमानः, पुरोडाः, अवयाः; cf. Kās. on P. III. 2.71, 72.

**पवुञ्** kṛt affix अक seen always with the fem. affix आ applied to a root when the sense conveyed is 'a turn' or 'a deserving thing' or 'debt' or 'occurrence'; e. g. भवतः शायिका, अर्हति भवान् इक्षुभक्षिकाम्, ओदनभोजिकां धारयसि, इक्षुभक्षिका उदपादि; cf Kās. on P. III. 3.111.

**पवुल्** (1) a very general kṛt affix अक, causing vṛddhi and acute accent to the vowel preceding the affix, applied to a root optionally with तृ (i. e. तृच्) in the sense of an agent e. g. कारकः हारकः; also कर्ता, हर्ता; cf. P. III. 1.133; (2) kṛt. affix अक applied optionally with the affix तुम् to a root when it refers to an action for which another action is mentioned by the principal verb; e. g. भोजको व्रजति or भोक्तुं व्रजति; cf. Kās. on तुमुञ्चुलौ क्रियायां क्रियार्थायाम्; P. III. 3.10; (3) kṛt affix अक, necessarily accompanied by the fem. affix आ added to it, applied to a root if the sense given by the word so formed is the name of a disease or a proper noun or a narration or a query; e. g. प्रवाहिका, प्रच्छर्दिका, शालभञ्जिका, तालभञ्जिका, कारिका, cf. Kās. on P. III. 3.103, 109, 110.

त

त् the first consonant of the

dental class of consonants which has got the properties श्वासानुप्रदान, अघोष, विवृतकण्ठत्व and अल्पप्राणत्व. When used as a mute letter by Pāṇini, त् signifies the Svarita accent of the vowel of that affix or so, which is marked with it; e. g. कार्यम्, हायम्, पयस्यम् cf. P. VI.1.185. When applied to a vowel at its end, त् signifies only the vowel of that grade only, possessed by such of its varieties which require the same time for their utterance as the vowel marked with त्, e. g. आत् stands for आ with any of the three accents as also pure or nasalised; आत् does not include अं or अ 3 cf. तपरस्तत्कालस्य P. I. 1. 70. The use of the indicative mute त् for the above purpose is seen also in the Prātisākhya works; cf. V. Pr. I. 114 R. T. 234.

त (1) personal ending of the 3rd pers. sing. Ātm; cf. P. III. 4. 78, which is changed to ते in the perfect tense and omitted after the substitute ऋण् for च्छि in the aorist; cf. P.VI.4.104; (2) personal ending substituted for the affix थ् of the Paras. 2nd pers. pl. in the imperative, imperfect, potential, benedictive, aorist and conditional for which, तात्, तन् and थन are substituted in Vedic Literature, and also for हि in case a repetition of an action is meant; cf. P. III. 4. 85, 101 as also VII. 1. 44, 45 and III. 4. 2-5. cf. P. III. 4. 85 and III. 4. 101; (3) tad. affix त् applied to the words कम् and शम् e. g. कन्तः, शन्तः, cf. P. V. 2. 138; (4) tad. affix त् applied to दशत् when दशत् is changed to श; cf. दशानां दशतां शभावः तश्च प्रत्ययः । दश दशतः परिमाणमस्य संवह्य शतम्, Kās. on P. V. 1. 59; (5) general term for the affix क् of the past pass. part. in

popular use; (6) a technical term for the past participle affixes (त) क्त and तवत् (क्तवतु) called निष्ठा by Pāṇini; cf. P. I.1.26; the term त् is used for निष्ठा in the Jainendra Vyākaraṇa.

तकार the consonant त्, the vowel अ and the word कार being placed after it for facility in understanding; cf. T. Pr. I. 17, 21.

तक्षशिलादि a class of words headed by तक्षशिला to which the taddhita affix अ (अन्) is added in the sense of 'a native place or a domicile'. The word so formed has the acute accent on its first vowel; e. g. ताक्षशिलः वास्तोद्वरणः; cf. Kās. on P. IV. 3.93.

तङ् (1) a short term used for the nine personal endings of the Ātmanepada viz. त, आताम्...माहिङ् which are themselves termed Ātmanepada; cf. तङ्मनौ आत्मनेपदम् P. 1. 4. 100; (2) the personal-ending त् of the 2nd pers. pl. (substituted for थ् by III.4.101) looked upon as तङ् sometimes, when it is lengthened in the Vedic Literature; cf. तङ्गिति थोदेशस्य ङित्त्वपक्षे ग्रहणम् । भरता जातवेदसम् Kās. on P. VI. 3. 133.

तच्छीलादि the triad of senses तच्छील, तद्धर्म and तत्साधुकारिन् possessed by the agent of an action, in connection with which the affixes तृन्, इण्युच् etc. are prescribed (cf P.III. 2.184 etc.) which (affixes) hence are called ताच्छीलिक; cf. अयं तच्छीलादिष्वर्थेषु तृन् विधीयते, M. Bh. on P. III. 2.146, e. g. कर्ता कटात्.

तण् ancient term for संज्ञा and छन्दस् used by the Vārtikakāra; cf. बहुलं तणीति वक्तव्यम् । किमिदं तणीति । संज्ञाछन्दसोर्ग्रहणम्, M. Bh. on P. II. 4.54 Vārt. 11; III. 2.8 Vārt. 2; IV. 1.52. Vārt. 3.

**तत्काल** requiring the same time for utterance as for example one mātrā for short vowels, two for long ones and three for protracted ones, although those vowels are nasalised or pure, or acute, grave or circumflex. See the word तपर.

**तत्कालप्राप्तिक** occurring or presenting itself at the same time or simultaneously.

**तत्त्वचन्द्र** name of a commentary on Rāmacandra's Prakriyākaumudī.

**तत्त्वबोधिनी** name of the well-known commentary on Bhaṭṭojī's Siddhānta Kaumudī written by his pupil Jñānendrasarasvatī at Benares. Out of the several commentaries on the Siddhāntakaumudī, the Tattvabodhinī is looked upon as the most authoritative and at the same time very scholarly.

**तत्त्वविमर्शिनी** name of a commentary on the Kāśīkāvṛtti by a grammarian named Ūpamanyu in the beginning of the nineteenth century A. D.

**तत्त्वादर्श** name of a commentary on the Paribhāṣenduśekhara written by M. M. Vasudev Shastri Abhyankar in 1889 A. D. The commentary is more critical than explanatory, wherein the author has given the purpose and the gist of the important Paribhāṣās and has brought out clearly the differences between the school of Bhaṭṭojī and the school of Nāgeśa in several important matters.

**तत्पुरुष** name of an important kind of compound words similar to the compound word तत्पुरुष i.e. (तस्य पुरुषः), and hence chosen as the name of such compounds by ancient grammarians before Pāṇini. Pāṇini has not defined the term with a view to including such

compounds as would be covered by the definition. He has mentioned the term तत्पुरुष in II.1.22 as Adhikāra and on its strength directed that all compounds mentioned or prescribed thereafter upto Sūtra II.2.22 be called तत्पुरुष. No definite number of the sub-divisions of तत्पुरुष is given; but from the nature of compounds included in the तत्पुरुष-अधिकार, the sub-divisions विभक्तितत्पुरुष cf. P.II.1.24 to 48, समानाधिकरणतत्पुरुष cf. P. II.1.49 to 72 (called by the name कर्मधारय; acc.to P.I. 2. 42), संख्यातत्पुरुष (called द्विगु by P.II.1.52), अवयवतत्पुरुष or एकदेशितत्पुरुष cf. P.II.2.1-3, व्यधिकरणतत्पुरुष cf. P. II 2.5, नञ्तत्पुरुष cf. P.II.2.6, उपपदतत्पुरुष cf. P. II.2.19, प्रादितत्पुरुष cf. P.II.2 18 and णमुन्तत्पुरुष cf. P.II.2.20 are found mentioned in the commentary literature on standard classical works. Besides these, a peculiar tatpuruṣa compound mentioned by Pāṇini in II.1.72, is popularly called मयूरव्यंसकादिसमास. Pāṇini has defined only two out of these varieties viz. द्विगु as संख्यापूर्वो द्विगुः P.II. 1.23, and कर्मधारय as तत्पुरुषः समानाधिकरणः कर्मधारयः P. I.2.42. The Mahābhāṣyakāra has described तत्पुरुष as उत्तरपदार्थप्रधानस्तत्पुरुषः; cf. M.Bh. on II.1.6, II.1.20, II.1.49, etc., and as a consequence it follows that the gender of the tatpuruṣa compound word is that of the last member of the compound; cf. परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः P. II.4. 26; cf. also तत्पुरुषश्चापि कः परवल्लिङ्गं प्रयोजयति । यः पूर्वपदार्थप्रधानः एकदेशिसमासः अर्धपिप्पलीति । यो ह्युत्तरपदार्थप्रधानो दैवकृतं तस्य परवल्लिङ्गम्, M. Bh. on II.4.26. Sometimes, the compound gets a gender different from that of the last word; cf. P.II.4.19-31. The tatpuruṣa compound is optional as generally all compounds are,



depending as they do upon the desire of the speaker. Some tat-purusa compounds such as the प्रादित्त्युरुष or उपपदत्तुरुष are called नित्य and hence their constituent words, with the case affixes applied to them, are not noticed separately; cf. P.II.2.18,19. In some cases अ as a compound-ending (समासान्त) is added; e.g. राजधुरा, नान्दीपुष्प; cf. P. V.4.74; in some cases अच् (अ) is added; cf. P.V.4.75 to 87; while in some other cases टच् (अ) is added, the mute letter ट् signifying the addition of डीप् (ई) in the feminine gender; cf. P.V.4.91-112. For details see p.p. 270-273 Mahābhāṣya Vol.VII published by the D. E. Society, Poona.

**तदन्तविधि** a peculiar feature in the interpretation of the rules of Pāṇini, laid down by the author of the Sūtras himself by virtue of which an adjectival word, qualifying its principal word, does not denote itself, but something ending with it also; cf. येन विधिस्तदन्तस्य P.I.1.72. This feature is principally noticed in the case of general words or adhi-kāras which are put in a particular rule, but which occur in a large number of subsequent rules; for instance, the word प्रातिपदिकात्, put in P.IV.1.1, is valid in every rule upto the end of chapter V and the words अतः, उतः, यञः etc. mean अदन्ताद्, उदन्तात्, यञन्तात् etc. Similarly the words घातोः (P.III.1.91) and अङ्गस्य (P.VI.4.1) occurring in a number of subsequent rules have the adjectival words to them, which are mentioned in subsequent rules, denoting not only those words, but words ending with them. In a large number of cases this feature

of तदन्तविधि is not desirable, as it goes against arriving at the desired forms, and exceptions deduced from Pāṇini's rules are laid down by the Vārttikakāra and later grammarians; cf. Par. Śek. Pari. 16,23, 31; also Mahābhāṣya on P.I.1.72.

**तदादिविधि** a convention similar to the तदन्तविधि of Pāṇini, laid down by the Vārttikakāra laying down that in case an operation is prescribed for something followed by a single letter, that single letter should be taken to mean a word beginning with that single letter; cf. यस्मिन्विधिस्तदादावब्रह्मणे P.I.1.72 Vārt. 29; Par. Śek. Pari. 33.

**तद्गुणसंविज्ञान** lit. connection with what is denoted by the constituent members; the word refers to a kind of Bahuvrihi compound where the object denoted by the compound includes also what is denoted by the constituent members of the compound; e. g. the compound word सर्वादि in the rule सर्वादीनि सर्वनामानि includes the word सर्व among the words विश्व, उभय and others, which alone form the अन्यपदार्थ or the external thing and not merely the external object as mentioned in Pāṇini's rule अनेकमन्यमपदार्थे (P.II. 2. 24); cf. भवति बहुव्रीहौ तद्गुणसंविज्ञानमपि । तद्यथा । चित्रवाससमानय । लोहितोष्णीषा ऋत्विजः प्रचरन्ति । तद्गुण आनीयते तद्गुणाश्च प्रचरन्ति M.Bh. on I.1.27. For details cf. Mahābhāṣya on P.I.1.27 as also Par. Śek. Pari. 77.

**तद्गुणीभूत** lit. made subordinated to (the principal factor); completely included so as to form a portion. The word is used in connection with augments which, when added to a word are completely included in that word, and, in fact, form a part of the word; cf. यदागमास्तद्गुणी-

भूतास्तद्ग्रहणेन गृह्यन्ते P. r. Śek. Pari. 11.

**तद्धित** a term of the ancient pre-Pāṇinian grammarians used by Pāṇini just like सर्वनामन् or अव्यय without giving any specific definition of it. The term occurs in the Nirukta of Yāska and the Vājasaneyi-Prātisākhya; cf. अथ तद्धितसमासेषु एकपर्वसु चानेकपर्वसु पूर्वं पूर्वमपरमपरं प्रविभज्य निर्व्रियात् । दण्डयः पुरुषः । दण्डमर्हतीति वा, दण्डेन संपद्यते इति वा Nir. II.2; also cf. तिङ्कृत्तद्धितचतुर्थ्यसमासाः शब्दमयम् Vāj. Prāti. I. 27. It is to be noted that the word तद्धित is used by the ancient grammarians in the sense of a word derived from a substantive ( प्रातिपादिक ) by the application of suffixes like अ, यत् etc., and not in the sense of words derived from roots by affixes like अन, ति etc. which were termed नामकरण, as possibly contrasted with the word तद्धित used by Yāska in II. 5. Pāṇini has used the word तद्धित not for words, but for the suffixes which are added to form such words at all places (e. g. in I. 1.38, IV.1.17, 76, VI.1.61 etc.). In fact, he has begun the enumeration of taddhita affixes with the rule तद्धिताः (P. IV. 1. 76) by putting the term तद्धित for affixes such as ति, ष्यङ्, अण् etc. which are mentioned thereafter. In his rule कृत्तद्धितसमासाश्च and in the Vārttika समासकृत्तद्धिताव्यय० (I. 4. 1 Vārt. 41) which are similar to V. Pr. 1. 27 quoted above, the word तद्धित appears to be actually used for words derived from nouns by secondary affixes, along with the word कृत् which also means words derived from roots, although commentators have explained there the terms कृत् and तद्धित for कृदन्त and तद्धितान्त. The term तद्धित is evidently echoed in the Sūtra तस्मै हितम् which, although it is not the first Sūtra

of the taddhita section, may imply that there were possibly long lists of secondary nouns with the senses of secondary suffixes, and तद्धित was perhaps, the first sense given there. The number of taddhita suffixes mentioned by Pāṇini is quite a large one; there are in fact 1110 rules given in the taddhita section covering almost two Adhyāyas viz. from P. IV. 1.76 to the end of the fifth Adhyāya. The main sub-divisions of taddhita affixes mentioned by commentators are, Apatyādyarthaka (IV. 1.92 to 178), Raktādyarthaka (IV. 2.1 to 91), Saiṣika (IV. 2. 92 to IV. 3.133), Prāgdīvyatiya (IV. 3 134 to 168), Prāgvahatiya (IV. 4.1 to IV. 4.74), Prāgghitiya (IV. 4.75 to IV. 4.109), Ārhiya (V. 1.1 to 71), Ṭhañadhikāra-stha (V. 1.72 to V. 1.114), Bhāva-karmārthaka (V. 1.115 to V. 1.136), Pāñcamika (V. 2.1 to V. 2.93), Matvarthiya (V. 2.94 to V. 2. 140), Vibhaktisañjñaka (V. 3.1 to V. 3.26) and Svārthika (V. 3.27 to V. 4.160). The samāsānta affixes (V. 4.68 to V. 4.160) can be included in the Svārthika affixes.

**तद्धितकोश** a work on the taddhita section written by Śiromaṇi Bhaṭṭācārya, who has also written तिङन्तशिरोमणि.

**तद्भाव** the essence, also called तत्त्व; cf. यस्य गुणान्तरेष्वपि प्रादुर्भवत्सु तत्त्वं न विहन्यते तद् द्रव्यम् । किं पुनस्तत्त्वम् । तद्भावस्तत्त्वम् M. Bh. on P. V. 1.119.

**तद्भावित** produced or brought into being by some grammatical operation such as the vowel आ in दाक्षि, कारक, अकार्षीत् etc. by the substitution of वृद्धि, as contrasted with the original आ in ग्राम, विधान शाला, माला etc.; cf. किं पुनरिदं तद्भावितग्रहणं वृद्धिरित्येवं ये आकारैकारौकारा भाव्यन्ते तेषां ग्रहणमाहो-स्विदादौष्मात्रस्य M. Bh. on I. 1.1.

**तद्राज** the taddhita affixes अञ्, अण्, ञ्यङ्, ष्य, as also इञ्, ह्, ञ्युट्, ष्य, टेष्यण् and यञ् given in the rules of Pāṇini IV. 1.168-174 and V.3. 112-119. They are called तद्राज as they are applied to such words as mean both the country and the warrior race or clan ( क्षत्रिय ); cf. तद्राजमाचक्षाणः तद्राजः S. K. on P. IV.1.168. The peculiar feature of these tad-rāja affixes is that they are omitted when the word to which they have been applied is used in the plural number; e. g. ऐश्वर्याकः, ऐश्वर्याकौ, इक्ष्वाकवः; similarly इक्ष्वाकूणाम्; cf. P. II.4.62.

**तद्वत्** (1) as above, similarly; the words शेषे तद्वत् (the rest as above) are frequently seen used by commentators; (2) the tad. affix वत् in the sense of possession and not in the sense of measure etc. cf. तद्वति तद्विते न्यायसंहितं चेत् V.Pr.V.8.

**तद्वदतिदेश** treatment of something as that which is not that e. g. the treatment of affixes not marked with mute णि or ण as marked with णि even though they are not actually marked that way, cf. P. I. 2.1-4; also cf. तद्वदतिदेशोऽकिद्विधिप्रसङ्गः P. I. 2.1 Vārt 4.

**तन** (1) personal ending for त of the second pers. pl. Parasmaipada in the imperative in Vedic Literature; e. g. जुञ्जत for जुषत cf. Kāś. on P. VII. 1.45; (2) tad. affix ट्यु and ट्युल् i.e. अन which, with the augment त्, in effect becomes तन. e. g. सायंतन, चिंतन, etc.; cf. P. IV. 3.23.

**तनप्** personal ending for त of the second pers. pl. e. g. दधातन for धत्. cf. Kāś. on P. VII. 1.45. See तन.

**तन्त्र** a word frequently used in the Mahābhāṣya in the sense of 'intended' or विवक्षित. The word is

used always in the neuter gender like प्रमाणम्; cf. तन्त्रं तरनिर्देशः M. Bh. on P. I. 2.33, II. 2.34, नात्र निर्देशस्तन्त्रम् on P. I. 2.39, III.3.38, III. 4.21, IV.1.92 etc. The word is also explained in the sense of 'important'.

**तन्त्रप्रदीप** name of the learned commentary written by मैत्रेयरक्षित, a famous Buddhist grammarian of the 12th century A. D. on the काशिकाविवरणपञ्जिका ( न्यास ) of Jinendrabuddhi. The work is available at present only in a manuscript form, and that too in fragments. Many later scholars have copiously quoted from this work. The name of the work viz. तन्त्रप्रदीप is rarely mentioned; but the name of the author is mentioned as रक्षित, मैत्रेय or even मैत्रेयरक्षित. There are two commentaries on the तन्त्रप्रदीप named उद्द्योतनप्रभा and आलोक.

**तनादि** a class of roots headed by the root तन्, which is popularly called as the eighth conjugation to which the conjugational sign उ is added; e. g. तनोति, करोति, कुरुते; cf. P. II. 4.79; III. 1.79.

**तनोत्यादि** a class of words which is the same as तनादि; cf. P. VI. 4.37. See तनादि.

**तन्नामिकाण्** the tad. affix अण् prescribed by the rule अवृद्धाम्यो नदीमानुषीभ्यस्तन्नामिकाभ्यः P. IV. 1.113; cf. M. Bh. on P. IV. 1.114.

**तप्** (1) tad. affix त added to the words पर्वन् and मरुत् to form the words पर्वतः and मरुत्तः; cf. P. V. 2.122 Vārt. 10; (2) personal ending in Vedic Literature substituted for त of the impera. sec. pers. pl. e. g. शृणोत ग्रावाणः cf. Kāś. on P. VII. 1.45.

**तपरकरण** addition of the mute letter त् after a vowel to signify the in-

clusion of only such varieties of the vowel as take the same time for their utterance as the vowel marked with त्; cf. P. I. 1.70. See त्.

**तम्** personal ending तम् substituted for थम् in the impera. imperf. potential, benedictive, aorist and conditional; cf. P. III. 4.85, 101.

**तम** common term for the tad. affixes तमद् and तमप्.

**तमद्** tad. affix तम added optionally with the affix ड् (अ) to विंशति, त्रिंशत् etc., as also to words ending with them, in the sense of पूरण (completion), and necessarily (नित्यं) to the words शत, सहस्र, षष्टि, सप्तति etc. e. g. एकविंशतितमः, एकविंशः, त्रिंशत्तमः, त्रिंशः, शततमः, षष्टितमः, विंशो, त्रिंशो etc.; cf. Kās. on V. 2.56-58.

**तमप्** tad. affix तम added without a change of sense, i. e. in the sense of the base itself to noun-bases possessing the sense of excellence, as also to verbal forms showing excellence; e. g. आढ्यतमः, दर्शनीयतमः, श्रेष्ठतमः, पचतितमाम् cf. Kās. on P. V. 3.55-56. The affix तमप् is termed ष also; cf. P. I. 1.22.

**तय** tad. affix तयप् applied to a numeral (संख्या) in the sense of अवयविन् or 'possessed of parts'; e. g. पञ्च अवयवा अस्य पञ्चतयम्, दशतयम्, चतुष्टयी; cf. Kās. on P. V. 2.42. अय is substituted for तय optionally after the numerals द्वि and त्रि and necessarily after उभ; cf. P. V. 2.43-44.

**तयप्** tad. affix तय. See तय.

**तर** tad. affix तस् added to bases showing excellence (अतिशायन) when the excellence shown is between two persons; e. g. अनयोः सुकुमारतरः सुकुमारतरा, पचतितराम्; cf. Kās. on P. V.3.57. The affix तस् is called ष just like तमप्; cf. P.I. 1.22.

**तरप्** tad. affix तर. See तर.

**तल्** tad. affix त (1) added in the sense of collection (समूह) to the words ग्राम, जन, बन्धु and सहाय and गज also, e. g. ग्रामता, जनता etc.; (2) added in the sense of 'the nature of a thing' (भाव) along with the affix त्व optionally, as also optionally along with the affixes इमन्, ष्यञ् etc. given in P. V. 1.122 to 136; e. g. अश्वत्वम्, अश्वता; अपतित्वम्, अपतिता; पृथुत्वम्, पृथुता, प्रथिमा; शुक्लता, शुक्लत्वम्, शौक्ल्यम्, शुक्लिमा; etc., cf. Kās. on P. V. 1.119 to 136. Words ending with the affix तल् are always declined in the feminine gender with the fem. affix आ (टाप्) added to them; cf. तलन्तः (शब्दः स्त्रियाम्), Lingānuśāsana 17.

**तवर्ग** the class of dental consonants viz. त्, थ्, द्, ध् and न्; cf. विभक्तौ तवर्गप्रतिषेधोऽस्तद्धिते P.I 3,4 Vārt. 1.

**तवेङ्** कृत affix तवे for the infinitive affix तुम् in Vedic Literature; e.g. दशमे मासि सूतवे; cf. P.III 4.9.

**तवेन्** कृत affix तवे for the infinitive affix तुम् in Vedic Literature; e.g. गन्तवे, कर्तवे, हतवे; cf. P.III. 4.9.

**तवै** (1) कृत affix तवै for the infinitive affix तुम् in Vedic Literature. The affix तवै has a peculiarity of accent, namely that the word ending in तवै has got both the initial and ending vowels accented acute (उदात्त); e. g. सोममिन्द्राय पातवै, हर्षसे दातवा उ; cf. P.III.4.9; and VI. 1.200; (2) कृत्या affix in Vedic Literature, e. g. परिधातवै for परिधातव्यम्; cf. Kās. on P. III. 4.14.

**तव्य** कृत्या affix applied to a root to form the pot. pass. part. e.g. कर्तव्यम्; cf. Kās. on P.III.1.96.

**तव्यत्** कृत्या affix तव्य applied to a root to form the pot. pass. part.; the affix तव्यत् has the circumflex

accent on the last syllable; e.g. कर्तव्यम् cf. Kās. on P. III. 1. 96.

**तस्** (1) personal ending of the third pers. dual Parasmaipada substituted technically for ल् (लकार); cf. P. III.4.78; (2) tad. affix तस् ( तसि or तसिल् ). See तसि and तसिल्.

**तसि** (1) tad. affix तस् showing direction by means of a thing e.g. वृक्षमूलतः, हिमवत्तः; cf. Kās. on P. IV.3.114, 115; (2) tad. affix तस् applied in the sense of the abl. case and substituted for the abl. case affix; e.g. ग्रामतः आगच्छति, चौरतो विभेति; sometimes the affix is applied instead of the instrumental or the genitive case also. e.g. वृत्ततः न व्यथते for वृत्तेन न व्यथते; देवा अर्जुनतः अभवन्, for अर्जुनस्य पक्षे अभवन् cf. Kās. on P. V.4.44-49.

**तसिल्** (1) tad. affix तस् added to pronouns from सर्वं upto द्वि, to the pronoun किम् and after परि and अभि; e.g. कुतः; यतः, ततः, अभिततः; cf. Kās. on P. V.3. 7 to 9.

**तसिळादि** a class of taddhita affixes headed by the affix तस् ( तसिल् ) as given by Pāṇini in his sūtras from पञ्चम्यास्तासिल् P. V. 3, 7. upto संख्यायाः क्रियाभ्यावृत्तिगणने कृत्वसुन् V.3.17; cf. P. VI.3.35. The words ending with the affixes from तसिल् in P. V.3.7 upto पाशप् in P. V.3.47 (excluding पाशप्) become indeclinables; cf. Kās. on P. I.1.38.

**ता** (1) a technical term for the genitive case affix used in the Jainendra Vyākaraṇa; (2) the tad. affix तल् which is popularly called ता as the nouns ending in तल् i. e. त are declined in the fem. gender with the fem. affix आ added to them.

**ताच्छब्द** (1) use of a word for that word (of which the sense has been conveyed); the expression तादर्थ्या-त्ताच्छब्दम् is often used by grammarians just like a Paribhāṣā; cf. अस्ति

तादर्थ्यात्ताच्छब्दम् । बहुव्रीह्यर्थानि पदानि बहुव्रीहिरिति M. Bh. on P. I.1.29; similarly तृतीयासमासः for तृतीयार्थानि पदानि M. Bh. on P. I.1.30 or समासार्थं शान्नं समासः M. Bh. on P. I. 2.43; (2) use of a word for that word of which there is the vicinity; cf. अथवा साहचर्यात् ताच्छब्दं भविष्यति । कालसहचरितो वर्णः । वर्णोपि काल एव; M. Bh. on P. I.2.27 where the letter उ is taken in the sense of time required for its utterance, the reason being that sound and time go together; cf. also M. Bh. on P. I.2. 70, IV. 3. 48, V. 2. 79; (3) use of a word for that which resides there; cf. तास्थ्यात्ताच्छब्दं भविष्यति M. Bh. on V. 4.50 Vārt. 3. At all the above places, the use of one word for another is by Lakṣaṇā.

**ताच्छीलिक** prescribed in the sense of 'habituated'; a term used in connection with all affixes prescribed in the triad of senses viz. ताच्छील्य, तादृभ्यं, तत्साधुकारिष्व in Sūtras from P. III.2. 134 to 180; cf. ताच्छीलिकेषु वासस्त्वविधिनास्ति P. III.2.146 Vārt. 3, Par. Śek. Pari. 67.

**तात्** (1) the same as तातङ् substituted for तु and हि of the imperative sec. and third sing. Parasmaipada; cf. P. VII. 1.35; (2) substitute तात् for त of the imperative 2nd pl. in Vedic Literature; e.g. गात्रं गात्रमस्यानूनं कृणुतात् cf. Kās. on P. VII.1.44.

**तातङ्** the affix तात्. See तात् (1).

**तातिब्** tad. affix ताति in the very sense of the word to which it is applied occurring in Vedic Literature after the words सर्वं and देव, as also after शिव, शम् and अरिष्ट in the sense of 'bringing about' and in the sense of भाव (presence) after the same words शिव, शम् and अरिष्ट; e.g. सर्वतातिः, देवतातिः, शिवतातिः etc. cf. P. IV.4.142-144.

**तात्पर्य** (1) repetition of action; cf. तात्पर्यमाभीष्ट्यं पौनःपुन्यमासेवा Kās. on III. 2.81 also तात्पर्यमासेवा । द्रव्ये व्याप्तिः, क्रियायामासेवा । (2) foremost consideration; cf. चतुर्ग्रहणे सति तात्पर्येण स्यन्दिः संनिधापितो भवति Kās. on P. VII. 2.59; (3) purport (of a sentence), significance, intention; cf. सर्वशास्त्रोपकारकमिति तत्तात्पर्यम् Par. Sek. Pari. 2, 3.

**ताथाभाव्य** name given to the grave (अनुदात्त) vowel which is अवग्रह i.e. which occurs at the end of the first member of a compound and which is placed between two acute vowels i.e. is preceded by and followed by an acute vowel; e.g. तनूऽनप्त्रे, तनूऽनपत्; cf. उदाद्यन्तो न्यग्रहस्ताथाभाव्यः I V.Pr. I. 120. The tāth-ābhāvya vowel is recited as a kampa (कम्प); cf. तथा चोक्तमौ-ञ्जिहायनकैर्माध्यन्दिनमतानुसारिभिः— ‘अवग्रहो यदा नीच उच्चयोर्मध्यतः क्वचित् । ताथाभाव्यो भवेत्कम्पस्तनून्त्रे निदर्शनम्’. Some Vedic scholars hold the view that the ताथाभाव्य vowel is not a grave (अनुदात्त) vowel, but it is a kind of स्वरित or circumflex vowel. Strictly according to Pāṇini “an anudātta following upon an udātta becomes Svarita”; cf. P. VIII. 4 66, V.Pr. IV. 1.138; cf. also R.Pr. III. 16.

**तादर्थ्य** (1) the nature of being meant for another; cf. चतुर्थीविधाने तादर्थ्य उपसंख्यानम् । यूपाय दारु M. Bh. on P. II. 3.13; (2) meant for another; cf. तदर्थ एव तादर्थ्यम् । चातुर्वर्ण्यादित्वात् ष्यञ् । अग्निदेवतायै इदम् अग्निदेवत्वम् । तादर्थ्यं यत् । cf. Kās. on P. V. 4.24; (3) being possessed of the same sense; cf. तादर्थ्यात्ताच्छब्दम्. See ताच्छब्द.

**तादात्म्य** possession of the same nature; तत्त्वभावता;; cf. सुब्रामन्त्रिते पराङ्गवत्स्वरे । तादात्म्यातिदेशोयम् Kās. on P. II. 1.2.

**ताद्वर्त्य** being possessed of the same property; cf. चतुर्भिः प्रकरैस्तस्मिन् इत्ये-तद्भवति तात्स्थ्यात्ताद्वर्त्यात्तस्मात्प्यात्तस्माहचर्या-

दिति । M. Bh. on IV. 1.48 Vārt. 3. **ताद्रूप्य** restoration to, or resumption of the same form by the rule of Sthānivadbhāva, prescribed in P. I. 1.56, called रूपातिदेश as contrasted with कार्यातिदेश; cf. नेह ताद्रूप्यमतिदिश्यते M. Bh. on VI. 1.85 Vārt. 26.

**तान** one uniform accent or tone, एकश्रुति, as observed at the time of sacrifices in the case of the recital of the hymns; cf. तानलक्षणमेकं स्वरमाहु-र्यज्ञकर्मणि V. Pr. I. 130; cf. also P. I. 2.34.

**तानादिक** a root of the tanādi class of roots (8th conjugation).

**ताम्** personal ending substituted for तस् of the 3rd pers. dual in the imperative, imperfect, potential, benedictive, aorist and conditional; cf. P. III. 4.85, 101.

**तार** (1) elevated, high; a place for the production of words; cf. T.Pr. XVII. 11; (2) recital in a high tone which is recommended in the evening time; cf. तारं तु विद्यात्सवने वृत्तये, शिरोगतं तत्र सदा प्रयोज्यम् com. on T. Pr. XXIII. 12.

**तारकादि** a class of words headed by the word तारका and containing prominently the words पुष्प, कण्टक, मुकुल, कुसुम, पल्लव, बुभुक्षा, ज्वर and many others numbering more than ninety, to which the taddhita affix इत् (इत्च्) is added in the sense of ‘containing’. As this class, called तारकादि, is looked upon as आकृतिगण, nouns with इत् added at their end, are supposed to be included in it; cf. P. V. 2.36.

**तारानाथ** called तर्कवाचस्पति; a Bengali modern Sanskrit scholar and grammarian of the nineteenth century who has written a commentary called Saralā on the Siddhānta Kaumudī. He has edited many

important Sanskrit works consisting of many koṣas.

**तालव्य** lit. produced from तालु the part below the tongue; the vowel इ, चवर्ग, य and श् are called तालव्य, palatal letters; cf. इचशेयास्तालौ V.Pr. I. 66. These letters are formed upon the palate by the middle part of the tongue; cf. R.Pr. 1.42, R.Pr. II.36.

**तालादि** a small class of eight words to which the affix अ (अण्) is added in the sense of 'a product' or 'a part' e.g. तालं धनुः, बाहिणम्, etc.; cf. Kāś. on P. IV. 3. 152.

**तालु** palate; cf. तालुशब्देन जिह्वाया अवस्तन-प्रदेश उच्यते । स इवर्णस्य स्थानम् । जिह्वामध्यं करणम् । cf. T. Pr. II. 22.

**तास्** conjugational sign or Vikaraṇa (तासि) added to a root in the first future before the personal endings which become accented grave (अनुदात्त); cf. P.VI.1.186; it has the augment इ prefixed, if the root, to which it is added, is ष्ट्. cf. P. VI. 4. 62.

**तासि** the Vikaraṇa ताम्. See तास्.

**ति** (1) personal ending तिप् of the 3rd pers. sing.; (2) common term for the kṛt affixes क्तिन् and क्तिञ् as also for the उपādi affix ति; see क्तिन् and क्तिञ्; (3) fem. affix ति added to the word युवन्. e. g. युवति: cf. P. IV. 1.77; (4) tad. affix ति as found in the words पङ्क्ति and विंशति cf. Kāś. on P.V.1.59; (5) tad. affix added to the word पक्ष in the sense of 'a root,' and to the words कम् and शम् in the sense of possession (मत्वर्थे); e.g. पक्षतिः, कन्तिः, शान्तिः, cf. Kāś. on P. V.2.25, 138; (6) a technical term for the term गति in Pāṇini's grammar, cf. उपसर्गाः क्रियायोगे; गतिश्च P. 1.4.59, 60. The term ति for गति is used in the Jainendra Vyākaraṇa.

**तिक्रितवादि** a class of compound words headed by the dvandva compound तिक्रितव in which the taddhita affixes added to the constituent members of the compound are dropped when the dvandva compound is to be used in the plural number; तैकायनयश्च कैतवायनयश्च तिक्रितवाः; cf. Kāś. on P. II. 4.68.

**तिक्रन्** tad. affix तिक्र added to the word मृद् in the sense of the word itself (स्वार्थे) e. g. मृत्तिका cf.; P. V. 4.39.

**तिकादि** a class of words headed by the words तिक्र, कितव, संज्ञा and others to which the taddhita affix आयनि (फिञ्) causing the substitution of वृद्धि is added in the sense of 'a descendant'; e. g. तैकायनिः, कैतवायनिः; cf. Kāś. on P. IV.1.154.

**तिङ्** (1) a brief term (प्रत्याहार) for the 18 personal endings. Out of these eighteen personal endings, which are common for all tenses and moods, the first nine तिप्, तस् etc. all called Parasmaipada, while the other nine त्, आताम् etc. are named Ātmanepada and तङ् also; cf. तडानावात्मनेपदम्; (2) a verbal form called also आख्यातक; cf. तिङ् खलु आख्यातका भवन्ति । पचति पठति । V.Pr.I.27.

**तिङन्त** (1) a word ending in तिङ्; a verb; (2) a popular name given to the section which deals with verbs in books on grammar as contrasted with the term सुबन्त which is used for the section dealing with nouns.

**तिङन्तशिरोमणि** a work dealing with verbal forms written by शिरोमणि-भट्टाचार्य.

**तिङ्थ** senses possessed by the personal endings of verbs, viz. कारक (कर्ता or कर्म) संख्या and काल. For details see Vaiyākaraṇabhūṣaṇasāra.

**तिङ्निघात** the grave accent for the whole word ( सर्वनिघात ) generally possessed by a verbal form when it is preceded by a word form which is not a verb; cf. तिङ्निघातः P. VIII. 1.28.

**तिट्** an affix to which the mute indicatory letter ट् is added signifying the circumflex accent of that affix; e. g. the affixes यत्, प्यत् etc.; cf. P. VI. 1.185.

**तिट्स्वर** the circumflex accent possessed by an affix marked with the mute letter ट्. See तिट्.

**तिथुक्** the augment तिथ् added to the words बहु, पूष, गण and संघ when they are followed by the tad. affix अ ( ड ) e. g. बहुतिथः; cf. P. V. 2.52.

**तिप्** the personal ending of the 3rd pers. sing. substituted for ल (लकार) in the Parasmaipada. For substitutes for तिप् in special cases, see P. VI. 1.68, III. 4.82, 83, 84.

**तिमण्णा** a southern grammarian who wrote a short treatise on the pratyāhāras like अण्, इण् etc. in the grammar of Pāṇini.

**तिरुमल्ल** a southern writer of the commentary named सुमनोरमा on the Siddhānta Kaumudī of Bhaṭṭojī Dikṣita.

**तिट्** tad. affix ति added in Vedic Literature to the word वृक् when superior quality is meant, e. g. वृकतिः cf. P. V. 4.41.

**तिष्ठद्ब्रुवृत्ति** compound words headed by the word तिष्ठद्ब्रुवृत्ति which are termed as avyayibhāva compounds and treated as indeclinables; e. g. तिष्ठद्ब्रु, वहद्ब्रु, असंप्रति, प्राह्मम् etc.; cf. Kāś. on P. II. 1.17.

**तीक्ष्ण** utterance with a sharp tone characterizing the pronunciation of the Abhinihita kind of circum-

flex vowel as opposed to the utterance which is called मृदु when the circumflex, called पादवृत्त, is pronounced; cf. सर्वतीक्ष्णोऽभिनिहितः प्रथिष्ठस्तदनन्तरम्, ततो मृदुतरौ स्वारौ जात्यक्षे-प्रावुभौ स्मृतौ । ततो मृदुतरः स्वारस्तैरोग्यञ्जन उच्यते । पादवृत्तो मृदुतमस्वेतत्स्वारबलाबलम् Uvvaṭa on V. Pr. I. 125.

**तीय** tad. affix तीय in the sense of पूरण added to the words द्वि and त्रि before which त्रि is changed into वृ. e, g. द्वितीयः, तृतीयः cf. P. V. 2.54, 55; the tad. affix अन् ( अ ) is added to the words ending in तीय to mean a section e. g. द्वितीयो भागः cf. Kāś. on P. V. 3.48.

**तीव्रतर** extreme sharpness of the nasalization at the time of pronouncing the anusvāra and the fifth letters recommended by Śaityaiana. e. g. अमोक्षरमुषदः, वञ्चते परिवञ्चते. cf. T. Pr. XVII. 1.

**तु** (1) short term ( प्रत्याहार ) for the dental consonants त्, थ्, द्, ध् and न् cf. P. I. 1.69; (2) personal-ending substituted for ति in the 2nd pers. imper. sing. Parasmaipada cf. P. III. 4.86; (3) tad. affix तु in the sense of possession added in Vedic Literature to कम् and शम् e. g. कन्तुः, शन्तुः cf. P. V. 2.138; (4) ṅādi affix तु ( तुन् ) prescribed by the rule सिञ्जनिगमिससिन्वविधाञ्कुशिभ्यस्तुन् ( Uṅādi Sūtra I.69 ), before which the augment इ is not added e. g. सेतुः सक्तुः etc. P. VII. 2.9.

**तुक्** augment त् added (1) to the root चि in the form चित्, the pot. pass. part. of चि cf. P. III. 1.132; (2) to the short vowel at the end of a root before a कृत् affix marked with the mute letter प् e. g. अमिचित्, प्रहृत्य cf. P. VI. 1.71; (3) to a short vowel before छ् if there be close proximity ( संहिता ) between the



two e. g. इच्छति, गच्छति; cf. P. VI. 1.73; (4) to the indeclinables आ and मा as also to a long vowel before लृ, e. g. आञ्जादयति, विचाञ्जाद्यते; cf. P. VI. 1.74, 75; (5) to a long vowel optionally, if it is at the end of a word, e. g. लक्ष्मीञ्जाया, लक्ष्मीञ्जाया, cf. P. VI. 1.76; (7) to the letter न् at the end of a word before श्, e.g. भवाञ्छेते, cf. P. VIII. 3.31.

**तुग्विधि** a rule prescribing the addition of the augment त् ; e. g. नलोपः सुप्स्वरसंज्ञातुग्विधिषु कृति P. VIII. 2. 2 See तुक्.

**तुजादि** roots such as the root तुज् and the like, which have their vowel of the reduplicative syllable lengthened as seen mostly in Vedic Literature; e. g. त्तुजानः, सामहानः, दाधार etc.; cf. Kās. on P. VI.1.7.

**तुद्** augment त् (1) added to the affix अन substituted for the यु of द्यु and द्युल् ; e. g. चिरंतनः, सायंतनः, cf. P. IV. 3.23; (2) added to the tad. affix इक् (ठक्) applied to the word श्वस् in the Śāisika senses; e.g. शौवस्तिकः cf. P. IV. 3 15.

**तुदादि** a class of roots headed by the root तुद् which take the conjugational sign अ ( श ) and which are popularly called roots of the sixth conjugation; cf. P. III.1.77.

**तुन्** उप्रादी affix तु, added to the roots सि, तन्, गम् etc. See तु (4).

**तुन्दादि** a very small class of words headed by the word तुन्द to which the taddhita affix इल् ( इल्च् ) is added in the sense of possession ( मस्वर्थ ). The affix इल् is optional and the other affixes इन्, इक् and मत् are also added; e.g. तुन्दिलः, तुन्दी, तुन्दिकः, तुन्दवान् ; similarly उदरिलः etc.; cf. Kās. on P.V.2.117.

**तुम्** krt affix तुम् of the infinitive (1) added to a root optionally with

ण्वल् when the root refers to an action for the purpose of which another action is mentioned by the principal verb ; e.g. भोक्तुं व्रजति or भोजको व्रजति; cf. Kās. on P.III.3.11; (2) added to a root connected with another root in the sense of desire provided both have the same subject; e.g.. इच्छति भोक्तुम् ; cf. P. III. 3.158; (3) added to a root connected with the words काल, समय or वेला; e.g. कालो भोक्तुम् etc. c.f. P.III.3.167; (4) added to any root which is connected with the roots शक्, घृष्, ज्ञा, श्लै, घट्, रभ्, लभ्, क्रम्, सह्, अर्ह् and असृ or its synonym, as also with अलम्, or its synonym ; e.g. शक्नोति भोक्तुम्, भवति भोक्तुम्, वेला भोक्तुम्, अलं भोक्तुम्, पर्याप्तः कर्तुम्; cf. Kās. on P. III. 4. 65, 66.

**तुल्य** similar in articulation; savarna; cf. R. T. 168.

**तुल्याधिकरण** having got the same substratum; denoting ultimately the same object; expressed in the same case; the same as samānādhikaraṇa in the grammar of Pāṇini, cf. Kāt. II.5.5.

**तृ** (1) substitute prescribed for the last vowel of the word अर्चन् so as to make it declinable like words marked with the mute letter ऋ; (2) common term for the krt affixes तृन् and तृच् prescribed in the sense of the agent of a verbal activity; the tad. affixes ईयस्, and इष्ट are seen placed after words ending in तृ in Vedic Literature before which the affix तृ is elided; e. g. करिष्टः, दोहीयसी; cf. Kās. on P. V. 3.59.

**तृच्** tad. affix तृ, taking the fem. affix ई ( डीप् ), (1) added to a root optionally with अक् ( ण्वल् ) in the sense of the agent of a verbal activity, the word so form-

ed having the last vowel acute; e. g. कर्ता कारकः; हर्ता हारकः; cf. P. III. 1.133; (2) prescribed in the sense of 'deserving one' optionally along with the pot. pass. part. affixes; e.g. भवान् खलु कन्याया वोढा, भवान् कन्यां वहेत्, भवता खलु कन्या वोढव्या, वाह्या, वहनीया वा; cf. Kās. on P. III. 3.169.

**तृजन्त** a word ending in the affix तृच् and hence getting the guṇa vowel (i. e. अ) substituted for the final vowel ऋ before the Sarvanā-masthāna (i. e. the first five) case affixes; cf. तृजन्त आदेशो भविष्यति, M. Bh. on VII. 1.96.

**तृज्वद्भाव** treatment of a word as ending with the affix तृच् although, in fact, it does not so end; e. g. the word क्रोटु; cf. तृज्वत्क्रोटुः, P. VII. 1.95; cf. also तृज्वद्भावस्यावकाशः क्रोटुः क्रोटुना; M. Bh. on VII. 1.95 Vārt. 10.

**तृणादि** a class of words to which the taddhita affix श is added in the four senses given in P. IV. 2.67 to 70; e. g. तृणशः, नडशः, पर्णशः etc.; cf. Kās. on P. IV. 3.80.

**तृतीय** the third consonants out of the class consonants; वर्णतृतीय; viz. ग, ज, ड, द् and दृ; cf. यथा तृतीयास्तथा पञ्चमा आनुनासिक्यवर्जम् M. Bh. on P. I. 1.9.

**तृतीया** the third case; affixes of the third case ( instrumental case or तृतीयाविभक्ति ) which are placed (1) after nouns in the sense of an instrument or an agent provided the agent is not expressed by the personal-ending of the root; e. g. देवदत्तेन कृतम्, परशुना छिनत्ति; cf. P. III. 3.18; (2) after nouns connected with सङ्घे, nouns meaning defective limbs, nouns forming the object of ज्ञा with सम् as also nouns meaning हेतु or a thing capable of producing a result; e. g. पुत्रेण सहागतः, अक्षणा

काणः, मात्रा संजानीते, विद्यया यशः; cf. Kās. on P. II.3.19,23; (3) optionally with the ablative after nouns meaning quality, and optionally with the genitive after pronouns in the sense of हेतु, when the word हेतु is actually used e. g. पाण्डित्येन मुक्तः or पाण्डित्यान्मुक्तः; केन हेतुना or कस्य हेतोर्वसति; it is observed by the Vārttikakāra that when the word हेतु or its synonym is used in a sentence, a pronoun is put in any case in apposition to that word i.e. हेतु or its synonym e. g. केन निमित्तेन, किं निमित्तम् etc.; cf. Kās. on P. II. 3. 25, 27; (4) optionally after nouns connected with the words पृथक्, विना, नाना, after the words स्तोत्र, अल्प, as also after दूर, अन्तिक and their synonyms; e.g. पृथग्देवदत्तेन etc. स्तोत्रेन मुक्तः, दूरेण ग्रामस्य, केशैः प्रसितः; cf. Kās. on P. II.3. 32, 33, 35, 44; (5) optionally with the locative case after nouns meaning constellation when the tad. affix after them has been elided; e.g. पुष्येण संप्रयातोस्मि श्रवणे पुनरागतः Mahābhārata; cf. P. II.3.45; (6) optionally with the genitive case after words connected with तुल्य or its synonyms; e.g. तुल्यो देवदत्तेन, तुल्यो देवदत्तस्य; cf. P. II.3.72.

**तृतीयासमास** called also तृतीयातत्पुरुषसमास as prescribed by P. II. 1. 30-35; e.g. तृतीयासमासे P. I. 1.30 and the Mahābhāṣya thereon.

**तृन्** (1) krt affix तृ with the acute accent on the first vowel of the word formed by its application, applied to any root in the sense of 'an agent' provided the agent is habituated to do a thing, or has his nature to do it, or does it well; e.g. वदिता जनापवादान्, मुण्डयितारः श्राविष्टायना भवन्ति वधूसूदाम्, कर्ता कटम्; cf. Kās. on P. III.2.135; words ending with तृन् govern the noun connected with them in the accusative case;

(2) the term वृन्, used as a short term (प्रत्याहार) standing for kṛt affixes beginning with those prescribed by the rule लटः शतृशानचौ (P.III.2.124) and ending with the affix वृन् (in P.III.3.69); cf. Kās. on P.III.4.69.

**तैत्तिरीयप्रातिशाख्य** called also कृष्णयजुः-प्रातिशाख्य and hence representing possibly all the different branches or Śākhās of the कृष्णयजुर्वेद, which is not attributed definitely to a particular author but is supposed to have been revised from time to time and taught by various ācāryas who were the followers of the Taittirīya Śākhā. The work is divided into two main parts, each of which is further divided into twelve sections called adhyāyas, and discusses the various topics such as letters and their properties, accents, euphonic changes and the like, just as the other Prātiśākhya works. It is believed that Vararuci, Māhīṣeya and Ātreya wrote Bhāṣyas on the Taittirīya Prātiśākhya, but at present, only two important commentary works on it are available— (a) the ‘Tribhāṣyaratna’, based upon the three Bhāṣyas mentioned above as the title shows, written by Somayārya and (b) the ‘Vaidikābharaṇa’ written by Gopālayajvan. For details see Introduction to ‘Taittirīya Prātiśākhya’ ed. Govt Oriental Library Series, Mysore.

**तैरोविराम** a kind of स्वरित, or a vowel with a circumflex accent which follows an acute-accented vowel characterized by avagraha i. e. coming at the end of the first member of a compound; e. g. गोप-ताविति गोऽपतौ यज्ञपतिमिति यज्ञऽपति. Here the vowel अ of प following upon

the avagraha is called तैरोविरामस्वरित; cf. उदवग्रहस्तैरोविरामः V. Pr. I. 118.

**तैरोव्यञ्जन** a kind of svarita or circumflex-accented vowel which follows an acute-accented vowel, with the intervention of a consonant between the acute accented vowel and the circumflex vowel which (vowel) originally was grave. e. g. इडे, रन्ते, हव्ये, काव्ये; here the vowel ए is तैरोव्यञ्जनस्वरित; cf. स्वरो व्यञ्जनयुतस्तैरोव्यञ्जनः, V. Pr. I. 117.

**तैलच्** tad. affix तैल applied in the sense of oil to a word meaning the substance from which oil is extracted; e. g. तिलतैलं सर्षपतैलम्; cf. विकारे स्नेहने तैलच्, Kās. on P. V. 2. 29.

**तोलपदीक्षित** a southern grammarian who has written a gloss called प्रकाश on the Siddhāntakaumudī of Bhaṭṭoji Dīkṣita.

**तोसुन्** kṛt affix तोस् in the sense of the infinitive ( तुम् ) seen in Vedic Literature; e. g. ईश्वरोभिच्चरितोः. The word ending with तोसुन् becomes an indeclinable.

**तौदादिक** a root belonging to the तुदादि class of roots ( sixth conjugation ) which take the vikaraṇa अ ( ञ ) causing no guṇa or ṛddhi substitute for the vowel of the root.

**तौल्वल्यादि** a class of words headed by the word तौल्वलि, the taddhita affix in the sense of युवन् ( grandchild ) placed after which is not elided by P. II. 4. 60; e. g. तौल्वलिः पिता, तौल्वलायनः पुत्रः; cf. Kās. on P.II. 4.61.

**त्न** tad. affix त्न added to the words चिर, परत् and परारि showing time, as also to the word प्रग in Vedic Literature; e. g. चिरत्नम्, परत्नम्, परारित्नम्, प्रत्नम् ( where ग is elided ); cf. Kās. on P. IV. 3. 23.

**त्नप्** tad. affix त्न, added to the word न्व optionally with the affixes तनप्

and ख before which न्व is changed to न्; e. g. वृत्नम्, वृत्तनम्, नवीनम्; cf. P. V. 4, 30 Vārt.6.

**त्य** (1) tad. affix त्य standing for त्यक् and त्यप् which see below; (2) a technical term for प्रत्यय (a suffix or a termination) in the Jainendra Vyākaraṇa.

**त्यक्** tad. affix त्य added in the Śaiṣika senses to the words दक्षिणा, पश्चात् and पुरस्; e. g. दाक्षिणात्यः, पाश्चात्यः, पौरस्त्यः, दाक्षिणात्यिका cf. P. IV 2. 98.

**त्यक्त्** tad. affix त्यक् added to the words उप and अधि in the senses 'near' and 'above' respectively; cf. पर्वतस्यासन्नमुपत्यका, तत्स्थैवारूढमधित्यका, cf. Kāś. on P. V. 2.34.

**त्यदादि** a term used for the class of pronouns headed by त्यद् which are eight viz. त्यद्, तद्, यद्, एतद्, अदस्, इदम्, एक and द्वि; cf. P. I. 1.74, I. 2.72, III. 2. 60, VII. 2. 102.

**त्यदादिविधि** a specific operation prescribed for the pronouns headed by त्यद् e. g. the substitution of अ for the final letter; cf. त्यदादिविधौ च प्रयोजनम्, M. Bh. on P. I. 1. 27 Vārt. 6.

**त्यप्** tad. affix त्य (1) added to a few specified indeclinables in the Śaiṣika senses; e. g. अमात्यः, इहृत्यः etc.; cf. Kāś. on IV. 2. 104; (2) added to the indeclinables ऐषमस्, ह्यस् and श्वस् optionally along with ट्यु and ठन्; e. g. श्वस्त्यम्, श्वस्तनम्, शौवस्तिकम्; cf. Kāś. on P. IV. 2. 105.

**त्र** a common term for the कृत् affixes घृन् and इत्र (P. III. 2. 181-186) in case the vowel इ of इत्र is looked upon as equivalent to an augment, as also for the उपेदि affix घृन् and the tad. affixes त्र and त्रल् (P. IV. 2.51 and V.3.10); the tad. affix त्र is added in the sense of समूह or collection to the word गो, e.g. गोत्रा; cf. Kāś. on P. IV. 2.51.

**त्रल्** tad. affix termed Vibhakti added to pronouns excepting द्वि and others, and to the words बहु and किम् when they end with the loc. case termination; e.g. कुत्र, तत्र, बहुत्र etc.; cf. Kāś. on P.V. 1.10, 14.

**त्रा** tad. affix त्रा in the sense of something donated, as also to the words देव, मनुष्य, पुरुष, पुह and मर्त्य ending in the accusative or the locative case; e. g. ब्राह्मणत्रा करोति, देवत्रा वसति; cf. Kāś. on P. V. 4.55, 56. There is avagraha before the tad. affix त्रा. देवत्रेति देवत्रा; cf. V. Pr. V. 9.

**त्रि** (1) कृत् affix त्रि, always having the tad. affix म् (म) added to it, applied to the roots marked with the mute syllable ड् prefixed to them in the Dhātupāṭha; e. g. वृत्रिमम्, पवित्रमम्; (2) a term signifying the plural number; cf. ना नौ मे मदर्थे त्रिद्वयेकेषु V. Pr. II. 3.

**त्रिक** lit. triad; a term used in the Mahābhāṣya in connection with the Vibhakti affixes i.e. case endings and personal endings which are in groups of three; cf. त्रिकं पुनर्विभक्तिसंज्ञम् M. Bh. on P. I. 1, 38; cf. also कस्यचिदेव त्रिकस्य प्रथमसंज्ञा स्यात् M. Bh. on P. I. 4. 101; cf. also M. Bh. on II. 2. 23, V. 1. 52, V. 1. 58.

**त्रिपथगा** name of a commentary on the Paribhāṣenduśekhara written by Rāghavendrācārya Gajendra-gadkar, a resident of Sātārā and a pupil of Nilakanthaśāstri Thatte. He lived in the second half of the eighteenth and first half of the nineteenth century and wrote commentaries on important grammar works.

**त्रिपद** made up of a collection of three padas or words; the word is used in connection with a Ṛk or a portion of the kramapāṭha; cf. यथोक्तं पुनरुक्तं त्रिपदप्रभृति T. Pr. I. 61. The word

is found used in connection with a bahuvrihi compound made up of three words; cf. the term त्रिपद-बहुव्रीहि.

**त्रिपादी** a term usually used in connection with the last three Pādas (ch. VIII. 2, VIII. 3 and VIII. 4) of Pāṇini's Aṣṭādhyāyī, the rules in which are not valid by convention to rules in the first seven chapters and a quarter, as also a later rule in which (the Tripādi) is not valid to an earlier one; cf. पूर्वत्रासिद्धम् P. VIII.2.1; (2) name of a critical treatise on Pāṇini's grammar ("The Tripādi") written by Dr. H. E. Buiskool recently.

**त्रिभाष्यरत्न** name of a commentary on the Taittirīya Prātiśākhya written by Somayārya. The commentary is said to have been based on the three Bhāṣya works attributed to the three ancient Vedic scholars—Vararuci, Māhīṣeya and Ātreya.

**त्रिमात्र** consisting of three moras or mātrās. The protracted or प्लुत vowels are said to consist of three mātrās as contrasted with the short and long vowels which respectively consist of one and two mātrās; cf. Kāś. on P.I.2.27.

**त्रिमुनि** (1) the famous three ancient grammarians Pāṇini (the author of the Sūtras), Kātyāyana (the author of the Vārttikas), and Patañjali (the author of the Mahābhāṣya;); (2) the grammar of Pāṇini, called so, being the contribution of the reputed triad of Grammarians.

**त्रिरुक्त** repeated thrice, occurring thrice; a term used in the Prātiśākhya works in respect of a word which is repeated in the krama and other artificial recitations.

**त्रिलोकनाथ** son of Vaidyanātha who wrote a small treatise on kārakas

called षट्कारकरूपण.

**त्रिलोचन** a scholar of grammar who has written a small work named अव्ययशब्दवृत्ति on the uses of indeclinables.

**त्रिविक्रम** pupil of Vardhamāna who wrote a gloss called 'पञ्जिकोद्घोत' on the Kātantra—vṛtti

**त्रिशिखा** name of a commentary on the Paribhāṣenduśekhara written by Lakṣmīṅsiṁha in the 18th century.

**त्रैकाल्य** all the three times, past, present and future; cf. त्रयः कालाः समाहृताः त्रिकालम्, त्रिकालमेव त्रैकाल्यम् । स्वार्थे ष्यञ् Uvvaṭabhāṣya on V. Pr. I. 15.

**त्रैपादिक** a rule or an operation prescribed by Pāṇini in the last three quarters of his Aṣṭādhyāyī. See त्रिपादी above.

**त्रैशब्द** a collection of three words (to express the same sense); cf. अपि च त्रैशब्दं न प्रकल्पते । असृक्षत् अस्पाक्षीत् अस्पाक्षीदिति M. Bh. on III. 1.44; cf. also M. Bh. on P. I. 4.74, IV. 1. 88, IV. 2.60 etc.

**त्रैस्वर्य** (1) use of the three accents acute, grave and circumflex at the time of the recital of the Veda; त्रयः स्वरा एव त्रैस्वर्यम्; cf. चातुर्वर्ण्यादीनां स्वार्थे उपसंख्यानम् । त्रैलोदयम्, त्रैस्वर्यम् Kāś, on P. V. 1. 124. cf. also यद्येवं त्रैस्वर्यं न प्रकल्पते तत्र को दोषः । त्रैस्वर्येणाधीमहे इत्येतन्नोपपद्यते । M. Bh. on P. I. 2.31.

**त्र्यक्षर** (a word) having three vowels or syllables in it; त्र्यच् or त्र्यक्क; cf. द्वाक्षरत्र्यक्षरेभ्य इति वक्तव्यम् cf. M. Bh. on VIII 4.6.

**त्र्यम्बक** a grammarian of the nineteenth century, who resided at Wai in Sātārā District and wrote a commentary on the Paribhāṣenduśekhara which is named त्र्यम्बकी after the writer.

**त्र्यम्बकी** a commentary on the *Paribhāṣenduśekhae* by त्र्यम्बकः see त्र्यम्बक.

**त्व** tad. affix त्व in the sense of duty, nature or essence, prescribed optionally with the affix तल् ( ता ); e. g. अश्वत्वम्, गोत्वम्, अश्वता, गोता; cf. तस्य भावस्त्वतलौ P. V. 1.119, also cf. त्वतलौर्गुणवचनस्य P. VI. 3. 35 Vart.10.

**त्वत्** कृत् affix त्व in the sense of the potential pass. part. in Vedic Literature; e. g. कर्त्व हविः । कर्तव्यम्; also cf. Kāś. on P.III. 4.14; cf. also कृतानि या च कर्त्वा R. V. 1X. 47.2.

**त्वन्** tad. affix त्व before which there is observed the caesura or avagraha in the recital of the *Padapāṭha*. e. g. देवत्वमिति देवत्वम् । cf. V. Pr. V. 9.

थ

**थ्** (1) second consonant of the dental class of consonants possessed of the properties श्वासानुप्रदान, अघोष, विवृतकण्ठत्व and महाप्राणत्व; (2) augment थ् ( थुक ) added to the words षष्, कति, कतिपय and चतुर before the *Pūraṇa* affix डट्. e. g. षण्णां पूरणः षष्ठः, कतिथः, चतुर्थः; cf. Kāś. on P. V. 2.51; (3) substitute for the consonant ह् of आह् before any consonant except a nasal, and a semivowel as also for the consonant स् of स्था preceded by the preposition उद्; cf. P. VIII. 2.35, VIII. 4.61.

**थ** (1) personal-ending of the 2nd pers. pl. *Parasmaipada*, substituted for the ल् of the ten *lakāra* affixes; (2) substitute ( यल् ) for the 2nd pers. sing. personal ending सिप् in the perfect tense; (3) *uṇādi* affix ( थक् ) added to the roots पा, तृ, तुद् etc. e. g. पीथः, तीर्थः, etc.; cf. *uṇādi sūtra* II. 7; (4) *uṇādi* affix ( कथन् )

added to the roots हन्, कुष्, नी etc.; e. g. हथः, कुष्ठं, नीथः etc. cf. *uṇādi sūtra* II. 2: (5) *uṇādi* affix ( यन् ) added to the roots उष्, कुष्, गा and क. e. g. ओष्ठः, कोष्ठम् etc. cf. *uṇādi sūtra* II. 4; (6) a technical term for the term अभ्यस्त or the reduplicated wording of Pāṇini ( cf. उभे अभ्यस्तम् ) P. VI. 1. 5, used in the *Jainendra Vyākaraṇa*.

**थक्** कृत् affix थक् added to the root गे 'to sing,' in the sense of agent provided he is skilled; e. g. गाथकः; cf. P. III. 1.146.

**थद्** tad. affix थ added to numerals ending in न् in Vedic Literature; e. g. पञ्चथः, सतथः, पर्णमयानि पञ्चथानि भवन्ति; cf. P. V. 2.50.

**थन** personal-ending थन substituted for त of the 2nd pers. pl. of the imperative *Parasmaipada* in Vedic Literature, e. g. यदिष्टन for यदिच्छथः; cf. Kāś. on P. VII. 1.45.

**थमु** tad. affix थम् in the sense of प्रकार (manner) added to the pronouns इदम्, and किम्, the words ending in थम् becoming indeclinables; e. g. इत्थम्, कथम्; cf. P. V. 3.24, 25.

**थल्** personal ending थ substituted for सिप् of the 2nd pers. sing. *Parasmaipada* in the perfect tense as also in the present tense in specific cases; cf. P. III. 4.82, 83,84.

**थस्** personal ending of the 2nd pers. dual *Parasmaipada*, which is substituted for ल् of the *lakāra* affixes; cf. P. III 4. 78.

**था** (1) tad. affix था in the sense of question or reason ( हेतु ) added to the pronoun किम् in Vedic Literature; e.g. कथा देवा आसन्; cf. Kāś. on P.V.3.26; (2) tad. affix था ( याल् according to Pāṇini) which gets caesura or avagraha after प्रत्न, पूर्व, विश्व, इम and क्रतु; e.g. प्रत्नयेति प्रत्नथा,

पूर्वथेति पूर्वस्था etc.; cf. Vāj. Pr.V.12; (3) tad. affix थाल् in the sense of इव added to the words प्रत्न, पूर्व, विश्व and इम in Vedic Literature, e.g. तं प्रत्नथा पूर्वथा विश्वेयमथा; cf. Kās. on P. V.3.111; (4) tad. affix थाल् in the sense of mannar ( प्रकार ) added to किन्, pronouns excepting those headed by द्वि, and the word बहु; e.g. सर्वथा, cf. P.V.3.23.

थाल् tad. affix थाल्. See था.

थास् personal ending of the 2nd pers. sing. Ātmanepada, substituted for ल् of the lakāra affixes.

थीम (THIEME, PAUL) a sound scholar of the present day, well versed in Sanskrit Grammar and Vedic Literature, who has written a critical treatise named "Pāṇini and the Veda."

थुक् (1) augment थ् added to the words षत्, कति, कतिपय and चतुर; see थ् above; (2) augment थ् added to the root अस् of the fourth conjugation Paras. before the affixes of the aorist. e.g. आस्थत्; cf. P.VII.4.17.

थ्यन् tad. affix थ्य in the sense of 'favourable for' ( तस्मै हितम् ) added to the words अज and अवि; e.g. अजथ्या युधिः | अविथ्या | cf. Kās. on P. V.1.8.

## द

द third consonant of the dental class of consonants possessed of the properties नादानुप्रदान, घोष, संवृतकण्ठत्व and अल्पप्राणता; (2) consonant द् substituted for the final letter of nouns ending with the affix वस् as also for the final letter of संस्, ध्वस् and अनङ्कुद् provided the final letter is at the end of a pada; e.g. विद्वद्भ्याम् etc.; cf. Kās. on P. VIII. 2.72; (3) consonant द् substituted for the final स् of roots excepting the root अस्, before the

personal ending तिप् of the third pers. sing.; e. g. अचकाद् भवान्; cf. P. VIII. 3.93.

द (1) the consonant द्, the vowel अ being added for facility of utterance or use; (2) a technical term used in the Jainendra Vyākaraṇa for the term आत्मनेपद in the grammar of Pāṇini.

दग्ध a fault of pronunciation where the letters are uttered indistinct ( अस्पष्ट ).

दद्मन् tad. affix दद्म prescribed optionally with द्वयस and मात्र in the sense of measure ( प्रमाणे ), with डीप् ( ई ) to be added further to form the fem. base, e. g. जानुदद्मम्, जानुद्वयसम्, जानुमात्रम्, जानुदद्मी, cf. P. V. 2.37 and IV.1.15; दद्मन्च् is added optionally along with अण् as also with द्वयस and मात्र to the words पुरुष and हस्तिन् e.g. पुरुषद्वयसम्, पौरुषम् पुरुषदद्मम्, पुरुषमात्रम्; cf. P. V. 2.38.

दण्ड one of the eight artificial Vedic recitations.

दण्डादि a class of words headed by the word दण्ड to which the taddhita affix य, is added in the sense of 'deserving'; cf. दण्डमर्हति दण्डयः Kās. on P. V. 1.66

दधिपयआदि a class of compound words headed by the word दधिपयस् which are not compounded as समाहारद्वन्द्व which ends in the neuter gender and singular number; e.g. दधिपयसी, शिववैश्रवणौ, श्रद्धातपसी etc.; cf. Kās. on P.II. 4.14.

दन्त place where the utterance of dental letters originates; cf. ल्लुल्लसानां दन्ताः S. K. on P. I. 1.9.

दन्तमूलीय the letters त्, थ्, द्, ध् and न्; cf. दन्तमूलीयस्तु तकारवर्गः R. Pr. I. 19. The Rk. Prātiśākhya calls र् ( रेफ ) also as दन्तमूलीय.

दन्तोष्ठ्य also दन्त्योष्ठ्य or दन्त्यौष्ठ्य the

dentolabial letter द्; cf. ओष्ठान्ताभ्यां दन्तैर्विकारः । दन्तैरिति स्थानानिर्देशः । ओष्ठान्ताभ्याम् इति करणनिर्देशः Com. on T.Pr.II. 43.

**दन्त्य** produced at the teeth, dental; formed at the teeth by the tip of the tongue; e.g. the letters ल, लृ, स्, and त्वर्ग; cf. ललसिता दन्ते V.Pr.I.69. According to Pāṇini's grammar लृ (long) does not exist. According to Taittirīya Prāṭisākhya र् is partly dental and partly lingual; cf. T.Pr.II.41, while वृ is partly dental and partly labial; cf. T.Pr.II.43; cf. दन्त्या जिह्वाप्रकरणाः V. Pr.I. 76; cf. छ्वा बहुदिहलिह्रुहामात्मनेपदे दन्त्ये P. VII. 3..73.

**दयानन्दसरस्वती** a brilliant Vedic scholar of the nineteenth century belonging to North India who established on a sound footing the study of the Vedas and Vyākaraṇa and encouraged the study of Kāśikāvṛtti. He has written many books on Vedic studies.

**दयापाल** a Jain writer who wrote a treatise named रूपसिद्धि.

**दयारत्न** a Jain scholar who has written a grammar treatise on the Sārasvata Grammar called सारस्वतपरिभाषा.

**दयाराम** writer of a commentary on the Mugdhabodha Vyākaraṇa of Bopadeva.

**दर्पण** name of a commentary on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣa-ṇasāra, written by a grammarian named Harivallabha.

**दर्पण** name of a commentary on the Śabdakaustubha, written by Mannudeva or Mantudeva of the nineteenth century.

**दशक** a name given to the treatise on grammar written by व्याघ्रपाद which consisted of 10 chapters; cf. दशकं वैयाघ्रपदीयम् Kāś. on P. V. 1.58. The

word also means students reading the work दशक; cf. दशका वैयाघ्रपदीयाः, Kāś. on P. IV.2.65.

**दशगणी** (1) a section of grammatical treatises dealing with the ten conjugations of roots. e.g. the first section of the second part ( उत्तरार्ध ) of the Siddhānta Kāumudī; (2) name of the dhātupāṭha of Pāṇini which gives ten classes of roots; cf. भूवादयो दशगणीपरिपठिता गृह्यन्ते Nyāsa on I.3.1.

**दशधुष्करण** the ten classes or conjugations of roots; धुष् was a term for धातु (root) in some ancient grammar works.

**दशबलकारिका** a short treatise on the roots belonging to more than one conjugation; the name of the author is not given.

**दा** tad. affix named 'vibhakti' applied to the words सर्व, एक, अन्य, किं, यत्, तत् and इदम् in the locative case; e.g. सर्वदा, एकदा, कदा; cf. Kāś. on P. V. 3.15,19,20,21.

**दाक्षायण** name, by which व्याडि, the author of the grammar work संग्रह is referred to. The word दाक्षायण indicates that व्याडि was a descendant of दक्ष, and, as Pāṇini is called दाक्षीपुत्र, critics say that Pāṇini and Vyāḍi were relatives; cf. शोभना खलु दाक्षायणस्य दाक्षायणेन वा संग्रहस्य कृतिः M. Bh. on P. II.3.66.

**दाक्षीपुत्र** lit. son of a female descendant of दक्ष; name given to Pāṇini who was the son of दाक्षी a female descendant of दक्ष; cf. शंकरः शांकरौ प्रादाद्दाक्षीपुत्राय धीमते Pāṇ. Śik. 56; cf. also सर्वे सर्वपदादेशा दाक्षीपुत्रस्य पाणिनेः M.Bh. on P. I. 1.20; VII.1.27.

**दानविजय** a Jain grammarian, who wrote a small grammar treatise named शब्दभूषण.

**दानीम्** tad. affix called विभक्ति, applied



to तद् and इदम् in the sense of the locative case. e.g. तदानीम्, इदानीम्; cf. P. V.3.18, 19.

**दामन्यादि** a class of words headed by the word दामनि to which the taddhita affix छ is added without any change of sense; e.g. दामनीयः, औलपीयः cf. Kās. on P. V, 3.116.

**दारुण्य** explained by the commentators on the Prātiśākhya works as दृढत्व (firmness) or कठिनता (hardness,) and given as a characteristic of the acute or उदात्त tone; cf. आयामो दारुण्यमणुता स्वस्थेत्युच्चैःकराणि शब्दस्य, T. Pr. XXII.9, quoted in the Mahābhāṣya on P.I. 2.29, where दारुण्य is explained as स्वस्य दारुणता रूक्षता ।

**दासीभारादि** a class of words headed by the word दासीभार which, although they are tatpuruṣa compounds, retain the accents of the first member of the compound; cf. P. VI.2.42.

**दि** a technical term in the Jainendra Vyākaraṇa for the term प्रगृह्य used by Pāṇini.

**दिक्शब्द** a word denoting a direction such as पूर्व, उत्तर and the like, used as a substantive, e. g. पूर्वो ग्रामात्, or showing the direction of another thing being its adjective, e. g. इयमस्याः पूर्वा; cf. Kās. on P. II.3.29.

**दिक्समास** the bahuvrihi compound prescribed by the rule दिङ्नामान्यन्तराले, e.g. पूर्वोत्तरा (north-east) or उत्तरपश्चिमा (north-west); cf. दिक्समासः दिगुपदिष्टः समासः, Kās. on P.I. 1.28.

**दिगादि** a class of words headed by the word दिक् to which the tad. affix य ( यत् ) is added in the sense of 'produced therein' ( तत्र भवः ), e.g. दिशि भवं दिश्यम्, similarly वर्ग्यम्, गण्यः etc.; cf. Kās. on P.IV.3.54.

**दिनण्** tad. affix added to the word मध्य, before which मध्य is changed

to मध्यम्; e. g. माध्यान्दिन उद्गायति; cf. मध्य मध्ये दिनण् चास्मात् M.Bh. on IV. 3.60.

**दिवादि** a class of roots of the fourth conjugation, headed by the root दिव् ( दीव्यति ), called also दीव्यत्यादि cf. P. I. 2.27.

**दी** a technical term in the Jainendra Vyākaraṇa for दीर्घ (long vowel) in Pāṇini's grammar.

**दीपप्रभा** a commentary on वाररुचसंग्रह by नारायण.

**दीप्ति** explained as स्फूर्ति or throbbing in utterance. Out of the seven svaras or yamas क्रुष्ट, प्रथम, द्वितीय, तृतीय, चतुर्थ, मन्द्र and आतिस्वायं, the throbbing ( दीप्ति ) of the latter and latter tone leads to the perception of the former and former one; cf. तेषां दीप्तिजोपलब्धः T. Pr. XXIII. 15.

**दीर्घ** long; a term used in connection with the lengthened tone of a vowel described to be dvimātra as contrasted with ह्रस्व having one mātrā and षुत्त having three mātras; cf. द्विस्तावान् दीर्घः V. Pr. I. 35, V. Pr. I. 57, also ऊकालोच्चस्वदीर्घः षुत्तः P. I.2.27.

**दीर्घविधि** a grammatical operation where a short vowel is turned into a long one; a rule of grammar prescribing the lengthening of a short vowel.

**दु** a technical term in the Jainendra Vyākaraṇa for the term वृद्ध which is used in Pāṇini's grammar and which is defined by Pāṇini in the rule वृद्धिर्यस्याचामादिस्तद् वृद्धम् P. I. 1.73.

**दुःश्लिष्ट** a word, or words whose case affixes can be syntactically connected only with some difficulty; cf. बहुव्रीहौ सकथ्यक्षणेः स्वाङ्गात् षच् । स्वाङ्गाच्ची यः सविथशब्दः आक्षिपशब्दश्च तदन्ताद् बहुव्रीहेः षच् भवति । सन्ने तु दुःश्लिष्टविभक्तौ नि पदानि । Kās. on P. V. 4.113.

**दुःस्पृष्ट** produced by an incomplete contact of the कण; the term is applied to the phonetic element लृ which is due to the incomplete contact of the organ at the production of the letter लृ; cf. दुःस्पृष्ट-श्चेति विज्ञेयः; Pān. Śikṣā 5.

**दुर्गसिंह** the famous commentator of the Kātantra sūtras, whose Vṛtti on the sūtras is the most popular one. It is called कान्त्रसूत्रवृत्ति or कान्तवृत्ति or दौर्गसिंहवृत्ति, also. A work on Paribhāṣās named परिभाषा-वृत्ति, in which Paribhāṣās are explained and established as based on the Kātantra Vyākaraṇa sūtras, is attributed to Durgasiṃha. It is doubtful whether this commentator Durgasiṃha is the same as Durgācārya, the famous commentator of Yāska's Nirukta. There is a legend that Durgasiṃha was the brother of Vikramāditya, the founder of the Vikrama Era. Besides the gloss on the Kātantra sūtras, some grammar works such as a gloss on the uṇādi sūtras, a gloss ( वृत्ति ) on Kālāpa-Vyākaraṇa Sūtras, a commentary on Kārakas named षट्कारकरल, Nāmalingānuśāsana and Paribhāṣāvṛtti are ascribed to Durgasiṃha. Some scholars believe that the term अमरसिंह was only a title given to Durgasiṃha for his profound scholarship, and it was Durgasiṃha who was the author of the well-known work Amarakoṣa.

**दुर्गादास** a grammarian who wrote (a) a gloss on Bopadeva's Mugdhabodha, (b) a gloss named धातुदीपिका on Kavikalpadruma and (c) Śabdārṇavakoṣa.

**दुर्गोत्तम** a grammarian who wrote a work on genders called लिङ्गानुशासन and also a commentary on it.

**दुर्घटवृत्ति** name of a grammar work explaining words which are difficult to derive according to rules of Pāṇini. The work is written in the style of a running commentary on select sūtras of Pāṇini, devoted mainly to explain difficult formations. The author of it, Śaraṇadeva, was an eastern grammarian who, as is evident from the number of quotations in his work, was a great scholar of the 12th or the 13th century.

**दुर्घटवृत्तिसंस्करण** a grammar work on the formation of difficult words attributed to शर्वराक्षित or सर्वराक्षित.

**दुर्घटोद्धार** name of a commentary by Keśavadatta-Śarman on the grammar work named संक्षिप्तसार.

**दुर्बलाचार्य** a grammarian who wrote a treatise on grammar दुर्बलीयव्याकरण, named after him. Besides this treatise, he has written commentaries on Nāgeśa's Laghumañjūṣā and Paribhāṣenduśekhara.

**दुस्स्पृष्ट** see दुःस्पृष्ट.

**दूषकरदोद्धेद** name of a commentary, on the Paribhāṣenduśekhara of Nāgeśa, believed to have been written by Gopālācārya Karhādkar, a grammarian of the 19th century and attributed to Bhīmācārya. This commentary, which was written to criticize the commentary written by Viṣṇuśāstrī Bhat, was again criticized in reply by Viṣṇuśāstrī Bhat in his Ciccandrikā ( चिच्चन्द्रिका ). See विष्णुशास्त्री भट.

**दूषण** fault, objection; the word is used in connection with a fault found with, or objection raised against an argument advanced by a writer, by his opponent or by the writer himself who replies it to make his argument well establis-

hed; cf. नित्यवादी कार्यपक्षे दूषणमाह-कार्येष्विति . Mahā. Prad. on P.I. 1.44 Vārt. '6.

**दूस** tad. affix prescribed after the word अवि in the sense of milk (दुग्ध) along with the affixes सोढ and मरीस optionally, by the Vārttikakāra; e. g. अविदूसम् । अविषोढम् । अविमरीसम्; cf. Kās. on M. Bh. IV. 2. 36.

**दृढादि** a class of words headed by दृढ to which the tad. affix य (घ्यञ्) or इमन् ( इमनिच् ) is added in the sense of nature ( भाव ); त्व and तल् ( ता ) can, of course, be added optionally; e. g. दाढर्थम्, द्रढिमा दृढत्वम्, दृढता. See also लावण्यं शैत्यं, औष्ण्यं, जाड्यं, पाण्डित्यं, मौर्ध्यं etc.; cf. Kās. on P. V. 1. 123.

**दृष्ट** seen in use in Vedic Literature, or Classical Literature, or in the talk of cultured people; said in connection with words which a grammarian tries to explain; cf. दृष्टानुविधिश्च उन्दसि भवति Vyādi Pari. Pātha 68.

**दृष्टानुविधि** taking place of an operation, or application of a rule of grammar in accordance with the words seen in use. See दृष्ट.

**दृष्टान्त** similar instance, generally quoted to explain effectively some rules or conventions laid down; cf. ननु चायमप्यस्ति दृष्टान्तः समुदाये वाक्यपरिसमाप्तिरिति । तद्यथा गर्गीः शतं दण्ड्यन्तामिति M. Bh. on P.I. 1. 7.

**दृष्टापचार** discrepant, characterized by discrepancy; cf. यद्यपि तावदयं पराशब्दो दृष्टापचार उपसर्गश्चानुपसर्गश्च अयं तु खलु विशब्दोऽदृष्टापचार उपसर्ग एव; M. Bh. on P. 1. 3. 19.

**देवताद्वन्द्व** a compound word called द्वन्द्व whose members are names of deities; the peculiarities of this Dvandva compound are (a) that generally there are changes at the end of the first member, by virtue of which it appears similar to a

word ending in the dual number, and (b) that both the words retain their original accents, e. g. इन्द्रासोमौ, सोमापूषणा, अग्नीषोमाभ्यां, मित्रावरुणाभ्याम्; for changes, cf. P. VI.3.25-31; for accent, cf. देवताद्वन्द्वानि चानामन्त्रितानि (द्विरुदात्तानि) । इन्द्रावृहस्पतिभ्याम्, इन्द्रावृहस्पती इति त्रीणि V. Pr. II.48, 49; cf. also देवताद्वन्द्वे च P. VI. 2.141.

**देवनन्दिन्** called also पूज्यपाद or पूज्यपाद-देवनन्दिन् believed to have lived in the fifth century A. D. and written the treatise on grammar, of course based on Pāṇini Sūtras, which is known as जैनेन्द्र-व्याकरण or जैनेन्द्र-शब्दानुशासन. The writer of this grammar is possibly mentioned as जैनेन्द्र in the usually quoted verse of Bopadeva :- इन्द्रश्चन्द्रः काशकृत्स्नापिशली शाकटायनः पाणिन्यमरजैनेन्द्रा जयन्त्यग्रादिशाब्दिकाः. देवनन्दिन् was a great Jain saint and scholar who wrote many works on Jain Āgamas of which सर्वार्थसिद्धि, the commentary on the तत्त्वार्थाधिगमसूत्र, is well-known.

**देवपथादि** a class of words headed by the word देवपथ, the affix कन् applied to which in the sense of a statue, or applied for the formation of a proper noun, is dropped देवपथः, हंसपथः, शिवः, विष्णुः etc.; cf. Kās. on P. V. 3.100.

**देवशर्मन्** a grammarian who has written a disquisition on the philosophy of Vyākaraṇa in verse, and added a commentary of his own on it which he has named as समन्वयप्रदीपसंकेत.

**देवानन्दिन्** a Jain grammarian of the eighth century who is believed to have written a grammar work, called सिद्धान्तसारस्वत-शब्दानुशासन. It is likely that देवानन्दिन् is the same as देवनन्दि-पूज्यपाद and the grammar work is the same as जैनेन्द्रशब्दानुशासन for which see देवनन्दिन्.

**देविकापाद** a popular name given to the third pāda of the seventh adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the Sūtra देविकाशिंशपादित्यत्राद्दीर्घसत्त्वश्रेयसामात् P.VII 3.1.

**देवीदीन** a modern grammarian of the 19th century who has written a gloss on the Aṣṭādhyāyī of Pāṇini.

**देवेन्द्र** a Jain grammarian of the 13th century who has written a commentary named लघुन्यास on the शब्दानुशासन of Hemacandra. He has written many works on the Jain Āgamas, of which a commentary on the Uttarādhyanasūtra can be specially mentioned. He is called देवेन्द्रसूरि also.

**देश** lit. place; (1) original place of articulation; cf. अदेशे वा वचनं व्यञ्जनस्य, R. Pr. XIV. 5; (2) place of origin; उच्चारणस्थान; (3) place of inferential establishment of a Paribhāṣā etc. परिभाषादेशः उद्देशः Par. Śek. pari. 2, 3; (4) passage of the Saṁhitā text, cf. T. Pr. I. 59.

**देशीयर्** tad. affix देशीय in the sense of slightly less, or almost similar, optionally prescribed with the affixes कल्प and देश्य e. g. मृदुकल्पः, मृदुदेश्यः. मृदुदेशीयः cf. Kāś. on P.V.3.67.

**देश्य** (1) tad. affix in the sense of almost similar; see देशीयर् above; (2) (words) current in popular use or language, although not sanctioned by rules of grammar; cf. देश्याः सूत्रनिबन्धाः क्रियन्ते M.Bh. on P. V. 3.55; cf. देश्या देश्य्याः साधुत्वेन प्रतिपाद्याः, Kaiyaṭa on V. 3.55; probably Kaiyaṭa had a difficulty in explaining the word देश्य in the old way meaning 'current in use', as many words called bad words, introduced from other languages were current at his time which he was reluctant to term as देश्य.

**दैव** name of a system of grammar or a work on grammar the peculiarity of which is the omission of the एकशेष topic; cf. अनेकशेषं दैवं स्यात्.

**दैवादिक** a root belonging to the fourth conjugation of roots ( दिवादिगण ); cf. जसु ताडेन इति चुरादौ पठ्यते तस्येदं ग्रहणं, न दैवादिकस्य, Kāś. on P. II 3.56.

**दैवेन्द्र** name given to a work on grammar, presumably the same as जेनेद्र-शब्दानुशासन written by पूज्यपाद-देवनादिन्. See जेनेन्द्रव्याकरण.

**दोष** (1) a fault of pronunciation; cf. एताः स्वरदोषभावनाः अतोन्थे व्यञ्जनदोषाः M.Bh. on I. 1.1 Vārt.18; (2) defect shown in connection with an expression or explanation.

**दोषोद्धरण** name of a commentary on Nāgeśa's Paribhāṣenduśekhara written by मनुदेव of the eighteenth century.

**दोषोद्धार** name of a commentary on Nāgeśa's Laghuśabdenduśekhara written by मनुदेव of the eighteenth century.

**द्य** tad. affix द्य, applied to इदम् in the sense of 'a day', when इदम् is changed into अ ( अश् ); e. g. अद्य, cf. P.V. 3.22 Vārt. 5.

**द्यस्** tad. affix द्यस्, applied to the word समान when समान is changed into स; e.g. सद्यः, cf. सद्यः परस्परार्थेभ्यः P. V.3.22; cf. also समानस्य सभावो द्यश्चाहनि P. V. 3.22. Vārt. 1

**द्यु** a technical term in the Jainendra Vyākaraṇa for the term उत्तरपद (the latter or the second member of a compound word) which is used in Pāṇini's grammar.

**द्युतादि** a class of roots headed by the root द्युत्, the aorist sign ङि after which gets ( अ ) अङ् substituted for it; e.g. अद्युत्, अङ्घितत्; cf. Kāś. on P. III.1.55. and I.3.91.

**दुस्** tad. affix दुस् applied to the word उभय in the sense of a day; e.g. उभयदुः cf. P. V. 3.22 Vārt. 7.

**द्योतक** indicative, suggestive; not directly capable of expressing the sense by denotation; the nipātas and upasargas are said to be 'dyotaka' and not 'vācaka' by standard grammarians headed by the Vārtikakāra; cf. निपातस्यानर्थकस्यापि प्रातिपदिकत्वम् P.I.2.45 Vārttika 12; cf. Kaiyata also on the above; cf. also निपाता द्योतकाः केचित्प्रथमगर्भाभिधायिनः Vāk-yapadiya II. 194; गतिवाचकत्वमपि तस्य (स्थाधातोः) व्यवस्थाप्यते, उपसर्गस्तु तद्द्यो-तक एव com. on Vāk-yapadiya II. 190; cf. पश्चाच्छ्रोतुर्बोधाय द्योतकोपसर्गसंबन्धः Par. Śek. on Pari. 50; cf. also इह स्वरदयो वाचकाः चादयो द्योतका इति भेदः Bhāṣā V. on P.I.1.37. The Karma-pravacaniyas are definitely laid down as dyotaka, cf. क्रियाया द्योतको नायं न संबन्धस्य वाचकः । नापि क्रियापदाक्षेपी संबन्धस्य तु भेदकः Vāk-yapadiya II.206; the case affixes are said to be any way, 'vācaka' or 'dyotaka'; cf. वाचिका द्योतिका वा स्युर्द्विन्वादीनां विभक्तयः Vāk-yapadiya II. 165.

**द्योतन** conveyance of sense indirectly or by suggestion, and not directly. See द्योतक above.

**द्योत्य** (sense) conveyed by suggestion indirectly and not directly expressed, as in the case of karma-pravacaniyas, the krt affixes and the tad. affixes; cf. अनुशब्दो लक्षणे द्योत्ये कर्मप्रवचनीयसंज्ञो भवति Kāś. on P. I. 4.84.

**द्रव्य** substance, as opposed to गुण property and क्रिया action which exist on dravya. The word सत्त्व is used by Yāska, Pāṇini and other grammarians in a very general sense as something in completed formation or existence as opposed to 'bhāva' or kriyā or verbal activity,

and the word द्रव्य is used by old grammarians as synonymous with सत्त्व; cf. चादयोऽसत्त्वे । चादयो निपातसंज्ञा भवन्ति न चेत्सत्त्वे वर्तन्ते, cf. Kāś on P. I. 4.57; cf. S.K. also on P. I. 4.57. (2) The word द्रव्य is also found used in the sense of an individual object, as opposed to the genus or generic notion ( आकृति ); cf. द्रव्याभिधानं व्याडिः, M. Bh. on P. I. 2.64. Vārt. 45. (3) The word द्रव्य is found used in the sense of Sādhana or means in Tait. Prāti. cf. तत्र शब्द-द्रव्याण्युदाहरिष्यामः । शब्दरूपाणि साधनानि वर्णयिष्यामः Tai, Pr. XXII. 8.

**द्रव्यपदार्थिक** a grammarian who maintains that 'dravya' or 'individual object' is the sense of words; cf. न ह्याकृतिपदार्थिकस्य द्रव्यं न पदार्थो, द्रव्य-पदार्थिकस्य वाक्यतिर्न पदार्थः । M. Bh. on I.2.64 Vārt. 53. See द्रव्य.

**द्रव्यवचन** expressive of substance as their sense as opposed to गुणवचन; cf. उभयवचना ह्येते शुक्लादयः द्रव्यं चाहुर्गुणं च । M. Bh. on P. V.1.119.

**द्रव्यवद्भाव** behaviour like a dravya as noticed in the case of the bhāva or kriyā found in a root after a krt affix is added to it; cf. कुदभिहितो भावो द्रव्यवद्भवति. M. Bh. on II.2.19, III.1.67 etc.

**द्रव्याभिधान** denotation of द्रव्य or individual object as the sense of words as opposed to आकृत्यभिधान i. e. denotation of the general form possessed by objects of the same class; of द्रव्याभिधानं व्याडिः P. I.2.64 Vārt. 45. See द्रव्य.

**द्रुत्** lit. rapid; the vice of rapidity in utterance; a fault of speech especially in connection with the utterance of vowels in Vedic recital when on account of haste the utterance of letters becomes indistinct. cf. संदृष्टमेणीकृतमर्धकं द्रुतं विकीर्णमताः स्वरद्रोषभा-वनाः । M. Bh. Abhika 1 Vārt. 18.

**दुतबोध** name of a treatise on grammar written for beginners by Bharatasena or Bharatamalla of Bengal in the sixteenth century.

**द्रुता** one of the three Vṛttis or styles of utterance mentioned in the Prāṭisākhya works and quoted in the Mahābhāṣya; cf. तिलो वृत्तीरुपदिशन्ति वान्चो विलम्बितां मध्यमां च द्रुतां च । अभ्यासार्थं द्रुतां वृत्तिं प्रयोगार्थं तु मध्यमाम् । शिष्याणामुपदेशार्थं कुर्याद् वृत्तिं विलम्बिताम् । R. Pr. XIII. 18, 19; cf. ये हि द्रुतायां वृत्तौ वर्णास्त्रिभागाधिक्रास्ते मध्यमायां, ये मध्यमायां वर्णास्त्रिभागाधिक्रास्ते विलम्बितायाम् । M. Bh. on P. I.1.70, Vārt. 4. The utterance of a letter takes  $\frac{1}{3}$ rd time more in the मध्यमवृत्ति than in the द्रुतवृत्ति, while in the विलम्बितवृत्ति it takes  $\frac{2}{3}$ rd more than in the मध्यमवृत्ति. In short, the utterance of the same letter takes in the three vṛttis, Druta, Vilambita and Madhyama the quantity of time in the proportion of 9:12:16 respectively.

**द्रोणिका** a kind of the position of the tongue at the time of pronouncing the letter ष्.

**द्वन्द्व** name of a compound, formed of two or more words used in the same case, showing their collection together; cf. चार्थं द्वन्द्वः P. II.2.29. Out of the four meanings of the indeclinable च, viz. समुच्चय, अन्वाचय, इतरेतरयोग and समाहार, the dva. dva compound is sanctioned in the last two senses only called इतरेतरद्वन्द्व (as in प्लक्षन्वग्रोधौ etc.) and समाहारद्वन्द्व (as in वाक्त्वचम् etc.) respectively. For details see Mahābhāṣya on II.2.29. The dvandva compound takes place only when the speaker intends mentioning the several objects together i.e. when there is, in short, सहविवक्षा or युगपदधिकरणवचनता; cf. अनुस्यूतेव भेदाभ्यां एका

प्रख्योपजायते । यस्यां सहविवक्षां तामाहुर्द्वन्द्वैकशेषयोः ॥ Śr. Pr. II. The gender of a word in the द्वन्द्वसमास is that of the last word in the case of the इतरेतरद्वन्द्व, while it is the neuter gender in the case of the समाहारद्वन्द्व.

**द्वयसच्** tad. affix द्वयस, in the sense of measure, prescribed optionally along with the affixes दद्म and मात्र; cf. ऊरुः प्रमाणमस्य ऊरुद्वयसम्; Kāś. on P. V. 2.37; fem. ऊरुद्वयसी, cf. P. IV.1.15.

**द्वारादि** a class of words headed by the word द्वार which get the augment ऐच् (i.e. ऐ or औ) placed before the letter य or व in them, instead of the substitution of vṛddhi, when a taddhita affix marked with the mute letter ज्, ण् or क् is added to them; e. g. दौवारिकः सौवस्तिकः, शौवम्, शौवनम् etc.; cf. Kāś. on P. VII.3.4.

**द्वि** a term used for the dual number in the Prāṭisākhya works; cf. नो नौ मे मदर्थे त्रिद्व्येषु V. Pr. II. 3 where Uvvaṭa has explained the words त्रि, द्वि and एक as बहुवचन, द्विवचन and एकवचन respectively.

**द्विः** doubled; the term is used in connection with reduplication in the Kātantra and Haima grammars cf. Hem. IV.1.1, Kat. III 8. 10.

**द्विःप्रयोग** doubling, putting a word or word element twice; the words द्वित्व and द्विर्वचन are used in the same sense.

**द्विःस्पृष्ट** a word used many times synonymously with दुःस्पृष्ट; the letters ल्, ल्ह, and upadhmaniya (ल्) are termed द्विःस्पृष्ट or दुःस्पृष्ट.

**द्विकर्मक** a term used in connection with roots governing two objects or two words in the accusative case, e.g. दुह् in गां दोग्धि पयः; the term कर्म according to the strict

definition of the term कर्तुरीप्सिततमं कर्म or आप्यं कर्म applies to one of the two, which is called the प्रधानकर्म or the direct object, the other one, which, in fact, is related to the verbal activity by relation of any other kāraka or instrument is taken as karmakāraka and hence put in the accusative case. For details see Mahābhāṣya and Kāśikā on P.I.4.51. Some roots in their causal formation govern two objects out of which one object is the actual one while the other is the subject of the primitive root. e.g. गमयति माणवकं ग्रामम्; बोधयति माणवकं धरम्; cf. Kāś. on P.I.4.52. See for details Mahābhāṣya on P. I. 4.52.

**कार्ययोग** simultaneous occurrence of two grammatical operations resulting into a conflict and creating a doubt as to which of the two should take place first; cf. द्विकार्ययोगो हि विप्रतिषेधः M.Bh. on P.I.1.3 Vārt. 6; I.1.12; etc. The term विप्रतिषेध occurring in the rule विप्रतिषेधे परं कार्यम् P. I.4.2 is evidently defined in this way by the word द्विकार्ययोग in the Mahābhāṣya.

**द्विखण्ड** a compound expression or word separated into two by avagraha in the Padapāṭha; the word is misstated as दुखण्ड by some Vedic reciters.

**द्विगु** name of a compound with a numeral as the first member. The compound is looked upon as a subdivision of the Tatpuruṣa compound. The dvigu compound, having collection as its general sense, is declined in the neuter gender and singular number; when it ends in अ the fem. affix डी is added generally, e. g. पञ्चपात्रम्, त्रिसुवनम्, पञ्चमूली. The Dvigu compound also takes place when a

karmadharaya compound, having a word denoting a direction or a numeral as its first member, (a) has a tad. affix added to it e. g. पञ्चकपालः (पुरोडाशः), or (b) has got a word placed after it in a compound e. g. पञ्चगवधनः or (c) has a collective sense e. g. पञ्चपूली; cf. तद्वि-ताथोत्तरपदसमाहारे च ( P. II. 1.51 ) also cf. Kāś. and S. K. on P.II.1.51,52.

**द्विगुपाद** a popular name given by grammarians to the fourth quarter of the second Adhyāya of Pāṇini's Aṣṭādhyāyi which begins with the sūtra द्विगुरेकवचनम् II. 4.1.

**द्वितीय** the second consonant in the five groups of consonants, 'surd aspirate, cf. T. Pr. I. 11; V. Pr. I. 54, R. Pr. VI. 15; it is called द्वितीयस्पर्श also.

**द्वितीयद्विवचन** the reduplication of a root beginning with a vowel prescribed by the rule अजादेर्द्वितीयस्य P. VI. 1.2.

**द्वितीया** the second case; the accusative case, mainly prescribed for a word which is related as a karmakāraka to the activity in the sentence; cf. P. II. 3.2 to 5.

**द्वित्व** doubling, reduplication prescribed for (1) a root in the perfect tense excepting the cases where the affix अम् is added to the root before the personal ending; e. g. बभूव्, चकार, कर्णुनाव etc. cf. P. VI. 1.1, 2; (2) a root before the Vikaraṇa affixes सन्, यङ्, श्लु and चङ् e. g. बुभूषति, चिक्रीयते, चर्करीति, जुहोति, अचीकरत् etc. cf. P. VI. 1.9-11; (3) a word ending in अम् ( णमुल् ) in the sense of repetition, e. g. स्मरं स्मरं वक्ष्ये, भोजं भोजं व्रजति cf. आभीक्ष्ये द्वे भवतः P. VIII. 1.12 Vārt. 7; (4) any word (a) in the sense of constant or frequent action, (b) in the sense of repetition, (c) showing

reproach, or scorn, or quality in the sense of its incomplete possession, or (d) in the vocative case at the beginning of a sentence in some specified senses; reduplication is also prescribed for the prepositions परि, प्र, सम्, उप, उद्, उपरि, अधि, अधस् in some specified senses cf. P. VIII. 1.1 to 15. A letter excepting ह् and र्, is also repeated, if so desired, when (a) it occurs after the letter ह् or र् which is preceded by a vowel e. g. अर्कः अर्दम् etc. cf. VIII. 4.46; or when (b) it is preceded by a vowel and followed by a consonant e. g. दद्वचन, मद्भवत् cf. P. VIII. 4.47. For details see Kās. on VIII. 4.46-52. The word द्वित्व is sometimes used in the sense of the dual number; cf. Kās. on P. I. 2.51. The words द्वित्व, द्विर्वचन and द्विरुक्त are generally used as synonyms. Pāṇini generally uses the word द्वे. For द्वित्व in Vedic Literature cf. R. Pr. VI. 1.4; T. Pr. XIV. 1-8 V. Pr. IV. 10i-118.

**द्विदण्ड्यादि** a class of words, which are headed by the word द्विदण्डि and which are all bahuvrīhi compounds, to which the affix इ is found added as a Samāsānta affix e. g. द्विदण्डिः, सपदि etc.; cf. Kās. on P. V. 4.128.

**द्विरुक्ति** repetition of a word, or of a letter or of a root. See द्वित्व.

**द्विरुच्चारण** phonemic utterance a second time; see द्वित्व.

**द्विरूपवत्** phonemically repeated; see द्वित्व.

**द्विर्भाव** repetition, reduplication. See द्वित्व.

**द्विर्वचन** see द्वित्व and द्विरुक्ति; the word is very frequently used in the Mahābhāṣya instead of द्वित्व. cf. M. Bh. on I. 1. Āhnikā 1, I. 1.7, 10, 57, 59. etc. etc.

**द्विवचन** a case affix of the dual number; dual number; a word in the dual number; cf. M. Bh. on I. 1.11, I. 4.21 etc.; cf. द्वयोरर्थयोर्वचनं द्विवचनम् Kās. on P. V. 3.57.

**द्विवचस्** a word in the dual number; cf. षष्ठादयश्च द्विवचोन्तभाजः R. Pr. I. 28 where the word द्विवचस् is explained as द्विवचनाभिधायिनः by Uvvaṭa.

**द्विवत्** a syllable consisting of two consonants; cf. R. T. 245.

**द्विवर्ण** (1) a repeated consonant; cf. द्विवर्णमेकवर्णवत्, V. Pr. IV. 144; (2) doubling, repetition; cf. ह्रस्वपूर्वो ङकारो द्विवर्णम् T. Pr. IX. 18; cf. also T. Pr. XIV. 1. R. Pr. IX. 18.

**द्विस्** double, reduplicated; the word is frequently used in connection with doubling of consonants or words in the Prātiśākhya Literature as also in the Kātantra, Śākatāyana and Haima grammars cf. R. Pr. VI. 1, XV. 5, V. Pr. IV. 101, R. T. 264; cf. also Kāt. III. 8.10, Śāk. IV. 1.43; Hem. IV. 1.1.

**द्विसन्धि** a kind of विवृत्ति or interval of time in the pronunciation of two consecutive vowels, which as a result of two euphonic changes has a vowel preceded by a vowel and followed also by a vowel; e. g. अभूदुभा उ अंशवे, R. Pr. II. 44.

**द्विस्वर** possessed of two vowels, disyllabic; cf. न पदे द्विस्वरे नित्यम् T. Pr. XVI. 17.

**द्विस्पृष्ट** a term used for an upadhmaniya letter or a phonetic element resulting from a visarga followed by the letter प् or फ्. See उपध्मानीय. The word is also used sometimes for the pronunciation छ् of झ्, and ळ् of द्. See दुःस्पृष्ट.

**द्विहल्** possessed of two consecutive consonants; cf. तस्मान्नुड् द्विहल्, P. VII. 4. 71; cf. also M. Bh. on VI. 1.68.



**द्वैधम्** used adverbially for द्विधा in the sense of 'optionally' or 'in two ways'; cf. द्वैधं शब्दानामप्रतिपत्तिः M. Bh. on P. I. 1. 44 Vārt. 15.

**द्वैपद** group of two words; an expression consisting of two words; cf. प्रवोचं नः सुमना द्वैपदाश्च R. Pr. VIII. 2. 10; X. 3; XI. 37 etc.

**द्व्यच्** a word possessed of two vowels in it; dissyllabic words; the word is frequently used in Pāṇini's Aṣṭādhyāyī and Patañjali's Mahābhāṣya, Kāśikā Vṛtti and other works on Pāṇini's grammar.

**द्व्यादि** a class of pronouns headed by the pronoun द्वि to which the taddhita affixes called विभक्ति, as prescribed by the rules of Pāṇini in the rule पञ्चम्यास्तासिल् and the following ones, are not added. cf. P. V. 3. 2.

**द्वयूपमन्** name of a Saṁdhi made up of two spirants, or resulting in the presence of two spirants or Uṣman letters e. g. निष्पिध्वरोः, स्वस्ताता; cf. R. Pr. XI. 22.

### ध

**ध्** (1) fourth letter of the dental class (तवर्ग) possessed of the properties नादानुप्रदान, घोष, कण्ठसंवृतत्व and महाप्राण; (2) substitute ध् for the ह् of न्ह् before a 'jhal' consonant or at the end of a word e. g. नद्धम्, उपानत्; cf. P. VIII. 2. 34; (3) substitute ध् for the letters त् and थ् placed after a fourth letter, e. g. लधुम्, दोग्धा etc. cf. P. VIII. 2. 40.

**ध** a technical term in the Jainendra Vyākaraṇa for the term सर्वनामस्थान of Pāṇini used for the first five case affixes सु, औ, अस्, अम्, औ and इ (nom. and acc. pl. neuter gender); cf. P. I. 1. 42, 43.

**धनजित्** name of the author of a short metrical treatise on roots named धातुकल्पलतिका.

**धमुञ्** tad. affix optionally substituted in the place of the tad. affix घा after the words द्वि and त्रि; e. g. द्विधा, द्वैधम्, त्रिधा, त्रैधम्; cf. P. V. 3.45.

**धरणीधर** a grammarian of the sixteenth century at the court of Udayasimha who wrote a commentary on the sūtras of Pāṇini which was named वैयाकरणसर्वस्व as also a commentary on the Śikṣā of Pāṇini.

**धर्म** defined as ऋषिसंप्रदाय, the traditional practices laid down by the sages for posterity; cf. केवलमृषिसंप्रदायो धर्म इति कृत्वा याज्ञिकाः शास्त्रेण अनुविदधते M. Bh. I. 1. Āhnika 1; cf. also धर्मशास्त्रं in एवं च कृत्वा धर्मशास्त्रं प्रवृत्तम्, M. Bh. on P. I. 2. 64, as also धर्मसूत्रकाराः in नैषेधर आज्ञापयति नापि धर्मसूत्रकाराः पठन्ति अपवादैरुत्सर्गा वाच्यन्तामिति M. Bh. on I. 1.47; (2) religious merit, cf. धर्मोपदेशनमिदं शास्त्रमारिम्ननवयवेन शास्त्रार्थः संप्रतीयते, M. Bh. on P. VI. 1. 84, cf. also ज्ञाने धर्म इति चैतथाऽधर्मः M. Bh. I. 1. Āhnika 1; (3) property possessed by a thing or a letter or a word. e. g. वर्णधर्म; cf. Kāś. on P. I. 2.29; cf. also Kāś. on P. II. 1, 55, II. 3.33, VIII. 1. 4. cf. also R. Pr. III. 8, 13 XIV. 1 etc.; (4) the characteristic of being in a substance; in the phrase अयं घटः the dharma viz. घटत्व is predicated of this (इदम्) or, in other words the designation pot ( घटसंज्ञा ) is the predication; the explanation in short, can be given as घटत्ववान् इदं पदार्थः or घटाभिन्नः इदंपदार्थः

**धर्मकीर्ति** a Jain scholar called by the name कीर्ति also, who was the author of धातुप्रत्ययपञ्जिका and रूपावतार a well-known treatise on roots; cf. बोपदेवमहाप्राह्वयस्तौ वामनदिग्गजः । कीर्तिरेव प्रसङ्गेन माधवेन समुद्धृतः॥ He is believed

to have been the first grammarian who arranged the sūtras of Pāṇini according to the subject matter.

**धर्मिन्** (1) a thing possessed of properties, द्रव्यः cf. धर्मशब्देन धर्मी भण्यते Kāś. on P.III.3.77; cf. also the common expression धर्मिन्ग्राहकमानात् Par. Śek. on Pari. 55, 66, 79, 82; (2) the same as dharma in rare cases according to the dictum धर्मधर्मिणोरभेदोपचारः e. g. वर्णकं देहि, पुराणकं देहि; cf. Durghaṭa Vṛ. on P. II. 1. 49.

**धा** tad.affix (1) applied to a numeral in the sense of a kind ( प्रकार ) or a division of time, e.g. एकधा, द्विधा, त्रिधा etc.; cf. P.V.3.42, 43; (2) applied to बहु to show divisions of a short time; e.g. बहुधा दिवसस्य भुङ्क्ते and बहुधा मासस्य भुङ्क्ते; cf. Kāś. on P.V.4.20.

**धातु** a root; the basic word of a verbal form, defined by the Bhāṣya-kāra as क्रियावचनो धातुः or even as भाववचनो धातुः, a word denoting a verbal activity. Pāṇini has not defined the term as such, but he has given a long list of roots under ten groups, named daśagaṇī, which includes about 2200 roots which can be called primary roots as contrasted with secondary roots. The secondary roots can be divided into two main groups (1) roots derived from roots ( धातुजधातवः ) and (2) roots derived from nouns ( नामधातवः ). The roots derived from roots can further be classified into three main subdivisions: (a) causative roots or गिजन्त, (b) desiderative roots or सन्नन्त, (c) intensive roots or यङन्त and यङ्लुगन्त; while roots derived from nouns or denominative roots can further be divided into क्यजन्त, काम्यजन्त, क्यङन्त, क्यघन्त, गिङन्त, क्विबन्त and the miscellaneous ones ( प्रकीर्ण ) as derived from nouns like कण्डू ( कण्डूदि ) by

the application of the affix यक् or from nouns like सत्य, वेद, पाश, मुण्ड, मिश्र, etc. by the application of the affix णिच्. Besides these, there are a few roots formed by the application of the affix आय and ईय ( ईयङ् ). All these roots can further be classified into Parasmaipadin or Parasmaibhāṣa, Ātmanepadin or Ātmanebhāṣa and Ubhayapadin. Roots possessed of a mute grave ( अनुदात्त ) vowel or of the mute consonant ह् added to the root in the Dhātupāṭha or ending in the affixes यङ्, क्यङ् etc. as also roots in the passive voice are termed Ātmanepadin; while roots ending with the affix णिच् as also roots possessed of a mute circumflex vowel or a mute consonant ज् applied to them are termed Ubhaya-padin. All the rest are termed Parasmaipadin. There are some other mute letters or syllables applied by Pāṇini to the roots in his Dhātupāṭha for specific purposes; e.g. ए at the end to signify prohibition of vṛddhi to the penultimate अ in the aorist, e.g. अकस्मीत् cf. P.VII.2.5; इर् to signify the optional substitution of अ or अङ् for the affix ळि of the aorist, e.g. अभिदत्, अभैस्सत्; cf. P.III.1.57; उ to signify the optional application of the augment इ ( इट् ) before क्त्वा e.g. शमित्वा, शान्त्वा; cf. P.VII. 2. 56; ऊ to signify the optional application of the augment इ ( इट् ) e.g. गोता, गोपिता, cf. P.VII.2.44; आ to signify the prohibition of the augment इट् in the case of the past pass. part. e.g. श्विष्णः, श्विन्नः, cf. P. VII.2.16; इ to signify the addition of a nasal after the last vowel e. g. निन्दति from निदि, cf. P. VII.1.58; ऋ to signify the prohibition of ह्रस्व to the penultimate long vowel before

णिन्, e. g. अशशासत्, cf. P.VII. 4.2; लृ to signify the substitution of अङ् for लृ in the aorist, e.g. अगमत्, cf. P. III.1.55; ओ to signify the substitution of न् for त् of the past pass.part. e.g. लग्नः, आपीनः, सूनः, दूनः etc.; cf. P. VIII. 2.45. Besides these, the mute syllables ञि, टु and डु are prefixed for specific purposes; cf. P. III.2.187, III.3.89 and III. 3.88. The term धातु is a sufficiently old one which is taken by Pāṇini from ancient grammarians and which is found used in the Nirukta and the Prāṭisākhya works, signifying the 'elemental (radical)base' for nouns which are all derivable from roots according to the writers of the Nirukta works and the grammarian Śākatāyana; cf. नाम च धातुजमाह निरुक्ते व्याकरणे शकटस्य च लोकम् M. Bh. on P. III.3.1. Some scholars have divided roots into six categories; cf. तत्र धातवः षोडश (a) परिपठिताः सूत्रादयः, (b) अपरिपठिता आन्दोलयत्यादयः, (c) परिपठितापरिपठिताः ( सूत्रपठिताः ) स्फुरकम्मस्तम्भेत्यादयः, (d) प्रत्ययधातवः सनाद्यन्ताः, (e) नामधातवः कण्ठ्यादयः, (f) प्रत्ययनामधातवः होङ्गल्भङ्गी-ब्रभृतयः; cf. Śrīṅgāra Prak. I. For details see M.Bh. on P.I.3.1 as also pp 255, 256 Vol. VII Vyākaraṇa-Mahābhāṣya published by the D.E. Society, Poona.

**धातुकल्पलतिका** a short treatise on the roots of the different conjugations written by a grammarian named Dhanañjaya.

**धातुकारिकावली** a grammatical work in verse written by Varadarāja, the pupil of Bhaṭṭojī Dikṣita who lived in the 17th century. Besides Kārikāvalī, Varadarāja wrote लघुकौमुदी and मध्यकौमुदी also.

**धातुदीपिका** (1) name of a commentary on the Kavikalpadruma of

Bopadeva by Rāmālamkāra; (2) name of a commentary on the Kavikalpadruma by Durgādāsa who wrote a commentary on the Mugdhabodha also.

**धातुपाठ** (1) name given in general to the several collections of roots given generally with their meanings by grammarians belonging to the various different schools of grammar. These collections are given as necessary appendices named खिल to their grammars by the well known grammarians of Sanskrit such as Pāṇini, Śākatāyana, and others; (2) a small treatise on roots written by Bhīmasena of the 14th century.

**धातुपाठवृत्ति** a commentary on the Dhātupāṭha by Nāgeśa.

**धातुपारायण** a grammatical treatise dealing with roots written as a supplementary work by Jumarānandin to his grammar work called Rasavati, which itself was a thoroughly revised and enlarged edition of the स्ववती a commentary written by Kramadīśvara on his own grammar named संक्षिप्तसार. Jumarānandin is believed to have been a Jain writer who lived in the fifteenth century A.D.

**धातुप्रकाश** a work dealing with roots written as a supplementary work by Balarāma-Pañcānana to his own grammar named Prabodha-Prakāśa.

**धातुप्रत्ययपञ्जिका** a work dealing with verbal forms written by Dharmakīrti, a Jain grammarian of the eighth century.

**धातुप्रदीप** a work dealing with verbal forms written by Maitreya Rakṣita, a Buddhist writer and a famous grammarian belonging to the eastern part of India who

lived in the middle of the twelfth century. He is believed to have written many scholarly works in connection with Pāṇini's grammar out of which the Tantrapradīpa is the most important one. The work Dhātupradīpa is quoted by Śaraṇadeva, who was a contemporary of Maitreya Rakṣita, in his Durghaṭavṛtti on P. II, 4. 52.

**धातुमञ्जरी** called also धातुसंग्रह attributed to a grammarian named Kāśīnātha.

**धातुमाला** a work on roots in verse-form attributed to a grammarian named Śvarakānta.

**धातुरत्नमञ्जरी** a treatise dealing with roots believed to have been written by Rāmasiṃhavarman.

**धातुरत्नाकर** a work dealing with roots believed to have been written by Nārāyaṇa who was given the title वन्द्य. He lived in the seventeenth century; a work named सारावलि-व्याकरण is also believed to have been written by him.

**धातुरत्नावली** a short list of the important roots from the Dhātupāṭha of Pāṇini, given in verse by चोङ्कनाथ a grammarian of the 17th century.

**धातुलोप** an elision of a portion of a root; cf. न धातुलोप आर्धधातुके, P.I.1 4.

**धातुवृत्ति** a general term applied to a treatise discussing roots, but specifically used in connection with the scholarly commentary written by Mādhavācārya, the reputed scholar and politician at the court of the Vijayānagara kings in the fourteenth century, on the Dhātupāṭha of Pāṇini. The work is generally referred to as माधवीया-धातुवृत्ति to distinguish it from ordinary commentary works called also धातुवृत्ति written by grammarians like Vijayānanda and others.

**धातुव्याकरण** a grammar dealing with verbs believed to have been written by Vaṅgasena.

**धातुसंबन्धपाद** conventional name given to the fourth pāda of Pāṇini's Aṣṭādhyāyī which begins with the Sūtra धातुसंबन्धे प्रत्ययाः P. III.4.1

**धातूपदेश** enumeration or recital of roots in the Dhātupāṭha; cf. प्रकृत्युप-पदोपाध्यश्रोपदिशाः। क। धातूपदेशे प्रातिपदिको-पदेशे च। M. Bh. on P. III. 1. 1.

**धात्वर्थ** lit. meaning of a root, the verbal activity, named क्रिया or भाव; cf. धात्वर्थः क्रिया; M. Bh. on III.2. 84, III.2.115. The verbal activity is described generally to be made up of a series of continuous subordinate activities carried on by the different kārakas or agents and instruments of verbal activity helping the process of the main activity. When the process of the verbal activity is complete, the completed activity is looked upon as a substantive or dravya and a word denoting it, such as पाक, or याग does not get conjugational affixes, but it is regularly declined like a noun. Just as स्वार्थ, द्रव्य, लिङ्ग, संख्या, and कारक are given as प्रातिपदिकार्थ, in the same manner क्रिया, काल, पुरुष, वचन or संख्या, and कारक are given as धात्वर्थ, as they are shown by a verbal form, although strictly speaking verbal activity (क्रिया or भाव) alone is the sense of a root, as stated in the Mahābhāṣya. For details see Vaiyāk.Bh.Sāra, where it is said that fruit ( फल) and effort ( व्यापार ) are expressed by a root, cf. फलव्यापारयोर्धातुः. The five senses given above are in fact conveyed not by a root, but by a verb or आख्यात or तिङन्त.

**धान्यपाद** a popular name given to the

second pāda of the fifth adhyāya of Pāṇini's Aṣṭādhyāyī possibly because the pāda begins with the Sūtra धान्यानां भवने क्षेत्रे खञ्, P. V.2.1.

**धारण** (1) suppression of a consonant, out of two successive consonants which is looked upon as a fault of recital; e.g. ह्यामि when recited as वयामि; cf. धारणमनुपलब्धिः Uvvaṭa on R.Pr.XIV. 6; (2) repetition of a consonant which is also a fault; e.g. ज्योतिष्कृत् for ज्योतिष्कृत्; cf. Uvvaṭa on XIV.6; cf. also धारयन्त; परक्रमे etc. explained by Uvvaṭa as सान्तस्थस्य संयोगस्य आदौ रक्तं धारयन्तो विलम्बमानाः परक्रमं कुर्वन्ति where धारयन्तः means 'lengthening' or 'prolonging' cf. R.Pr. on XIV.23; (3) the peculiar position of the mouth (मुखसं-धारणम्) by which a double consonant is recited as a single one, cf. द्विवर्णमेकवर्णवत् (एकप्रयत्ननिर्वर्त्यं) धारणात् e.g. व्यात्तम्, कुक्कुटः; cf. V.Pr. IV.144.

**धि** (1) a technical term used for sonant consonants in the Prāṭisākhya and old grammar works; cf. धि शेषः V. Pr.I.53, explained by Uvvaṭa as वर्गाणां उत्तराख्यः यरलवहकाराश्च धिः V.Pr. I.53; the term धि corresponds to ह्य of Pāṇini; (2) personal ending धि substituted for हि of the impera. 2nd sing. e.g. जुहुधि, छिन्धि, भिन्धि, श्रुधि, रारन्धि etc.; cf. P.V.4.101-103.

**धु** a technical term in the Jainendra Vyākaraṇa for धातु (a root) which is used freely by the ancient grammarians and Pāṇini.

**धुद्** (1) the augment ध् prefixed to the consonant स् following upon the consonant इ or न् occurring at the end of a word; e.g. श्वलिद्स्सायि, महान्त्साये etc.; cf. P. VIII.3.29; (2) technical short term for धातु (root); the technical term is धुञ्, but the nom. sing. used is धुट्; (3) a technical term standing for con-

sonants excepting semi-vowels and nasals; cf. धुट्श्च धुटि Kāt. III.6.51. The term is used in the Kātantra Vyākaraṇa. It corresponds to the term झर् of Pāṇini.

**धुना** tad. affix called Vibhakti tad. affix, applied to the word इदम् when इदम् is changed into अ; cf. इदमः अज्ञभावः धुना च प्रत्ययः Kās. on P. V. 3.17.

**धुष्** a short term for धातु or root. See धुट्.  
**धूमादि** a class of words headed by the word धूम to which the tad.affix अक ( बुञ् ) is added in the miscellaneous (शेषिक) senses; e. g. धौमकः खाण्डकः etc.; cf Kās. on P.IV.2.127.

**धृत** or **धृतप्रचय** a kind of original grave vowel turned into a circumflex one which is called प्रचय unless followed by another acute or circumflex vowel. The Taittiriya Prāṭisākhya has mentioned seven varieties of this 'pracaya' out of which धृतप्रचय or धृत is one. For details see Bhāṣya on धृतः प्रचयः कौण्डिन्यस्य, T.Pr.XVIII.3.

**धेय** tad. affix धेय applied to the words भाग, रूप and नाम in the same sense as those words possess; e.g. भागधेयम्, cf. Kās. on P. V.4.25.

**ध्मात** name of a fault in the pronunciation of a vowel when on account of fullness of breath it appears as uttered long (दीर्घ), although really it is short; cf. श्वाससूयिष्ठतया ह्रस्वोपि दीर्घ इव लक्ष्यते, Kaiyaṭa on I. 1. Āhnika 1. Vārt. 18.

**ध्यम्** tad. affix ध्यमुञ् substituted for धा optionally after the word एक e. g. एकध्यम्, एकधा; cf. P. V. 3.44.

**ध्वै** kṛt affix ध्वै seen in Vedic Literature, substituted for त्वा optionally; e. g. साद्वै, साद्व्वा; cf. P. VI. 3.113.

**ध्रुव** (1) fixed, stationary, as contrasted with moving (ध्रुव) which is termed अपादान and hence put in the ablative case; cf. ध्रुवमपायेऽपादानम् P. I. 4.24; (2) repeated sound ( नद ) of a third or a fourth consonant of the class consonants when it occurs at the end of the first word of a split up compound word; cf. R. Pr. VI. 11 and XI. 24.

**ध्रौव्य** fixed; of a stationary nature; of क्तोऽधिकरणे च ध्रौव्यगालिप्रत्यवसानार्थेभ्यः P. III. 4.76.

**ध्वनि** (1) sound; cf. ध्वनिं कुर्वन्नेवमुच्यते—शब्दं कुरु शब्दं मा कार्षीः M. Bh. I. 1. Āhnika 1; cf. also Vāk. Pad. I. 77; cf. also स्फोटः शब्दः, ध्वनिः शब्दगुणः, M. Bh. on I. 1.70 Vārt. 5. ध्वनि or sound is said to be the indicator (सूचक or व्यञ्जक) of स्फोट the eternal sound.

**ध्वनित** suggested, as opposed to उक्त expressed; the word is found frequently used in the Paribhāṣeṇ-  
duśekhara and other works in connection with such dictums as are not actually made, but indicated in the Mahābhāṣya.

**ध्वम्** personal-ending of the sec. pers. pl. Ātmanepada, substituted for लृ of the 10 lakāras.

**ध्वात्** personal-ending in Vedic Literature, substituted for ध्वम् of the sec. pers. pl. Ātmanepada; e. g. वारयध्वात् for वारयध्वम् cf. P. VII. 1.42.

**ध्वान** the second out of the seven positions of voice in the Veda recital which are—उपांशु, ध्वान, निमद, उपाब्दिमत्, मन्द्र, मध्यम and तार.

**ध्वे** personal-ending of the sec. pers. pl. Ātmanepada in the present and perfect tenses.

न

**न्** fifth consonant of the dental class of consonants which is possessed of the properties घोष, नादानुप्रदान, अल्पप्राणत्व, संवृतकण्ठत्व and आनुनासिक्य. In Pāṇini's grammar the nasal consonant न् (a) is added as an augment prescribed नुद् or तुम् which originally is given as न्, but afterwards changed into अनुस्वार or परसवर्ण as required, as for example in पयांसि, यशांसि, निन्दति, वन्दति etc.; cf. P. VII. 1.58-73, VII. 1.79-83; VIII. 3.24; (b) is changed into ण् when it directly follows upon ऋ, ॠ, ॡ or ॢ or even intervened by a vowel, a semivowel except लृ, a guttural consonant, a labial consonant or an anusvāra; cf. P. VIII. 4.1.1-31. (c) is substituted for the final म् of a root, e. g. प्रशान्, प्रतान् cf. P. VIII. 2.64, 65.

**न** (1) the consonant न् (see न् above) with the vowel added to it for facility of utterance, cf. T. Pr. I. 21; (2) tad. affix न added to words headed by पामन् in the sense of possession; e. g. पामनः, हेमनः etc., cf. P. V. 2.100; (3) tad. affix न as found in the word ज्योत्स्ना derived from ज्योतिष्, cf. P. V. 2.114; (4) उपādi affix न as found in the word स्योनः; cf. Kāś. on P. VI. 4.19; (5) the kṛt affix नङ् as also नन् prescribed after the roots यञ्, याञ्, यत्, विञ्छ्, प्रञ्छ्, रञ्छ् and स्वप्, e. g. यज्ञः, याञ्जा, प्रश्नः etc., cf. P. III. 3.90, 91; (6) the negative particle न given by Pāṇini as नञ् and referred to in the same way, which (i.e. न.) when compounded with a following word, is changed into अ or अन् or retained in rare cases as for instance in नभ्राट्, नासत्यौ, नक्षत्रम् etc. cf. P. VI. 3.73-75; (7) tad. affix न (नञ्)

applied to the words स्त्री and पुंस् in senses given from P. IV. 1.92 to V. 2.1 e. g. स्त्रीणं, पंस्त्रम् cf. IV. 1.87.

**नकार** the consonant न to which the vowel अ and the affix कार are added for facility of utterance; e. g. तथा नकार उदये नकारे R. Pr. IV. -; cf. V. Pr. I. 17, 21.

**नङ्** kṛt affix न applied to the roots यञ्, याच्, यत् and others in the sense of verbal activity; e. g. यज्ञ; याज्या, यत्नः etc. cf. P. III. 3.90, 91. See न (5).

**नजिङ्** kṛt. affix नञ् applied to the roots स्वप्, तृष् and धृञ् in the sense of 'habituated' e. g. स्वप्नक् घृष्णक्; see Kāś. on P. III. 2.172.

**नञ्** the negative particle ( नञ् ) which possesses the six senses which are sketched as सादृश्यं तदभावश्च तदन्यत्वं तदल्पता । अप्राशस्त्यं विरोधश्च नञर्थी; षट् प्रकीर्तिताः and which are respectively illustrated by the examples अनिक्षुः शरः, भूतले घटो नास्ति, अवष्टः पटः, अनुदरमुदरं तरुण्याः, अत्राहाणो वार्धुषिकः and असुरः दैत्यः । See न (6).

**नञ्त्तलुर्ष** a compound with न as its first member which is changed into अ or अन्, or remains unchanged, the indeclinable न ( नञ् ) possessing any one of the six senses given above under न (6); e. g. अत्राहाणः, अनश्वः, नमुचिः etc.; cf. P. VI. 3. 73-77.

**नञ्समास** a compound with न ( नञ् ) as its first member; the term is found used in the Mahābhāṣya for both the नञ्त्तलुर्ष as well as the नञ्वद्बुद्धौहि compounds; cf. M. Bh. on P.I.4.1 Vārt, 19, also on P. II.1.1.

**नञ्स्वरबलीयस्त्व** the superiority, or strength of the accent caused by नञ्समास which sets aside the accent caused by the case affix; cf. विभक्तिस्वरान्नञ्स्वरो बलीयान् P. VI. 2.158 Vārt. 13,

**नडादि** (1) a class of words headed by the word नड to which the tad. affix आयन ( षक् ) is added in the sense of गोत्र ( grandchild and further descendants); e. g. नाडायनः, चारायणः; cf. Kāś. on P. IV.1. 99; (2) a class of words headed by नड to which the affix ईय ( छ् ) is added, together with the augment क placed after the word and before the affix, in the four senses prescribed in P. IV.2. 67-70; e.g. नडकीयम्, पृथक्कीयम्; cf. Kāś. on P. IV. 2. 91.

**नत** cerebralized<sup>६</sup>; changed into ण्. The change of the consonant न् into ण् is called नति in the old Prātiśākhya works; cf. स्पशौ वोष्मणि चान्ते R. Pr. IV. 11.

**नति** lit. inclination, bending down; the word is used generally in the technical sense of 'cerebralization' but applied to the change of न् into ण् as also that of स् into ष्; cf. दन्त्यस्य मूर्धन्यापत्तिर्नतिः, V. Pr. I. 42. The root नम् is used in the sense of 'cerebralizing' or 'being cerebralized' very frequently in the Prātiśākhya works; e. g. the word नम्यते is used in the sense of 'is cerebralized'; नमयति in the sense of 'cerebralizes' and नामिन् in the sense of 'causing cerebralization'; cf. ऋकारादयो दश नामिनः स्वराः, पूर्वो नन्ता नतिषु नम्यमुत्तरम् R. Pr. I. 27.

**नदी** a technical term applied in Pāṇini's grammar to words in the feminine gender ending in ई and ऊ excepting a few like स्त्री, श्री, भ्रू and others; it is optionally applied to words ending in इ and उ, of course in the fem. gender, before case affixes of the dative, ablative, genitive and locative sing. The term was probably in use before Pāṇini and was taken from the fem. word नदी which was taken as a model. Very

probably there was a long list of words like नद् ( नदद् ) चोर ( चोरद् ) etc. which were given as ending in द् and to which the affix ई ( ईर् ) was added for forming the feminine base; the first word नदी so formed, was taken as a model and all words in the list and similar others were called नदी; cf. P. I. 4. 3-6.

**नद्ध** a fault of pronunciation when a letter, although distinctly pronounced inside the mouth, does not become audible, being held up ( बद्ध ) by the lips or the like. The fault is similar to अम्बुक्कत; cf. ओष्ठाम्बुक्कतमाह नद्धम् R.Pr.XIV.2.

**नद्यादि** a class of words headed by नदी, मही and other fem. nouns to which the taddhita affix एय (दृक्) is added in the miscellaneous ( शैबिक ) senses; e.g. नादेयम्, माहेयम्, वाराणसेयम्, श्रावस्त्यम् etc.; cf. Kāś. on P.IV.2.97.

**नन् कृत्** affix न applied to the root स्वप् to show verbal activity; e.g. स्वप्नः; cf. P.III.3.91.

**नन्तु** one that causes cerebralization; cf. पूर्वो नन्ता नतिषु नन्त्यमुत्तरम् R.Pr.I.27. See नति.

**नन्दसुन्दर** a Jain grammarian who wrote a gloss (अवचूरि) on the हैमशब्दानुशासनवृत्ति.

**नन्दिकेश्वर** an ancient grammarian who has written a short work in verses on grammar in general, which is named नन्दिकेश्वरकारिकासूत्र. There is a scholarly commentary upon it written by उपमन्यु.

**नन्दिकेश्वरकारिका** a short treatise of 28 stanzas, attributed to an ancient grammarian नन्दिकेश्वर, which gives a philosophical interpretation of the fourteen sūtras attributed to God Śiva. The authorship of the treatise is assigned traditionally to

the Divine Bull of God Śiva. See नन्दिकेश्वर. The treatise is also named नन्दिकेश्वरकारिकासूत्र.

**नन्दिकेश्वरकारिकाविवरण** called also नन्दिकेश्वरकारिकाटीका a gloss written by Upamanyu on नन्दिकेश्वरकारिका. See नन्दिकेश्वरकारिका.

**नन्धादि** name given to the class of roots beginning with the root नन्द्, which includes the roots वाश्, मद्, दूप्, वृष्, शुप् and others as given in the Gaṇapāṭha. These roots have the affix ल्यु i.e. अन added to them in the sense of agent. e.g. नन्दनः, वाशनः, मदनः, वर्धनः शोभनः, रमणः, दर्पणः, जनार्दनः, यवनः etc.; cf. P.III.1.134.

**नपुंसक** lit. a word which is neither in the masculine nor in the feminine gender; a word in the neuter gender; cf. R.Pr.XIII.7, V. Pr. II. 32; III.138; cf. P. VI.3.75, on which the Siddhānta Kaumudī observes न स्त्री पुमान् नपुंसकम् । स्त्रीपुंसयोः पुंसकभावो निपातनात् ।

**नपुंसकस्वर** the special accent viz. the acute accent for the first vowel for nouns in the neuter gender excepting those that end in इम्, as prescribed by नन्धिषयस्यानिसन्तस्य Phitsūtra 11; cf. नपुंसकस्वरो मा भूत् M.Bh. on P.VII.1.77.

**नन्त्य** capable of being cerebralized. See नति.

**नर** person; personal ending; the term is used in connection with (the affixes of) the three persons प्रथम, मध्यम, and उत्तम which are promiscuously seen sometimes in the Vedic Literature; cf. सुतिङ्गुपग्रह-लिङ्गनराणां ... व्यत्ययमिच्छति ... M. Bh. on III.1.85.

**नरेन्द्रसूरि** an old grammarian believed to have been the original writer of the Sārasvata Vyākaraṇa, on the strength of references to him in



the commentary on the Śārasvata Vyākaraṇa written by क्षेमेन्द्र as also references in the commentary on the Prakriyākaumudī by Viṭṭhaleśa. He is believed to have lived in the tenth century A;D.

**नरेन्द्राचार्य** the same as नरेन्द्रसूरि. See नरेन्द्रसूरि.

**नलोप** elision of न्, which in Pāṇini's grammar is sometimes taken as valid for certain grammatical operations, and otherwise for other operations; cf. नलोपः सुप्स्वरसंज्ञातुग्विधिषु कृत्ति P.VIII.2.2.

**नवगणी** a term used in connection with the first nine gaṇas or conjugations given by Pāṇini in his Dhātupāṭha, the tenth conjugation being looked upon as a secondary conjugation.

**नवाह्निकी** name given to the first nine Ahnikas or lessons of the Mahābhāṣya which are written in explanation of only the first pāda of the first Adhyāya of Pāṇini's Aṣṭādhyāyī and which contain almost all the important theories, statements and problems newly introduced by Patañjali.

**नव्यमत** a term used for the differentiation in views and explanations held by the comparatively new school of Bhaṭṭojī Dikṣita, as contrasted with those held by Kāśikākāra and Kaiyaṭa; the term is sometimes applied to the differences of opinion expressed by Nagesābhaṭṭa in contrast with Bhaṭṭojī Dikṣita. For details see p.p. 23-24 Vol.VII of the Pātañjala Mahābhāṣya ed. D.E. Society, Poona.

**नष्ट** elided or dropped; a term used as a synonym of 'lupta' in some commentaries.

**नष्टरूपा** name given to an anuṣṭup verse which has nine, ten and eleven syllables respectively for the first, second and third feet; e.g. विवृच्छामि पावयान् देवान् R.V.I.120.4; cf. R.Pr. XVI. 29. The verse has got 32 syllables, but it has only three feet instead of four.

**ना** (1) tad. affix ना as also नाञ् prescribed respectively after वि and नञ् (negative particle न) in the sense of separation; e. g. विना, नाना; (2) case ending ना substituted for the ins. sing. affix टा (called also आइ in ancient grammars) in the masculine gender after words called धि i. e. words ending in इ or उ excepting such as are called नदी.

**नागेश** the most reputed modern scholar of Pāṇini's grammar, who was well-versed in other Śāstras also, who lived in Benares in the latter half of the seventeenth and the first half of the eighteenth century. He wrote many masterly commentaries known by the words शेखर and उद्द्योत on the authoritative old works in the different Śāstras, the total list of his small and big works together well nigh exceeding a hundred. He was a bright pupil of Hari Dikṣita, the grandson of Bhaṭṭojī Dikṣita. He was a renowned teacher also, and many of the famous scholars of grammar in Benares and outside at present are his spiritual descendants. He was a Mahārāṣṭriya Brāhmaṇa of Tāsgaon in Sātārā District, who received his education in Benares. For some years he stayed under the patronage of Rāma, the king of Śringibera at his time. He was very clever in leading debates in the various Śāstras and won the

title of Sabhāpati. Out of his numerous works, the Uddyota on Kaiyata's Mahābhāṣyapradīpa, the Laghuśabdenduśekhara on the Siddhānta Kaumudī and the Paribhāṣenduśekhara are quite well-known and studied by every one who wishes to get proficiency in Pāṇini's grammar. For details see pp. 21-24 and 401-403, Vol. VII of the Pāṭaṅjala Mahābhāṣya ed. D. E. Society, Poona.

**नाञ्** see ना.

**नाटच्** tad. affix नाट applied to the prefix अव optionally with the affixes टटच् and भ्रटच्; e. g. अवनाटम्, अवटटम्, अवभ्रटम्; cf. Kāś. on P. V. 2.31.

**नाद** (1) voice; resonance; tone; the sound caused by the vibration of the vocal chords in the open glottis when the air passes through them; cf. वर्णोत्पत्त्यनन्तरभावी अनुरणनरूपः शब्दः नादः Uddyota on M. Bh. on P. I. 1.9; cf. also संवृते कण्ठे यः शब्दः क्रियते स नादसंज्ञो भवति T. Pr. II. 4; (2) sound, articulate sound generally without sense, which is momentary; (3) the highest sound. See परा.

**नादानुप्रदान** having voice (नाद) as their main cause; a term used in connection with vowels and sonant consonants which are caused by नाद; cf. नादः अनुप्रदानं स्वरशोषवत्सु । अनुप्रदीयते अनेन वर्णः इति अनुप्रदानं मूलकारणम्, com. on T. Pr. II. 8.

**नादि** (a root) beginning with न् in the Dhātupāṭha as contrasted with one beginning with ण् (णादि) whose ण् is, of course, changed into न् when conjugational and other forms are arrived at; cf. सर्वे नादयो णोपदेशाद्यतिनादिनादिनादिनादिनाद्यनाद्यनूवर्जम् M. Bh. on VI. 1.65.

**नादिच्** possessed of नाद; sonorous, resonant. See नाद.

**नानापद्** different words as opposed to समानपद् or a single word; cf. V. Pr. III. 80; T. Pr. XXIV. 3, XX. 3.

**नान्तरीयक** absolutely necessary; being, in a way, inseparable; cf. कश्चिदन्नार्थी शालिकलापं सतुत्रं सपलालमाहरति नान्तरीयकत्वात् M. Bh. on P. III. 3.18 on which Kaiyata observes अन्तरशब्दो विनार्थे । अन्तरे भवन्तरीयम् । तत्र नञ्समासे कृते पृषोदरादित्वाद्भाष्यकारवचनप्रामाण्याद्वा नलोपाभावः ।

**नापुंसक** the same as नपुंसकलिङ्ग or neuter gender; cf. नापुंसकं भवेत्तस्मिन् । नपुंसके भवेत् नापुंसकम् M. Bh. on IV. 1.3.

**नाम्** the genitive affix आम् together with the augment न् prefixed to it; cf. नामि P. VI. 4. 3.

**नामज** a word or noun derived from a noun, as opposed to धातुज a word derived from a root.

**नामधातु** a denominative root; the term सुधातु is also used for नामधातु; cf. सुधातुनामधातुरभिधीयते Nyāsa on P. VI. 1.3. See the word धातु.

**नामन्** noun, substantive; one of the four categories of words given in the Nirukta and other ancient grammar works; cf. चत्वारि पदजातानि नामाख्याते चोपसर्गनिपाताश्च, Nir. I.1. The word is defined as सत्त्वप्रधानानि नामानि by standard grammarians; cf. Nir. I. 1.; cf. also सत्त्वाभिधायकं नाम, R. Pr. XIII.8; V. Pr. VIII. 49 and com. thereon. Pāṇini divides words into two categories only, viz. सुवन्त and तिङन्त and includes नामन्, उपसर्ग and निपात under सुवन्त. The Śrngāraprakāśa defines नामन् as follows—अनपेक्षितशब्दव्युत्पत्तीनि सत्त्वभूतार्थाभिधायीनि नामानि । तानि द्विविधानि । आविश्लिङ्गानि अनाविश्लिङ्गानि च । The word नामन् at the end of a ṣaṣṭhī-tatpuruṣa compound signifies a name or Saṁjñā e. g. सर्वनामन्, दिङ्नामन्, छन्दोनामन्; cf. also. Bhāṣā-

vṛtti on संज्ञायां कन्थोशीनेषु P. II.4. 20 and संज्ञायां भृत् P. III. 2.46 where the author of the work explains the word संज्ञायां as नाम्नि. The word is used in the sense of 'a collection of words' in the Nirukta, cf. अन्तरिक्षनामानि, अपत्यनामानि, ईश्वरनामानि, उदकनामानि, etc.

**नामलिङ्गानुशासन** a treatise in which words with their genders are given. The term is usually used in connection with the great dictionary by अमरसिंह which is called नामलिङ्गानुशासन or अमरकोष.

**नामिन्** (vowels) which cause cerebralization; the ten vowels ऋ, ॠ, इ, ई, उ, ऊ, ए, ओ, ऐ, औ; cf. ऋकारादयो दश नामिनः स्वराः R. Pr. I. 27. cf. also R.T. 94. See the word नति. The word भविन् is used for नामिन् in the Vājasaneyi Prātiśākhya; cf. अकण्ठयो भावी V. Pr. I. 46; cf. also नामिपरो र्म् Kāt. I.5.12.

**नारायण** (1) name of a grammarian who wrote a commentary on the Mahābhāṣya-Pradīpa; (2) a grammarian who is said to have written a gloss named Śabdabhūṣaṇa on the Sūtras of Pāṇini as also some minor works named शब्दमञ्जरी, शब्दभेदनिरूपण, etc.

**नारायणवन्द्य** a grammarian of the seventeenth century who wrote a treatise on grammar named Sārāvalī, and a treatise on roots named Dhātupārāyaṇa.

**नाव्यवधान** necessary intervention; cf. येन नाव्यवधानं तेन व्यवहितेपि वचनप्रामाण्यात्, a statement which is looked upon as a general statement of the nature of Paribhāṣā occurring in the Mahābhāṣya on P. VII. 2.3.

**नाश** elision, the word is used in grammar as a synonym of 'lopa.'

**नासिकास्थान** a place in the nose where a nasal letter such as इ, उ, ए, अ, or

म् and anusvāra get a tinge of nasalization while passing through it. The yama letters e.g. the nasal क्, ख्, ग्, घ् get nasalization in the utterance of the words पल्लिविकनः, चरखन्तुः, अभिग्नः, ध्वन्ति; cf. यमो नाम वर्णः प्रातिशारव्ये प्रसिद्धः S.K. on P. VIII. 2. 1. cf. also यमानुस्वारनासिक्यानां नासिके V. Pr. I. 74, R. T. 12.

**नासिक्य** letters or phonetic elements produced in the nose; cf. नासिकायां यमानुस्वारनासिक्याः R. T. 12. See ५ ( नासिक्य ).

**नि** (1) personal ending substituted for मि (मिप्) of the 1st pers. sing. in the imperative; (2) a technical term in the Jainendra Vyākaraṇa for the term निपात of Pāṇini.

**निःसंख्य** not possessed of any number-sense; the term is used in connection with indeclinables; cf. अव्ययभ्यस्तु निःसंख्येभ्यः सामान्यविहिताः स्वादयो विद्यन्त एव Kāś. on P.I. 4.21.

**निःसंधि** deprived of Saṁdhi; without any euphonic combination or euphonic change.

**निकृ** augment नि as seen in the reduplicated syllable कनि of the aorist form कनिकदत् of the root कन्दृ; cf. कन्देर्लुङि च्लेरडादेशो द्विर्वचनमभ्यासस्य चुत्वाभावो निगागमश्च निपात्यते । अक्रन्दीदिति भाषायाम्; Kāś. on P.VII.4.65.

**निगम** a statement in the Vedic passage; a Vedic passage; sacred tradition or Vedic Literature in general; cf. the frequent expression इत्यपि निगमो भवति where निगम means 'a vedic word, given as an instance'; it also means 'Veda'; cf. निगम एव यथा स्यात् । M. Bh. on VII. 2. 64. Durgācārya says that the word it also used in the sense of 'meaning'; cf. तत्र खले इत्येतस्य निगमा भवन्ति Nir. III.9. Durgācārya has also explained the word as गमयति मन्त्रार्थान् ज्ञापयति इति निगमाः, those

that make the hidden meaning of the Mantras very clear.

**निगार** a kind of sound which apparently is made up of a combination of three phonetic elements ह्, म् and नासिक्य. It is a peculiar sound through both the mouth and the nose, although no specific place of production is assigned to it; cf. अविशेषस्थानौ संस्वादनगारौ । हकार-मकारनासिक्या वा निगारे R.T.11.

**निघण्टु** a name given to a collection of words which are mainly Vedic. In ancient times such collections were possibly very general and numerous and the works or treatises on derivation such as the Nirukta of Yāska were based upon them; cf. निघण्टवः कस्मात् । निगमा इमे भवन्ति । छन्दोभ्यः समाहृत्य समाहृत्य समाहृतास्तं निगन्तव एव सन्तो निगमनान्निघण्टव उच्यन्ते इत्यौपमन्यवः । अपि वा आहननादेव स्युः । समाहृता भवन्ति । यद्वा समाहृता भवन्ति (Nir.I.1) where the word is derived from गस् or हन् or ह्. The word निघण्टु is taken as synonymous with निगम by Durgācārya.

**निघात** toning down; the grave accent; the root निहन् in its various forms is used in the sense of toning down the voice and the word निघात is used in the sense of the grave accent (अनुदात्तस्वर) in the Vyākaraṇa and Prātiśākhya works; cf. also the words शेषनिघात, सर्वनिघात, etc.; cf. समानवाक्ये निघातयुष्मदस्मदोदेशः P. VIII. 1.18 Vārt. 5.

**निङ्** substitute नि for the last letter of the word जाया at the end of a Bahuvrihi compound; cf. युवजानिः, वृद्धजानिः Kāś. on P.V. 4.134.

**निचृत्** less by one syllable; the word is used as an adjective to the name of a Vedic metre which has got one syllable less than the normal; cf. एकद्व्यूनाधिकः सैव निचृत्-

दूनाधिका भुरिक् R.Pr.XVII.1.

**नित्** an affix possessed of the mute indicatory letter न्, the word characterized by which has the acute accent on the vowel of the first syllable; e. g. गार्त्यः, वाल्यः, cf. Kāś. on P.VI.1.197.

**नित्य** (1) eternal, as applied to word or śabda in contrast with sound or dhvani which is evanescent (कार्य). The sound with meaning or without meaning, made by men and animals is impermanent; but the sense or idea awakened in the mind by the evanescent audible words on reaching the mind is of a permanent or eternal nature; cf. स्फोटः शब्दो ध्वनिस्तस्य व्यायामाद्दुपजायते; cf. also व्याप्तिमत्त्वात्तु शब्दस्य Nir.I.1; (2) constant; not liable to be set aside by another; cf. उपबन्धस्तु देशाय नित्यम्, न रुन्धे नित्यम् । नित्यशब्दः प्राप्यन्तरनिषेधार्थः T.Pr.I.59, IV.14; (3) original as contrasted with one introduced anew such as an augment; cf. T. Pr. VI.14; (4) permanently functioning, as opposed to tentatively doing so; cf. नित्यविरते द्विमात्रम् R. T.37; (5) unchangeable, permanent, imperishable; cf. अयं नित्यशब्दो-स्त्येव कूटस्थेष्वविच्छिन्नालिषु भावेषु वर्तते M.Bh. on P. VIII. 1.4; (6) always or invariably applying, as opposed to optional; the word in this sense is used in connection with rules or operations that do not optionally apply; cf. उपपदसमासो नित्यसमासः, षष्ठीसमासः पुनर्विभाषा; M. Bh. on P.II.2.19; (7) constant, as applied to a rule which applies if another simultaneously applying rule were to have taken effect, as well as when that other rule does not take effect; cf. कच्चिच्छ्रुताकृतप्रसङ्गमा-त्रेणापि नित्यता Par. Śek. Pari 46. The operations which are nitya according to this Paribhāṣā take

effect in preference to others which are not 'nitya', although they may even be 'para'; cf. परान्नित्यं बलवत् Par. Śek. Pari. 42.

**नित्यबलीयस्त्व** possession of greater force; the word is used in connection with rules that are called नित्य. See नित्य (7).

**नित्यसमास** an invariably effective compound; the term is explained as अस्वपदविग्रहो नित्यसमास; i. e. a compound whose dissolution cannot be shown by its component words as such; e. g. the dissolution of कुम्भकारः cannot be shown as कुम्भकारः, but it must be shown as कुम्भकरोति सः । The upapadasamāsa, the gatisamāsa and the dative tatpuruṣa with the word अर्थ are examples of नित्यसमास.

**नित्यानन्दपर्वतीय** a scholar of Sanskrit Grammar who wrote glosses on the Mahābhāṣyapradīpa, on the Laghuśabdenduśekhara and on the Paribhāṣenduśekhara. He was a resident of Benares where he coached many pupils in Sanskrit Grammar. He lived in the first half of the nineteenth century.

**निदर्शन** illustration; cf. पर्याप्तो हेक्कः पुलकः स्थाल्या निदर्शनाय M.Bh. on I. 4. 23 Vārt. 15; cf. also इला साल्हा चात्र निदर्शनानि R. Pr. I. 22.

**निपात** a particle which possesses no gender and number, and the case termination after which is dropped or elided. Nipāta is given as one of the four categories of words viz नामन्, आख्यात, उपसर्ग and निपात by all the ancient writers of Prātiśākhya, Vyākaraṇa and Nirukta works; cf. Nir. I. 4, M.Bh. on I. 1. Āhnika 1, R. Pr. XII. 8 etc. The word is derived from the root पत् with नि by Yāska who has mentioned three subdivisions of Nipāta उपसार्थे,

कर्मोपसंग्रहाथे and पदपूर्णे; cf. अथ निपाताः। उच्चावचेष्वर्थेषु निपातन्ति । अप्युपमार्थे । अपि कर्मोपसंग्रहाथे । अपि पदपूर्णाः । Nir. I. 4. The Nipātās are looked upon as possessed of no sense; cf. निपातः पादपूर्णः R. Pr. XII. 8, V. Pr. VIII. 50, ( com. by Uvvaṭa ). Pāṇini has not given any definition of the word निपात, but he has enumerated them as forming a class with च at their head in the rule चादयोऽसत्त्वे where the word असत्त्वे conveys an impression that they possess no sense, the sense being of two kinds सत्त्व and भाव, and the Nipātās not possessing any one of the two. The impression is made rather firm by the statement of the Vārttikakāra—" निपातस्यानर्थकस्य प्रातिपदिकत्वम् " P. I. 2. 45 Vārt. 12. Thus, the question whether the Nipātās possess any sense by themselves or not, becomes a difficult one to be answered. Although the R̥kprātiśākhya in XII.8 lays down that the Nipātās are expletive, still in the next verse it says that some of them do possess sense; cf. निपातानामर्थवशान्ननिपातनादनर्थकानामितरे च सार्थकाः on which Uvvaṭa remarks केचन निपाताः सार्थकाः, केचन निरर्थकाः । The remark of Uvvaṭa appears to be a sound one as based on actual observation, and the conflicting views have to be reconciled. This is done by Bhartḥhari who lays down that Nipātās never directly convey the sense but they indicate the sense. Regarding the sense indicated by the Nipātās, it is said that the sense is never Sattva or Dravya or substance as remarked by Pāṇini; it is a certain kind of relation and that too, is not directly expressed by them but it is indicated. Bhoja in his Śrngāraprakāśa gives a very comprehensive definition of Nipāta

as :—जात्यादिप्रवृत्तिनिमित्तानुपग्राहिल्लेनासस्वभूता-  
र्याभिधायिनः अलिङ्गसंख्याशक्तय उच्चावचेष्वर्थेषु  
निपतन्तीत्यव्ययविशेषा एव चादयो निपाताः ।  
He gives six varieties of them, viz.  
विध्यर्थ, अर्थवादार्थ, अनुवादार्थ, निषेधार्थ,  
विधिनिषेधार्थ and अविधिनिषेधार्थ, and  
mentions more than a thousand of  
them. For details see Bhartṛhari's  
Vākyapadiya II. 189-206.

**निपातद्योतकत्व** the view that the  
nipātas and the upasargas too,  
as contrasted with nouns, pronouns  
and other indeclinables, only  
indicate the sense and do not de-  
note it; this view, as grammarians  
say, was implied in the Mahābhā-  
ṣya and was prominently given in  
the Vākyapadiya by Bhartṛhari  
which was followed by almost all  
later grammarians. See निपात.

**निपातन** a word given, as it appears,  
without trying for its derivation, in  
authoritative works of ancient gram-  
marians especially Pāṇini; cf. दाण्डि-  
नायनहास्तिनायन० P. VI.4.174, as also  
अचतुरविचतुर० V.4.77 etc. etc. The  
phrase निपातनात्सिद्धम् is very frequen-  
tly used by Patañjali to show that  
some technical difficulties in the  
formation of a word are not some-  
times to be taken into considera-  
tion, the word given by Pāṇini  
being the correct one; cf. M.Bh. on  
I.1.4, III.1.22 etc. etc.; cf. also  
the usual expression बाधकान्येव निपात-  
नानि. The derivation of the word  
from पत् with नि causal, is suggest-  
ed in the Rk Prātiśākhya where it  
is stated that Nipātas are laid down  
or presented as such in manifold  
senses; cf. R. Pr. XII.9; cf. also  
घातुसाधनकाञ्चानां प्राप्स्यर्थं नियमस्य च ।  
अनुबन्धविकाराणां ह्यर्थं च निपातनम् M.  
Bh. Pradīpa on P. V.1.114; cf. also  
M. Bh. on II.1.27.

**निपातनस्वर** the accent, with which the

Nipātana word is expressed in the  
Sūtra, which is said to prevail over  
the accent which ordinarily should  
be possessed by the word; cf. स  
निपातनस्वरः प्रकृतिस्वरस्य बाधको भविष्यति  
M.Bh. on P.I.1.56 Vārt. 23; cf.  
also M.Bh. on I.3.3, VI.1.123 etc.

**निपातानर्थकत्व** the view prominently  
expressed by the Vārttikakāra that  
nipātas do not possess any sense,  
which was modified by Bhartṛhari  
who stated that they do possess  
sense which, of course, is indicated  
and not expressed. See निपात.

**निपाताव्ययोपसर्गवृत्ति** a short treatise  
explaining and illustrating the use  
of indeclinables, written by a  
grammarian named तिलक who  
probably lived in Kāśmīra.

**निमद** a mode of utterance of words at  
the performance of a sacrifice.  
Seven such modes are given in the  
Taittiriya Prātiśākhya; cf. उपांशुष्वान-  
निमदोपविदमन्मन्द्रमध्यमताराणि T. Pr. XXIII.  
5.

**निमित्त** (1) the formal cause of a gra-  
mmatical operation; cf. निमित्ताभावे  
नैमित्तिकस्याप्यभावः given as a Pari-  
bhāṣā by many grammarians like  
Vyādi, Siradeva and others; cf.  
also प्रकृत्युपपदोपाधयो निमित्तं प्रत्ययो निमित्तं  
M.Bh. on III.1.1 Vārt. 2; (2)  
distinguishing sign यः प्रेक्षापूर्वकारी भवति  
सः अङ्गवेण निमित्तेन ध्रुवं निमित्तमुपादत्ते वेदिकां  
पुण्डरीकं वा, M.Bh. on I.1.26 Vārt.5.

**निमित्तसप्तमी** locative case, used in the  
sense of a cause as prescribed by  
निमित्तात्कर्मसंयोगे, P. II.3.36 Vārt. 6  
and illustrated by the usually  
quoted verse चर्मणि द्वीपिनं हन्ति दन्तयोर्हन्ति  
कुञ्जरम् । केशेषु चमरीं हन्ति सीमिन्नि पुष्कलको हतः  
M.Bh. on II.3.36 Vārt. 6, also cf.  
Kāś. on P. I.1.57.

**निमित्तापायपरिभाषा** a popular name  
given by grammarians to the  
maxim निमित्तापाये नैमित्तिकस्याप्यपायः, २

thing, which is brought into existence by a cause, disappears on the disappearance of the cause. The maxim is not, of course, universally applicable. For details see Par. Śek. Pari. 56, Sira. Pari. 99.

**निमित्तिन्** an affix or an augment or a substitute taking place on account of certain formal causes or nimittas; cf. निर्ज्ञातार्थो निमित्तमनिर्ज्ञातार्थो निमित्ती, इह च प्रत्ययोऽनिर्ज्ञातः प्रकृत्युपपदोपाधयो निर्ज्ञाताः M. Bh. on III. 1.1 Vārt. 2.

**नियत** (1) regulated in size or number; definitely fixed; the word नियत is used in grammar in connection with the nimitta or nimittin in a grammatical operation prescribed by a rule, which, or a part of which, is shown to be superfluous unless there is laid down a regulation; cf. शेषग्रहणं कर्तव्यम् । शेषनियमार्थम् । प्रकृत्यर्थो नियतौ प्रत्यया अनियतास्ते शेषेपि प्राप्नुवन्ति M. Bh. on I.3.12 Vārt. 6; (2) The grave accent; cf. उदात्तपूर्वं नियतं... स्वयंते RPr. III.9.

**नियतस्वर** (1) an affix whose accent is definitely given by an indicative mute letter applied to it; cf. M. Bh. on I.1.3; (2) the grave accent; a syllable with a grave accent; grave vowel; cf. नियतस्वरोदये R. Pr. XI.25; (3) name of a Saṁdhi when a visarga is changed into रेफ and then omitted and the preceding vowel is lengthened; cf. ह्रस्वस्याकामनियता उभाविमौ R. Pr. IV.9; cf. also P. VIII.3.14 and VI.3.111.

**नियम** (1) restriction; regulation; binding; the term is very frequently used by grammarians in connection with a restriction laid down with reference to the application of a grammatical rule generally on the strength of that rule,

or a part of it, liable to become superfluous if the restriction has not been laid down; cf. M. Bh. on I. 1. 3, Kāś. on I. 3.63, VI. 4.11; cf. also the frequently quoted dictum अनियमे नियमकारिणी परिभाषा; (2) limitation as contrasted with विकल्प or कामचार; cf. अनेकप्रातावेकस्य नियमो भवति शेषेऽनियमः पट्टमृदुशुक्लाः पट्टशुक्लमृदव इति; M. Bh. on II. 2. 34 Vārt. 2; (3) a regulating rule; a restrictive rule, corresponding to the Parisaṁkhyā statement of the Mimāṁsakas, e. g. the rule अनुदात्तञ्चित् आत्मनेपदम् P. I.3.12; the grammarians generally take a rule as a positive injunction avoiding a restrictive sense as far as possible; cf. the dictum विधिनियमसंभवे विधिरेव ज्यायान्. Par. Śek. Pari. 100; the commentators have given various kinds of restrictions, such as प्रयोगनियम, अभिधेयनियम, अर्थनियम, प्रत्ययनियम, प्रकृतिनियम, संज्ञानियम etc. etc.; (4) grave accent or anudātta; cf. उदात्तपूर्वं नियतम् R. Pr. III. 9; see नियत (2).

**नियामक** limiting; limitative; cf. तुः क्रियते । स नियामको भविष्यति । अमेवापञ्चम्याः इति M. Bh. on II. 4.83; cf. also लोके निमित्तं द्विविधं दृश्यम् । कार्यस्थितौ नियामकं तदनियामकं च Par. Śek. Pari. 56.

**नियोग** an obligatory order or command, such as that of a preceptor, as contrasted with स्वभाव; cf. धातोः परः अकारोऽकशब्दो वा नियोगतः कर्तारं बुवन्कृत्संज्ञश्च भवति ..... स्वभावतः कर्तारं बुवन्कृत्संज्ञश्च भवति etc. M. Bh. on P. III. 4.67 Vārt. 8 where Kaiyata explains नियोग as आचार्यनियोग.

**निरनुनासिक** pure, unnasalized, as opposed to सानुनासिक nasalized. cf. सन्ति हि यणः सानुनासिका निरनुनासिकाश्च । M. Bh. on I. 1. Āhnika 1.

**निरनुबन्धक** possessed of no mute indicative letter; not possessed of any mute indicative letter; cf. क

पुनरस्य (आकारः) सानुबन्धकः क्क निरनुबन्धकः।  
M.Bh. on I. 1.14.

**निरनुबन्धकपरिभाषा** a short term used for the maxim निरनुबन्धकग्रहणे न सानुबन्धकस्य ग्रहणम् Par. Śek. Pari. 81.

**निरवकाश** possessed of no scope of, or occasion for, application; the word अनवकाश is also used in this sense. The niravakāśa rules always set aside the general rules which are always present wherever they i. e. the niravakāśa rules are possible to be applied. Niravakāśatva is looked upon as one of the two criteria for बाध or sublation, the other one being सामान्याविशेषभाव as illustrated by the usual maxim, known as तत्क्रकौण्डिन्यन्याय. See तत्क्रकौण्डिन्यन्याय; cf. also अनवकाशा हि विधयो बाधका भवन्ति Par. Śek. on Pari. 64.

**निरस्त** a fault of pronunciation when a vowel is harshly pronounced and hence is not properly audible; cf. निरस्तं निष्ठुरम् Pradīpa on M.Bh. I. 1. Āhn. 1. The fault occurs when the place and the means of utterance are pressed and drawn in; cf. निरस्तं स्थानकरणापकर्षे R. Pr. XIV. 2.

**निराकृत** (1) set aside; answered; the word is frequently used in connection with faults which are stated to occur or present themselves if a particular explanation is given; (2) prevailed over by another; cf. तदा न रूपं लभते निराकृतम् R. Pr. XI. 30, where Uvvaṭa paraphrases निराकृत as विस्मृत.

**निरुक्त** name of a class of works which were composed to explain the collections of Vedic words by means of proposing derivations of those words from roots as would suit the sense. The Nirukta works are looked upon as supplementary to grammar works and there must have been a good many works of

this kind in ancient times as shown by references to the writers of these viz. Upamanyu, Śakaṭāyana, Śākapūṇi, Śākapūrti and others, but, out of them only one work composed by Yāska has survived; the word, hence has been applied by scholars to the Nirukta of Yāska which is believed to have been written in the seventh or the eighth century B. C. i. e. a century or two before Pāṇini. The Nirukta works were looked upon as subsidiary to the study of the Vedas along with works on phonetics ( शिक्षा ), rituals ( कल्प ), grammar ( व्याकरण ) prosody ( छन्दस् ) and astronomy ( ज्योतिष ) and a mention of them is found made in the Chāndogyo-paniṣad. As many of the derivations in the Nirukta appear to be forced and fanciful, it is doubtful whether the Nirukta works could be called scientific treatises. The work of Yāska, however, has got its own importance and place among works subsidiary to the Veda, being a very old work of that kind and quoted by later commentators. There were some glosses and commentary works written upon Yāska's Nirukta out of which the one by Durgācārya is a scholarly one. It is doubtful whether Durgācārya is the same as Durgasimha, who wrote a Vṛtti or gloss on the Kātantra Vyākaraṇa. The word निरुक्त is found in the Prātiśākhya works in the sense of 'explained' and not in the sense of derived; cf. R. Pr. XV 6; V. Pr. IV. 19, 195.

**निरुक्तभाष्य** a gloss on Yāska's Nirukta written by a modern scholar of grammar named Ugrācārya in the eighteenth century A. D.

**निरुक्तादि** a class of compound words



headed by the word निरुद्ध which have their last vowel accented acute; e. g. निरुद्धकम्, निरुद्धलम्, निर्माक्षिकम् etc.; cf. Kās. on P. VI. 2. 184.

**निरुद्धलक्षणा** potentiality of implication which gives the meaning of a word which is based upon implication; e. g. रथो गच्छति.

**निरुद्धोपघ** a word, the penultimate vowel in which is picked up and taken back, as for instance the penultimate अ of हन् in the word अहस् cf. अहतिश्च अहश्च अहुश्च हन्तेनिरुद्धोपघाद्विपरितात् Nir. IV. 25.

**निर्दिश्यमानपरिभाषा** a short form for the maxim निर्दिश्यमानस्यादेशा भवन्ति which means 'substitutes take the place of that or its part which has been actually stated or enunciated in the rule (of grammar)' Par. Śek. Pari. 12. For details see Par. Śek. Pari. 12.

**निर्दिष्ट** exhibited, enunciated; cf. तस्मिन्निति निर्दिष्टे पूर्वस्य P.I.1.66; V.Pr.I. 134.

**निर्दिष्टपरिभाषा** a popular name of the Paribhāṣā तस्मिन्निति निर्दिष्टे पूर्वस्य । cf. किं चेह निर्दिष्टपरिभाषाप्रवृत्तिर्दुर्वचः । Pari. Bhāskara Pari. 97.

**निर्देश** mention, actual statement; the word is often used in the Mahābhāṣya in sentences like स तथा निर्देशः कर्तव्यः, निर्देशं कुरुते etc.; cf. also V.Pr. I. 36; cf. also the maxim तस्मिन्निति निर्दिष्टे पूर्वस्य P. I.1. 66 and V. Pr. I. 134; cf. also अवश्यं कयाचिद्विभक्त्या केनचिद्वचनेन निर्देशः कर्तव्यः M.Bh. on P. I. 2. 39 Vārt. I. Sometimes the mention or exhibition made by a word shows the particular type of word; cf. Durghaṭa Vṛtti on P. I. 2. 6 and VII. 4. 73 as also Kās. on P. IV. 3. 11 and V. 2. 20.

**निर्धारण** (1) selection of one or some out of many; cf. जातिगुणाक्रियाभिः समुदायादे-कदेशस्य पृथक्करणं निर्धारणम् । मनुष्याणां मनुष्येषु

वा क्षत्रियः शूरतमः Kās. on P. II.2.10 as also on II.3.41; (2) determined or definite sense to the exclusion of another, generally on the strength of the indeclinable एव which is expressed or understood. The word निर्धारण is used for अवधारण in this sense; cf. यत एवकारस्ततोऽन्यत्रावधारणम् a maxim used as a Paribhāṣā by some grammarians; cf. also धातोस्तास्मिन्नित्यैव । धात्ववधारणं यथा स्यात्तस्मिन्नित्यावधारणं मा भूदिति Kās. on P. VI. 1.81.

**निर्बद्ध** separated, dissociated, disconnected; cf. न निर्बद्धा उपसर्गा अर्थान्निराहुरिति शाकटायनः Nir. I.3.

**निर्भुज** a name for the Samhitāpāṭha; cf. निर्भुजं संहिताध्ययनमुच्यते R. Pr.I. 3.

**निर्मलदर्पण** name of a commentary on the Prakriyā-Kaumudī.

**निर्दूर** name of a grammarian who is believed to have written a gloss (वृत्ति) on the Sūtras of Pāṇini on the strength of a reference to him in the Nyāsa of Jinendrabuddhi; cf. वृत्तिः पाणिनीयसूत्राणां विवरणं चुद्धिभट्टिनिरादिप्रणीतम् Nyāsa on I.1.1.

**निर्वचन** interpretation by means of etymology as found in the Nirukta works; the act of fully uttering the meaning hidden in words that are partially or wholly unintelligible in respect of their derivation, by separating a word into its component letters; cf. निष्कृष्य विग्रह्य निर्वचनम् Durgavṛtti on Nir. II. 1. For details see Nirukta II.1.

**निर्वर्तक** (1) productive, as opposed to expressive; cf. किं पुनरिदं निर्वर्तकम् । अन्तरतमा अनेन निर्वर्त्यन्ते । आहोस्वित्प्रतिपादकम् । अन्येन निर्वृत्तानामनेन प्रतिपत्तिः । M.Bh. on P.I.1.50 Vārt. I; (2) productive of activity; cf. साधकं निर्वर्तकं कारकसंज्ञं भवतीति वक्तव्यम्; M. Bh. on I.4.23.

**निर्वर्त्य** one of the many kinds of kar-

man or object governed by a transitive verb or root, which has got the nature of being produced or brought into existence or into a new shape; cf. त्रिविधं कर्म निर्वर्त्य विकार्यं प्राप्यं चेति । निर्वर्त्यं तावत् कुम्भकारः नगरकारः । The word निर्वर्त्य is explained as यदसज्जन्यते यद्वा प्रकाश्यते तन्निर्वर्त्यम् । कर्तव्यः कटः । उच्चार्यः शब्दः Śr. Prakāśa; cf. also Vākyapadiya III.7.78; cf. also इह हि तण्डुलानोदनं पचतीति द्वयर्थः पचिः । तण्डुलान्पचन्नोदनं निर्वर्तयति । M. Bh. on I.4.49. For details see the word कर्मन्; also see M. Bh. on I.4.49.

**निवृत्ति** production of the effect; production of the activity by the agents or instruments of activity called Kāraṅgas; cf. साधनं हि क्रियां निर्वर्तयति तामुपसर्गो विशिष्टः M. Bh. on II. 2.19 Vārt. 2.

**निर्हृत** a fault of pronunciation by which a letter is uttered harsh or rude; cf. निर्हृतो रुक्मः Kaiyaṭa on M. Bh. I.1. Āhnika 1.

**निर्हास** (1) abridgment, diminution; cf. सर्ववचनं प्रकृतिनिर्हासार्थम् । निर्हासः अपचयः अल्पत्वमित्यर्थः । Kaiyaṭa on M. Bh. on IV.3.100; (2) being turned into a short (vowel); cf. स्पर्शान्तस्थाप्रत्ययौ निर्हृसेते R. Pr. IV.39.

**निवर्तक** lit. expeller, excluding other forms which are otherwise, that is, incorrect; cf. समाने चार्थे शास्त्रान्वितः अशास्त्रान्वितस्य निवर्तको भवति । M. Bh. on I.1. Śiva Sūtra 2.

**निवर्त्य** that which should not proceed to the next rule; cf. तच्चावश्यं निवर्त्यम् M. Bh. on III.2.68, V.1.16, etc. See the word निवृत्ति.

**निवात** sometimes used for निघात or the grave accent.

**निवृत्ति** (1) cessation of recurrence of a word or words from a rule to a subsequent rule or rules; non-application of a rule consequent upon the cessation of recurrence or

anuvṛtti cf; न ज्ञायते केनाभिप्रायेण प्रसजति केन निवृत्तिं करोति M. Bh. on P. 1.1.44 Vārt. 8. cf. also एकयोगनिर्दिष्टानां सह वा प्रवृत्तिः सह वा निवृत्तिः Kāt. Par. Vṛ. Pari. 9; (2) cessation or removal; cf. न च संज्ञाया निवृत्तिरुच्यते । स्वभावतः संज्ञा संज्ञिनः प्रत्याख्य निवर्तन्ते । तेन अनुबन्धानामपि निवृत्तिर्भविष्यति M. Bh. on I. 1.1. Vārt. 7; cf. also M. Bh. on I. 1. 3 etc.; cf. also the usual word उदात्तनिवृत्तिस्वरः.

**निवृत्तिस्थान** places where the substitutes गुण and वृद्धि do not apply; weak terminations; kit or nit affixes in Pāṇini's grammar; cf. अथाप्यस्तेर्निवृत्तिस्थानेष्वदिष्टो भवति । स्तः सन्तीति । Nir. II. 1. The word संक्रम is also used in this sense by ancient grammarians.

**निषेध** negation; prohibition; cf. निषेधञ्चसूत्रीयं स्वरार्थो Bhaṣāvṛtti on P. II. 2.16; cf. निषेधाश्च बलीयांसः Par. Śek. Pari. 112. The word प्रतिषेध is used frequently in this sense in old grammar works such as the Mahābhāṣya, the word निषेध being comparatively a modern one.

**निष्कादि** a class of words headed by the word निष्क to which the affix इक् ( ठक् ) is added, provided these words are not members of a compound; e. g. नैष्किकम्, पादिकम्, माषिकम् etc.; cf. Kāś. on P. V.1.20.

**निष्कृष्ट** separated; taken out from a thing; existing only in conception or idea; cf. इह केचिद्गुणाः शब्देन द्रव्यानिष्कृष्टा एव प्रत्याख्यन्ते न तु द्रव्यस्योपरञ्जकत्वेन । यथा चन्दनस्य गन्धः इति । Kaiy. on P. II. 2. 8.

**निष्ठा** the affixes क्त and क्तवत् in Pāṇini's Grammar; cf. क्तकवत् निष्ठा P. I. 1.26.

**निष्ठित** also निःष्ठित completed, accomplished; used in connection with a grammatically formed word by applying affixes to the bases; cf.

अङ्गवृत्ते पुनर्वृत्तावविधिर्निष्ठितस्य Siradeva Pari. 94, where Siradeva has explained the word निष्ठित as प्रयोगार्ह-अङ्ग.

**निहत** struck down in tone, grave, possessed of a grave accent; cf. V. Pr. IV. 138.

**निहित** separated with the intervention of a consonant. The word is used in connection with the detached first part of a compound word not followed immediately by a vowel; cf. अनिहितं अव्यवहितम् Uvvaṭa on V. Pr. V. 30.

**नीक्** augment नी affixed to the reduplicative syllables of the roots ऋण्, वञ्च्, ह्रस्, ध्वम्, भ्रस् कस्, पत्, पद् and स्कन्द् in the intensive; e. g. आपनी-फणत्, वनीवच्यते etc. cf. P. VII. 4.65 and 84.

**नीच** a term used for the grave accent or for the vowel, accented grave; cf. स्वरितयोर्मध्ये यत्र नीचं स्यात् T. Pr. XIX. 1. उच्चीचे मे नीचमुच्चात् R. T. 54, 55 cf. also V. Pr. I. 111.

**नीचैःकर** constituting the grave accent, features of the grave accent; cf. अन्ववसर्गो मार्दवमुस्ता खस्येति नीचैःकराणि शब्दस्य M. Bh. on I. 2.30.

**नीलकण्ठ** author of वैयाकरणसिद्धान्तरहस्य a commentary on the Siddhānta Kaumudī of Bhaṭṭojī Dikṣita.

**नीलकण्ठदीक्षित** a famous grammarian of the seventeenth century who wrote an independent work on the Paribhāṣās in Vyākaraṇa named Paribhāṣāvṛtti. This Vṛtti is referred to in the Paribhāṣenduśekhara by Nāgēśabhaṭṭa and the views expressed in it are severely criticised in the com. गदा.

**नीलकण्ठमखिन** nephew of Appaya Dikṣita who has written a commentary on Kaiyaṭa's Mahābhāṣyapradīpa.

**नुक्** augment न् (1) affixed to the words अन्तर्वत् and पतिवत् before the feminine affix डीप् e. g. अन्तर्वत्नी, पतिवत्नी, cf. P. IV. 1.32; (2) affixed to the root ली before the causal affix णिच्, e. g. विलीनयति, cf. P. VII. 3.39; (3) affixed to the reduplicative syllable of roots ending in a nasal consonant and having the penultimate अ as also of the roots जप्, जम्, दह्, दश्, भञ्च्, पश्, चर्, and फल् in the intensive; e. g. जङ्गम्यते, तन्तन्यते, यंयमीति, जङ्गमीति, जङ्गप्यते, दन्दह्यते, दन्दशीति. चञ्चुर्यते, पम्फु-लीति cf. P. VII 4.85, 86, 87.

**नुद्** augment न् prefixed (1) to the gen. pl. ending in आम् after a crude base ending in a short vowel, or in ई or ऊ of feminine bases termed nadī, or in आ of the feminine affix ( टप्, डाप् or चाप् ); e. g. वृक्षाणाम्, अग्नीनाम्, कर्तॄणाम्, कुमारीणाम्, मालानाम् etc.; cf. P. VII.1.54; (2) to the affix आम् after numerals termed षट् and the numeral चतुर् as also after the words श्री, ग्रामणी and गो in Vedic Literature, e. g. षण्णाम्, पञ्चानाम्, चतुर्णाम्, श्रीणाम्, ग्रामणीनाम्, गोनाम्; cf. P. VII.1.55, 56, 57; (3) to the part of a root possessed of two consonants, as also of the root अश् of the fifth conjugation after the reduplicative syllable ending in आ, which is substituted for अ; e.g. आनञ्ज, व्यानशे; cf. P. VII.4. 71,72; (4) to the affix मत्तुप् after a base ending in अन् as also to the affixes तस्प् and तमस्प् after a base ending in न् in Vedic Literature, e.g. मूर्धन्वती, अक्षण्वन्तः, सुपथिन्तरः etc.; cf. P. VIII. 2.16, 17; (5) to the initial vowel of the second member of a compound having अ of नन् as the first member; e. g. अनघः; cf. P. VI. 3.74; (6) to any vowel after न् which is preceded by a short vowel

and which is at the end of a word e.g. कुर्वन्नास्ते, cf. P. VIII. 3.32.

**नुम्** augment न् inserted after the last vowel (1) of a root given in the Dhātupāṭha as ending with mute इ; e.g. निन्दति, क्रन्दति, चिन्तयति, जिन्वति etc.; cf. P VII.1.58; (2).of roots मुञ्च and others before the conjugational sign अ (च्); e. g. मुञ्चति, लुम्पति; cf. P. VII.1.59; (3) of the roots मस्ञ्, नश्, रश्, जम् and लम् under certain specified conditions, e.g.मड्क्त्वा, नेष्टा, रन्धयति, जम्भयति, लम्भयति, आलम्भ्यः etc. cf. P.VII. 1.60-69; (4) of declinable bases marked with the mute indicatory letter उ, ऋ or ल् as also of the declinable wording अञ्च् from the root अञ्च् and युञ्, e.g.भवान्, श्रेयान्, प्राङ्, युङ्, cf. Kās. on P. VII.1. 70, 71; (5) of the declinable base in the neuter gender, ending with a vowel or with any consonant excepting a semivowel or a nasal, before a case-ending termed Sarvanāmasthāna; e.g. यशांसि, वनानि, जतूनि etc., cf. Kās. on VII.1.72; (6) of the declinable base in the neuter gender, ending with इ, उ, ऋ or ल् before a case-ending beginning with a vowel; e.g. मधुने, द्युचिने etc., cf. Kās. on P. VII.1.73; (7) of the affix शतृ (अत् of the pres. part.) under certain conditions याती यान्ती; पचन्ती, सीव्यन्ती, cf. I.VII.78-8 ; (8) of the word अनङ्हु before the nom. and voc. sing. affix सु; e.g. अनङ्हुवान्, हे अनङ्हुवन्, cf. P. VII. 1. 82; (9) of the words दृक्, स्वस् and स्वतवस् before the nom. and voc.sing.affix सु in Vedic Literature, e. g. यादङ्, स्ववान्, स्वतवान्, cf. P.VII.1.83.

**नुमागम** augment न् inserted after the last vowel of a root or a noun-base in specified cases. See नुम्.

**नुचक्ष** name of the second Yama letter,

**नैमस्पृष्ट** partly touched, half touched; semi-contacted; a term used for sibilants and hissing sounds.

**नैकाच्** multisyllabic, possessed of many syllables, as contrasted with एकाच्.

**नैगम**(1) belonging to the Veda, Vedic as opposed to लौकिक or भाषिक; cf. नैघण्टुकानि नैगमानीहेह Nir.I. 20; (2) name given to Kāṇḍas 4, 5 and 6 of the Nirukta of Yāska; cf. अनवगत-संस्कारा जहादयो यस्मिन्निगम्यन्ते तन्नैगमं Durga Vr. on Nir IV.1.

**नैघण्टुक** mentioned as secondary; lit. निघण्टुकण्डे वर्तमानानि पदानि; the term is applied to the first three Kāṇḍas or sections of the Nirukta.

**नैपातिक** accessory; accidental; निपातात् आगतानि.

**नैमित्तिक** effect; one that is caused; cf. निमित्ताभावे नैमित्तिकस्याप्यभावः a Paribhāṣā given by Vyāḍi, Śīradeva and others.

**नैरुक्त** (1) obtained by derivation, etymological; (2) etymologist, writer of a Nirukta work.

**नैर्देशिक** matter of communication; statement made for communication. Uddyota explains the word as निर्देशः बोधः प्रयोजनमस्य नैर्देशिकः । cf. एते खञ्चपि नैर्देशिकानां वार्ततरका भवन्ति ये सर्वनाम्ना निर्देशाः क्रियन्ते M. Bh. on P. I.1.67.

**नैवासिक** tad. affixes अण् and others added in the sense of 'तस्य निवासः' (P. IV. 2. 69), as in words like शैव meaning the place of residence of the Sibis.

**न्यक्** a technical term in the Jainendra Vyākaraṇa for the term उपसर्जन defined by Pāṇini in the rules प्रथमानिर्दिष्टं समास उपसर्जनम् and एक-विभक्ति चा पूर्वानिपाते P.I.2.43, 44.

**न्यङ्कुसारिणी** a kind of बृहती metre in which the second foot has twelve syllables, while the rest have

eight syllables each; cf. द्वितीये न्यङ्कुसारिणी R.Pr.XVI.32.

**न्यङ्कादि** a class of words headed by the word न्यङ्कु, which are formed by means of the substitution of a guttural consonant in the place of a consonant of any other class belonging to the root from which these words are formed; e. g. न्यङ्कुः मद्गुः, भृगुः etc.; cf. Kās. on P. VII.3. 53.

**न्यच्** going lower, subordinate, the word is used in the sense of upasarjana as a technical term in the Jainendra Vyākaraṇa, cf. वक्तं न्यक् Jain. Vy.I.1.93.

**न्यवग्रह** also नीचावग्रह, the vowel at the अवग्रह or end of the first member of a compound word which has got a grave accent; e. g. the vowel ऊ of नू in तनून्ध्रे; cf. उदाद्यन्तो न्यवग्रहस्ताथाभाव्यः V. Pr. I. 120. See ताथाभाव्य.

**न्यस्त** name given to अनुदात्त or the grave tone; cf. मात्रा न्यस्ततैकैषामुभे व्यालिः समस्वरे R. Pr. III. 17 where Uvvaṭa explains न्यस्ततरा as अनुदात्तरा.

**न्याय** maxim, a familiar or patent instance quoted to explain similar cases; cf. the words अमौकरवाणि-न्याय M. Bh. on P. II 2,24, अपवाद-न्याय M. Bh. on P. I. 3. 9, अविरवि-कन्याय M. Bh. on P. IV. 1. 88, 89, IV. 2.60, IV.3.131, V. 1.7, 28, VI 2. 11; कुम्भीधान्यन्याय M.Bh. on P. I. 3.7, कूपखानकन्याय M.Bh. I. 1. Āhnika 1, दण्डिन्याय M.Bh. on P. VIII.2.83, नष्टाश्वदन्धरथन्याय M. Bh. on P. I.1.50, प्रधानप्रधानन्याय M.Bh.on P.II.1.69, VI. 3. 82, प्रासादवासिन्याय M. Bh. on P. I. 1.8, मांसकण्टकन्याय M. Bh. on P.I.2.39, लटवानुकर्षणन्याय M.Bh. on Śiva Sūtra 2 Vārt. 5, शालिपलालन्याय M.Bh. on P. 1.2.39, सूत्रशाटकन्याय M.Bh. on P. I.3. 12. The word came to be used in the general sense of Paribhāṣās

or rules of interpretation many of which were based upon popular maxims as stated in the word लोकन्यायसिद्ध by Nāgeśa. Hemacandra has used the word न्याय for Paribhāṣā-yacana. The word is also used in the sense of a general rule which has got some exceptions, cf. न्यायैर्मिश्रानपवादान् प्रतीयात् R. Pr. which lays down the direction that 'one should interpret the rule laying down an exception along with the general rule'.

**न्यायरत्नमञ्जूषा** a work dealing with Vyākaraṇa Paribhāṣās or maxims as found in Hemacandra's system of grammar, written by Hemahatnaganin, a pupil of Ratnaśekhara, in 1451. The author has written a commentary also on the work, named Nyāsa.

**न्यायसंग्रह** a work enumerating the Paribhāṣās in Hemacandra's grammar, numbering 140 nyāyas out of which 57 nyāyas are said to have been given by Hemacandra himself at the end of his comment बृहद्वृत्ति on his Śabdānuśāsa. The work is written by हेमहंसगणि who has added a commentary to it called Nyāyārthamañjūṣa by him, which is also known by the name न्यायरत्नमञ्जूषा which see above.

**न्यायसंहित** combined euphonicly according to rules of grammar; cf. तद्वति तद्विते न्यायसंहिते चेत explained as व्याकरणशास्त्रोक्तसिधिमत् V. Pr. V. 8 com.

**न्यायसिद्ध** established by a maxim; with full justification; cf. न्यायसिद्धमेवैतत् M. Bh. on V.1.19. The word is used as opposed to ज्ञापकसिद्ध by Nāgeśa; cf. Par. Śek. Pari. 1.

**न्यायार्थमञ्जूषा** a name given to न्यायरत्नमञ्जूषा. See न्यायरत्नमञ्जूषा.

**न्याय्य** proper; fully justified न्यायादन-पेतस् cf. P.IV.4.92; correct; regular;

cf. यज्ञभ्यामुक्तत्वादर्थस्य न्यायोत्पत्तिर्न भविष्यति M. Bh. on II.3.1 where Kaiyaṭa however, explains the word differently. Kaiyaṭa states that न्याय्य means a general rule; cf. उन्सर्गः पूर्वोच्चार्यप्रसिद्ध्या न्याय्य उच्यते Kaiyaṭa on P. II. 3.1. By Pūrvācārya he possibly refers to the writers of the Prātiśākhya and other similar works by ancient grammarians, where the word nyāya is used in the sense of 'a general rule'. See the word न्याय above.

**न्यास** (1) lit. position, placing; a word used in the sense of actual expression or wording especially in the sūtras; cf. the usual expression क्रियते एतन्न्यास एव in the Mahābhāṣya, cf. M. Bh. on I. 1.11, 1.1.47 etc.; (2) a name given by the writers or readers to works of the type of learned and scholarly commentaries on vṛtti-type-works on standard sūtras in a Śāstra; e. g. the name Nyāsa is given to the learned commentaries on the Vṛtti on Hemacandra's Śabdānuśāsana as also on the Paribhāṣāvṛtti by Hemaharṣagaṇi. Similarly the commentary by Devanandin on Jainendra grammar and that by Prabhācandra on the Amoghāvṛtti on Śākatāyana grammar are named Nyāsa. In the same way, the learned commentary on the Kāśikāvṛtti by Jinendrabuddhi, named Kāśikāvivaranaṣaṅgikā by the author, is very widely known by the name Nyāsa. This commentary Nyāsa was written in the eighth century by the Buddhist grammarian Jinendrabuddhi, who belonged to the eastern school of Pāṇini's Grammar. This Nyāsa has a learned commentary written on it by Maitreya Rakṣita in the twelfth

century named Tantrapradīpa which is very largely quoted by subsequent grammarians, but which unfortunately is available only in a fragmentary state at present. Haradatta, a well-known southern scholar of grammar has drawn considerably from Nyāsa in his Padamañjarī, which also is well-known as a scholarly work.

**न्यासोद्घोत** a learned commentary on Jinendrabuddhi's Nyāsa written by Mallinātha, the standard commentator of prominent Sanskrit classics.

**न्यून** incomplete in sense or wording as opposed to Pūrṇa; cf. अयवावे न्यूने ( पादे न संनिष्कृष्येते ) R. T. 76.

प

**प्** (1) first consonant of the labial class of consonants possessed of the properties श्वासानुप्रदान, अघोष, and कण्ठविवृतत्व; ( 2 ) प् applied as a mute letter to a suffix, making the suffix accented grave (अनुदात्त).

**प, पकार** the consonant प्, the vowel अ and the affix कार being added for facility of understanding and pronunciation; cf. T.Pr. I. 17, 21; प is also used as a short term for consonants of the fifth class (पवर्ग); cf. T. Pr. 1.27; V. Pr. I. 64 and R. T. 13.

**पक्ष** alternative view or explanation presented by, or on behalf of, a party; one of the two or more ways of presenting a matter. The usual terms for the two views are पूर्वपक्ष and उत्तरपक्ष, when the views are in conflict. The views, if not in conflict, and if stated as alternative views, can be many in number, e. g. there are seven alternative views or Pakṣas re ;

the interpretation of the rule इको गुणवृद्धी; cf. M. Bh. on P. I. 1.3; cf. also सर्वेषु पक्षेषु उपसंख्यानं कर्तव्यम् M. Bh. on P. I. 2.64.

**पक्षादि** a class of words headed by the word पक्ष to which the tad-dhita affix आयन (फक्) causing vṛddhi is added in the four senses given in P. IV. 2.67-70; e. g. पाक्षायणः, आश्रमायनः etc.; cf. Kāś. on P. IV. 2.80.

**पचादि** a class of roots headed by the root पच् to which the kṛt. affix अ (अच्) is added in the sense of 'an agent'; e. g. श्वपचः, चोरः, देवः etc. The class पचादि is described as आकृतिगण and it is usual with commentators to make a remark पचाद्यच् when a kṛt affix अ is seen after a root without causing the vṛddhi substitute to the preceding vowel or to the penultimate vowel अ. cf. अञ्चिधिः सर्वधातुभ्यः पठ्यन्ते च पचादयः । अण्वाधनार्थमेव स्यात् सिष्यन्ति श्वपचादयः Kāś. on P. III. 1.134.

**पञ्चपदी** a term used in the Atharva-Prātiśākhya for the strong case affixes viz. the nominative case affixes and the accusative sing. and dual affixes; cf. चत्वारि क्षैपञ्च पञ्चपद्यामन्तोदात्तादीनि यात् A. Pr. I. 3.14. The term corresponds to the Sarvanāmasthāna of Pāṇini, which is also termed सुट् ; cf. सुडन-पुसकस्य P. I. 1.43.

**पञ्चम** the fifth consonant of the five classes of consonants; the nasal consonant, called also वर्गपञ्चम; cf. यथा तृतीयास्तथा पञ्चमा आनुनासिक्यवर्जम् M. Bh. on P. I. 1.9 Vārt. 2.

**पञ्चमी** (1) the fifth case; ending of the fifth or ablative case as prescribed by rules of Pāṇini cf. अपादाने पञ्चमी, P. II. 3-7, 10, etc. (2) the imperative mood; cf. Kāt. III. 1.18.

**पञ्चमीनिर्देश** statement by the abla-

tive case, cf. इः सि धुट् P. VIII. 3.29; cf. उभयनिर्देशे पञ्चमीनिर्देशो बलीयान् e. g. डमो ह्रस्वादचि डमुणित्यम् P. VIII. 3.32, Par. Śek. Pari. 70; cf. also उभयनिर्देशे विप्रतिषेधात्पञ्चमीनिर्देशः M. Bh. on P. I. 1.67 Vārt. 3.

**पञ्चालपदवृत्ति** the usage or the method of the Pañcālas; the eastern method of euphonic combinations, viz. the retention of the vowel अ after the preceding vowel ओ which is substituted for the Visarga; e. g. जो अस्मै; cf. R. Pr. II. 12; T. Pr. XI. 19. This vowel अ which is retained, is pronounced like a short ओ or अर्ध-ओकार by the followers of the Sātyamugri and Rāṇāyanīya branches of the Sāmavedins; cf. commentary on T. Pr. XI. 19 as also M. Bh. Āhnikā 1.

**पञ्जिका** a popular name given to critical commentaries by scholars; cf. काशिकाविवरणपञ्जिका by Jinendra-buddhi which is popularly known by the name न्यास.

**पटच्** tad. affix पट in the sense of extent (विस्तार) added to the word अवि; e. g. अविपटम् cf. विस्तारे पटञ्चक्तव्यः. P. V. 2.29 Vārt. 2.

**पठन** oral recital, the word is used in connection with the use of words by the author himself in his text which he is supposed to have handed over orally to his disciples, as was the case with the ancient Vedic and Sūtra works; cf. the words पठित, पठिष्यते, पठ्यते and the like, frequently used in the Mahābhāṣya in connection with the mention of words in the Sūtras of Pāṇini.

**पण्डित** writer of Citprabhā, a commentary on the Paribhāṣenduśekhara. A commentary on the Laghuśabdendūśekhara is also as-

cribed to him. He was a Gauḍa Brāhmaṇa whose native place was Kurukṣetra. He lived in the beginning of the nineteenth century.

**पतञ्जलि** the reputed author of the Mahābhāṣya, known as the Pātañjala Mahābhāṣya after him. His date is determined definitely as the second century B.C. on the strength of the internal evidence supplied by the text of the Mahābhāṣya itself. 'The words Gonardīya and Goṇikāputra which are found in the Mahābhāṣya are believed to be referring to the author himself and, on their strength he is said to have been the son of Goṇikā and a resident of the country called Gonarda in his days. On the strength of the internal evidence supplied by the Mahābhāṣya, it can be said that Patañjali received his education at Takṣaśilā and that he was, just like Pāṇini, very familiar with villages and towns in and near Vāhika and Gāndhāra countries. Nothing can definitely be said about his birth-place, and although it might be believed that his native place was Gonarda, its exact situation has not been defined so far. About his parentage too, no definite information is available. Tradition says that he was the foster-son of a childless woman named Goṇikā to whom he was handed over by a sage of Gonarda, in whose hands he fell down from the sky in the evening at the time of the offering of water-handfuls to the Sun in the west; cf. पतत् + अञ्जलि, the derivation of the word given by the commentators. Apart from anecdotes and legendary information, it can be said with certain-

ty that Patañjali was a thorough scholar of Sanskrit Grammar who had studied the available texts of the Vedic Literature and Grammar and availed himself of information gathered personally by visiting the various schools of Sanskrit Grammar and observing the methods of explanations given by teachers there. His Mahābhāṣya supplies an invaluable fund of information on the ways in which the Grammar rules of Pāṇini were explained in those days in the various grammar schools. This information is supplied by him in the Vārttikas which he has exhaustively given and explained. He had a remarkable mastery over Sanskrit Language which was a spoken one at his time and it can be safely said that in respect of style, the Mahābhāṣya excels all the other Bhāṣyas in the different branches of learning out of which two, those of Śābaraswāmin and Śāṅkarācārya, are selected for comparison. It is believed by scholars that he was equally conversant with other śāstras, especially Yoga and Vaidyaka, on which he has written learned treatises. He is said to be the author of the Yogasūtras which, hence are called Pātañjala Yogasūtras, and the redactor of the Carakasaṁhitā. There are scholars who believe that he wrote the Mahābhāṣya only, and not the other two. They base their argument mainly on the supposition that it is impossible for a scholar to have an equally unmatching mastery over three different śāstras at a time. The argument has no strength, especially in India, where there are many instances of scholars possessing



sound scholarship in different branches of learning. Apart from legends and statements of Cakradhara, Nāgeśa and others, about his being the author of three works on three different śāstras, there is a direct reference to Patañjali's proficiency in Grammar, Yoga and Medicine in the work of King Bhoja of the eleventh century and an indirect one in the Vākya-padīya of Bharṭhari of the seventh century A. D. There is a work on the life of Patañjali, written by a scholar of grammar of the South, named Ramabhadra, which gives many stories and incidents of his life out of which it is difficult to find out the grains of true incidents from the legendary husk with which they are covered. For details, see Pātañjala Mahābhāṣya D.E.Society's edition Vol. VII pages 349 to 374. See also; the word महाभाष्य.

**पद** a word; a unit forming a part of a sentence; a unit made up of a letter or of letters, possessed of sense; cf. अक्षरसमुदायः पदम् । अक्षरं वा । V.Pr. VIII. 46, 47. The word originally was applied to the individual words which constituted the Vedic Saṁhitā; cf. पदप्रकृतिः संहिता Nir.I.17. Accordingly, it is defined in the Vājasaneyi Prātiśākhya as 'अर्थः पदम्' (V. Pr. III, 2) as contrasted with 'वर्णानामेकप्राणयोगः संहिता' (V.Pr.I.158). The definition 'अर्थः पदम्' is attributed to the ancient grammarian 'Indra', who is believed to have been the first Grammarian of India. Pāṇini has defined the term पद as 'सुतिङन्ते पदम्' P.I.4.14. His definition is applicable to complete noun-forms and verb-forms and also to prefixes and indeclinables where a case-

affix is placed and elided according to him; cf. अव्ययादाप्सुः P. II. 4. 82. The noun-bases before case affixes and tad. affixes, mentioned in rules upto the end of the fifth adhyāya, which begin with a consonant excepting य् are also termed पद by Pāṇini to include parts of words before the case affixes भ्याम्, भिसु, सु etc. as also before the tad. affixes मत्, वत् etc. which are given as separate padas many times in the pada-pāṭha of the Vedas; cf. स्वादि-च्चसर्वनामस्थाने P. I. 4. 17. See for details the word पदपाठ. There are given four kinds of padas or words viz. नाम, आख्यात, उपसर्ग and निपात in the Nirukta and Prātiśākhya works; cf. also पदमर्थे प्रयुज्यते, विभक्त्यन्तं च पदम् M. Bh. on P. I. 2. 64 Vārt. 19, वर्णसमुदायः पदम् M.Bh. on I.1.21 Vārt. 5, पूर्वपरसोरर्थोपलब्धौ पदम् Kāt. I. 1. 20, पदशब्देनार्थ उच्यते Kaiyaṭa on P.I.2. 42 Vārt. 2; cf. also पद्यते गम्यते अर्थः अनेनेति पदमित्यन्वर्थसंज्ञा Nyāsa on P.III. 1.92. The verb endings or affixes ति, तस् and others are also called पद. The word पद in this sense is never used alone, but with the word परस्मै or आत्मने preceding it. The term परस्मैपद stands for the nine affixes तिप्, तस्, ... मस्, while the term आत्मनेपद stands for the nine affixes त, आताम् ... महिङ्. cf. लः परस्मैपदम्, तडानावात्मनेपदम्. It is possible to say that in the terms परस्मैपद and आत्मनेपद also, the term पद could be taken to mean a word, and it is very likely that the words परस्मैपद and आत्मनेपद were originally used in the sense of 'words referring to something meant for another' and 'referring to something meant for self' respectively. Such words, of course, referred to verbal forms, roughly corresponding to the

verbs in the active voice and verbs in the passive voice. There are some modern scholars of grammar, especially linguists, who like to translate परस्मैपद as 'active voice' and आत्मनेपद as 'passive voice'. Pāṇini appears, however, to have adapted the sense of the terms परस्मैपद and आत्मनेपद and taken them to mean mere affixes just as he has done in the case of the terms कृत् and तद्धित. Presumably in ancient times, words current in use were grouped into four classes by the authors of the Nirukta works, viz. (a) कृत् (words derived from roots) such as कर्ता, कारकः, भवनम् etc., (b) तद्धित (words derived from nouns) such as गार्ग्यः, काषायम्, etc., (c) Parasmaipada words viz. verbs such as भवति, पचति, and (d) Ātmanepada words i.e. verbs like एधते, वर्धते, etc. Verbs करोति and कुस्ते or हरति and हरते were looked upon as both परस्मैपद words and आत्मनेपद words. The question of simple words, as they are called by the followers of Pāṇini, such as नर, तद्, गो, अश्व, and a number of similar underived words, did not occur to the authors of the Nirukta as they believed that every noun was derivable, and hence could be included in the कृत् words.

**पदकाण्ड** (1) a term used in connection with the first section of the Vākya-padiya named ब्रह्मकाण्ड also, which deals with padas, as contrasted with the second section which deals with Vākyas; (2) a section of the Aṣṭādhyāyī of Pāṇini, which gives rules about changes and modifications applicable to the pada, or the formed word, as contrasted with the base (अङ्ग) and the suffixes. The section is called पदाधिकार which begins with

the rule पदस्य P.VIII.1.16. and ends with the rule इडाया वा VIII. 3. 54.

**पदकार** lit. one who has divided the Saṁhitā text of the Vedas into the Pada-text. The term is applied to ancient Vedic scholars शाकल्य, आत्रेय, कात्यायन and others who wrote the Padapāṭha of the Vedic Saṁhitās. The term is applied possibly through misunderstanding by some scholars to the Mahābhāṣyakāra who has not divided any Vedic Saṁhitā, but has, in fact, pointed out a few errors of the Padakāras and stated categorically that grammarians need not follow the Padapāṭha, but, rather, the writers of the Padapāṭha should have followed the rules of grammar. Patañjali, in fact, refers by the term पदकार to Kātyāyana, who wrote the Padapāṭha and the Prātiśākhya of the Vājasaneyi-Saṁhitā in the following statement—न लक्षणं पदकारा अनुवर्त्याः। पदकारैर्नीम लक्षणमनुवर्त्यम्। यथा लक्षणं, पदं कर्तव्यम् M. Bh. on P. III.1. 109; VI. 1. 207; VIII. 2.16; cf. also अदीधुरिति पदकारस्य प्रत्याख्यानपक्षे उदाहरणमुपपन्नं भवति ( परिभाषासूत्रेण of व्याडि Pari. 42 ) where Vyāḍi clearly refers to the Vārtika of Kātyāyana

‘ दीधीवेव्योऽञ्छन्दोविषयत्वात्० ’ P. I. 1.6 Vārt. 1. The misunderstanding is due to passages in the commentary of स्कन्दस्वामिन् on the Nirukta passage I. 3, उन्वटटीका on ऋक्प्रातिशाख्य XIII. 19 and others where the statements referred to as those of Patañjali are, in fact, quotations from the Prātiśākhya works and it is the writers of the Prātiśākhya works who are referred to as padakāras by Patañjali in the Mahābhāṣya.

**पदचन्द्रिका** a grammar work on the nature of words written by कृष्णशेष of the sixteenth century.

**पदपक्ष** the same as पदसंस्कारपक्ष. See पदसंस्कारपक्ष.

**पदपाठ** the recital of the Veda text pronouncing or showing each word separately as detached from the adjoining word. It is believed that the Veda texts were recited originally as running texts by the inspired sages, and as such, they were preserved by people by oral tradition. Later on after several centuries, their individually distinct words were shown by grammarians who were called Pada-kāras. The पदपाठ later on had many modifications or artificial recitations such as क्रम, जटा, घन etc. in which each word was repeated twice or more times, being uttered connectedly with the preceding or the following word, or with both. These artificial recitations were of eight kinds, which came to be known by the term अष्टविकृतयः.

**पदप्रकृति** a term used in connection with the Saṁhitā text or संहितापाठ which is believed to have been based upon words ( पदानि प्रकृतिः यस्याः सा ) or which forms the basis of words or word-text or the pada-pāṭha (पदानां प्रकृतिः); cf पदप्रकृतिः संहिता Nir.I.17.

**पदप्रभेद** lit. divisions of words: parts of speech. There are four parts of speech viz. नामन्, आख्यात, उपसर्ग and निपात given by ancient grammarians and the authors of the Prātisākhya works, while there are given only two, सुबन्त and तिङन्त by Pāṇini. For details see pp. 145, 146 Vol. VII. Mahābhāṣya D. E. Society's edition.

**पदमञ्जरी** the learned commentary by Haradatta on the काशिकावृत्ति. Haradatta was a very learned grammarian of the Southern School,

and the Benares School of Grammarians follow पदमञ्जरी more than the equally learned another commentary काशिकाविवरणपञ्जिका or न्यास. In the Padamanjarī Haradatta is said to have given everything of importance from the Mahābhāṣya; cf. अभीते हि महाभाष्ये व्यर्था सा पदमञ्जरी. For details see Mahābhāṣya D. E. S. Ed. Vol. VII P. 390-391.

**पदवाक्यरत्नाकर** a disquisition on grammar dealing with the different ways in which the sense of words is conveyed. The work consists of a running commentary on his own verses by the author Gokulanātha Miśra who, from internal evidence, appears to have flourished before Koṇḍabhaṭṭa and after Kaiyaṭa.

**पदवाद** or **पदवादिपक्ष** view that words are real and have an existence and individuality of their own. The view is advocated by the followers of both the Mīmāṃsā schools and the logicians who believe that words have a real existence. Grammarians admit the view for practical purposes, while they advocate that the अस्वप्डवाक्य-स्फोट alone is the real sense. cf. Vākyapadiya II.90 and the foll.

**पदविधि** an operation prescribed in connection with words ending with case or verbal affixes and not in connection with noun-bases or root-bases or with single letters or syllables. पदविधि is in this way contrasted with अङ्गविधि ( including प्रातिपदिकविधि and धातुविधि ), वर्णविधि and अक्षरविधि. Such Padavidhis are given in Pāṇini's grammar in Adhyāya 2, Pādas 1 and 2 as also in VI.1.158, and in VIII.1.16 to VIII.3.54 and include rules in connection with compounds, accents and euphonic

combinations. When, however, an operation is prescribed for two or more padas, it is necessary that the two padas or words must be syntactically connectible; cf. समर्थः पदविधिः P. II.1.1.

**पदविराम** pause between two words measuring two mātrās, or equal to the time required for the utterance of a long vowel; e. g. in इषे त्वोजे त्वा, the pause between इषे and त्वा is measured by two mātrās; cf. पदविरामो द्विमात्रः T. Pr. XXII.13. Some Prātiśākhya texts declare that the pause between two words is of one mātrā as at avagraha: cf. R. Pr. II.1 and R. T. 35-38.

**पदव्यवस्थासूत्रकारिका** a metrical work on the determination of the pada or padas of the roots attributed to Vimalakirti.

**पदव्यवस्थासूत्रकारिकाटीका** a short gloss on the पदव्यवस्थासूत्रकारिका written by Udayakirti, a Jain grammarian

**पदसंस्कारपक्ष** an alternative view with वाक्यसंस्कारपक्ष regarding the formation of words by the application of affixes to crude bases. According to the Padasaṁskāra alternative, every word is formed independently, and after formation the words are syntactically connected and used in a sentence. The sense of the sentence too, is understood after the sense of every word has been understood; cf. सुविचार्यं पदस्यार्थं वाक्यं गृह्णन्ति सूरयः Sira. on Pari. 22. According to the other alternative viz. वाक्यसंस्कारपक्ष, a whole sentence is brought before the mind and then the constituent individual words are formed e.g. राम + सु, गम् + अ + ति । Both the views have got some advantages and some defects; cf. Par. Śek. Pari. 56.

**पदस्फोट** expression of the sense by the whole word without any consideration shown to its division into a base and an affix. For instance, the word रामेण means 'by Rama' irrespective of any consideration whether न is the affix or इन् is the affix which could be any of the two, or even one, different from the two; cf. उपायाः शिक्षमाणानां बालानामपलापनाः Vākyapadiya II.240.

**पदादि** (1) beginning of a word, the first letter of a word; cf. सात्पदाद्योः P. VIII.3.111; cf. also स्वरितो बानुदात्ते पदादौ P. VIII.2.6. Patañjali, for the sake of argument has only once explained पदादि as पदादादिः cf. M. Bh. on I. 1. 63 Vārt. 6; (2) a class of words headed by the word पद् which is substituted for पद in all cases except the nom. and the acc. singular and dual; this class, called पदादि, contains the substitutes पद्, दत्, नस् etc. respectively for पाद, दन्त, नासिका etc. cf. Kāś. on P. VI. 1.63; (3) the words in the class, called पदादि, consisting of the words पद्, दत्, नस्, मस् हत् and निष् only, which have the case affix after them accented acute; cf. P. VI. 1.171.

**पदादिविधि** a grammatical operation specifically prescribed for the initial letter of a word.

**पदाधिकार** the topic concerning padas i.e. words which are regularly formed, as contrasted with words in formation. Several grammatical operations, such as accents or euphonic combinations, are specifically prescribed together by Pāṇini at places which are said to be in the Padādhikāra formed by sūtras VIII.1.16 to VIII.3.54.

**पदान्त** final letter of a word; cf. P. VI.1.76, 109; VII.3.3, 9; VIII.

4.35,37, 42, 59. At one place, Patañjali for purposes of argument has explained the word as final in a word; cf. नैवं विज्ञायते पदस्यान्तः पदान्तः पदान्तादिति । कथं तर्हि । पदे अन्तः पदान्तः पदान्तादिति M. Bh. on VIII. 4.35.

**पदार्थ** meaning of a word, signification of a word; that which corresponds to the meaning of a word; sense of a word. Grammarians look upon both—the generic notion and the individual object as Padārtha or meaning of a word, and support their view by quoting the sūtras of Pāṇini जात्याख्यायामेकस्मिन् बहुवचनमन्यतरस्याम् I. 2.58 and सरूपाणामेकशेष एकविभक्तौ I. 2.64; cf. किं पुनराकृतिः पदार्थ आहोस्विद् द्रव्यम् । उभयमित्याह । कथं ज्ञायते । उभयथा ह्याचार्येण सूत्राणि प्रणीतानि । आकृतिं पदार्थं मत्वा जात्याख्यायामित्युच्यते । द्रव्यं पदार्थं मत्वा सरूपाणामित्येकशेष आरभ्यते, M. Bh. in I. 1. first Āhnikā. In rules of grammar the meaning of a word is generally the vocal element or the wording, as the science of grammar deals with words and their formation; cf. स्त्री रूपं शब्दस्याशब्द-संज्ञा, P. I. 1. 68. The possession of vocal element as the sense is technically termed शब्दपदार्थकता as opposed to अर्थपदार्थकता; cf. सोसौ गोशब्दः स्वस्मात्पदार्थात् प्रच्युतो यासौ अर्थपदार्थकता तस्याः शब्दपदार्थकः संपद्यते M. Bh. I. 1.44 V. 3. The word पदार्थ means also the categories or the predicaments in connection with the different Śāstris or lores as for instance, the 25 categories in the Sāmkhyaśāstra or 7 in the Vaiśeṣika system or 16 in the Nyāyaśāstra. The Vyākaraṇaśāstra, in this way to state, has only one category the Akhaṇḍavākya-  
phoṭa or the radical meaning

given by the sentence in one stroke.

**पद्मनाभ** a grammarian who wrote a treatise on grammar known as the Supadma Vyākaraṇa. He is believed to have been an inhabitant of Bengal who lived in the fourteenth century A. D. Some say that he was a resident of Mithilā.

**पद्य** forming a part of a word or pada; cf. उपोत्तमं नानुदात्तं न पद्यम् R. Pr. I. 29; cf. also पूर्वपद्यः R. Pr. I. 30. The word is used in this sense (पदावयव) mostly in the Prātiśākhya works. The word is used in the sense of पादसंपन्न, made up of the feet (of verses), in the Rk Prātiśākhya in contrast with अक्षर्य, made up of syllables. In this sense the word is derived from the word पाद; cf. पद्याक्षर्ये स उत्थितः R. Pr. XVIII. 3.

**पर** (1) subsequent, as opposed to पूर्व or prior; the word is frequently used in grammar in connection with a rule or an operation prescribed later on in a grammar treatise; cf. विप्रतिषेधे परं कार्यम् P. I. 4. 2; (2) occurring after (something); cf. प्रत्ययः परश्च P. III. 1.1 and 2; cf. also तत् परस्वरम् T.Pr. XXI.2. (3) The word पर is sometimes explained in the sense of इष्ट or desired, possibly on the analogy of the meaning श्रेष्ठ possessed by the word. This sense is given to the word पर in the rule विप्रतिषेधे परं कार्यं with a view to apply it to earlier rules in cases of emergency; cf. विप्रतिषेधे परं यदिष्टं तद्भवति M. Bh. on I.1.3. Vārt. 6; परशब्दः इष्टवाची M. Bh. on I. 2.5, I. 4.2. Vārt. 7; II. 1.69 etc.

**परंकार्यत्व** or परंकार्यत्वपक्ष the view that the subsequent संज्ञा or technical term should be preferred to the

prior one, when both happen to apply simultaneously to a word. The word is frequently used in the Mahābhāṣya as referring to the reading आ कडारात् परं कार्यम् which is believed to have been an alternative reading to the reading आ कडारादेका संज्ञा; cf. ननु च यस्यापि परंकार्यत्वं तेनापि परग्रहणं कर्तव्यम्; M. Bh. on I. 4. 1; also भवेदेकसंज्ञाधिकारे सिद्धम् । परंकार्यत्वे तु न सिद्ध्यति; M. Bh. on II. 1.20, II. 2.24.

**परक्रम** a term used in the Prātiśākhya works for 'doubling' of a consonant; cf. सान्तःस्थादौ धारयन्तः परक्रमम् । R. Pr. XIV. 23.

**परग्रहण** the use of the word पर; insertion of the word पर in a rule; cf. तेनापि परग्रहणं कर्तव्यम्; M. Bh. on I. 4.1; cf. also परग्रहणमनर्थकम् M. Bh. on III. 1.2.

**परत्व** posteriority; mention afterwards; the word is frequently used in works on grammar in connection with a rule which is mentioned in the treatise after another rule; the posterior rule is looked upon as stronger than the prior one, and is given priority in application when the two rules come in conflict although technically they are equally strong; cf. परत्वादहोपः; M. Bh. on I. 1.4 Vārt 7; परत्वाच्छौभावः I. 1.11 etc.

**परत्वन्याय** application of the later rule before the former one, according to the dictum laid down by Pāṇini in the rule विप्रतिभेधे परं कार्यम् P. I. 4.2; cf. परत्वन्यायो 'न लङ्घितो भवति Sira. Pari. 84.

**परनिपात** lit. placing after; the placing of a word in a compound after another as contrasted with पूर्वानिपात. A subordinate word is generally placed first in a compound, cf. उपसर्जनं पूर्वम्; in some exceptional cases however, this general rule is

not observed as in the cases of राजदन्त and the like, where the subordinate word is placed after the principal word, and which cases, hence, are taken as cases of परनिपात. The words पूर्व and पर are relative, and hence, the cases of परनिपात with respect to the subordinate word ( उपसर्जन ) such as राजदन्त, प्राणजीविक etc. can be called cases of पूर्वानिपात with respect to the principal word ( प्रधान ) cf. परशतः राजदन्तादिवात्परनिपातः Kāś. on P. II. 1.39.

**परनिमित्तक** caused by something which follows; the term is used in grammar in connection with something caused by what follows; cf. परनिमित्तकोजादेशः पूर्वविधिं प्रति न स्थानिवत् S. K., on अचः परस्मिन्पूर्वविधौ P. I. 1.57.

**परमप्रकृति** the most original base; the original of the original base; the word is used in connection with a base which is not a direct base to which an affix is added, but which is a remote base; cf. आपत्यो वा गोत्रम् । परमप्रकृतिश्च आपत्यः । M. Bh. on P. IV. 1. 89; cf. also M. Bh. on IV. 1.93, 98, 163.

**परमाणु** a time-unit equal to one-half of the unit called अणु, which forms one-half of the unit called मात्रा which is required for the purpose of the utterance of a consonant; cf. परमाणु अर्धाणुमात्रा V. Pr. I. 61. परमाणु, in short, is the duration of very infinitesimal time equal to the pause between two individual continuous sounds. The interval between the utterances of two consecutive consonants is given to be equivalent to one Paramāṇu; cf. वर्णान्तरं परमाणु R. T. 34.

**पररूप** the form of the subsequent letter ( परस्य रूपम् ). The word is used in grammar when the resultant of the two coalescing vowels ( एकादेशः )

is the latter vowel itself, as for instance ए in प्रेजते (प्र+एजते); cf. एङि. पररूपम् P.VI.1.94.

**परवालिङ्गता** possession of the gender of the final member of a compound word, which, in tatpuruṣa compounds, is the second of the two or the last out of many; cf. परवालिङ्गं द्वन्द्वतत्पुरुषयोः (P. II.4 26) इति परवालिङ्गता यथा स्यात् M. Bh. on P. V. 4.68.

**परविप्रतिषेध** the conflict between two rules (by occurrence together) when the latter prevails over the former and takes place by virtue of the dictum विप्रतिषेधे परं कार्यम् P. I. 4.2; cf. ऋथं ये परविप्रतिषेधाः M.Bh. on I.4.2.

**परसप्तमी** a locative case in the sense of 'what follows', as contrasted with विप्रयसप्तमी, अधिकरणसप्तमी and the like; cf. लुकीति नैषा परसप्तमी शक्या विशातुं न हि लुका पौर्वापर्यमस्ति । का तर्हि । सप्तसप्तमी M.Bh. on P.I.2. 49.

**परसवर्ण** cognate of the latter vowel or consonant. The word is frequently used in grammar in connection with a substitute or आदेश which is specified to be cognate (सवर्ण) of the succeeding vowel or consonant; cf. अनुस्वारस्य यथि परसवर्णः P.VIII. 4. 58.

**परस्परव्यपेक्षा** mutual expectancy possessed by two words, which is called सामर्थ्य in grammar. Such an expectancy is necessary between the two or more words which form a compound; cf. परस्परव्यपेक्षां सामर्थ्यमेके P.II.1.1, V.4; cf. also इह राज्ञः पुरुष इत्युक्ते राजा पुरुषमपेक्षते ममायमिति पुरुषोपि राजानमपेक्षते अहमस्य इति । M.Bh. on II. 1.1.

**परस्मैपद** a term used in grammar with reference to the personal affixes ति, तः etc. applied to roots. The term परस्मैपद is given to the first nine affixes ति, तः, अन्ति, सि, थः, थ,

मि, वः and मः, while the term आत्मनेपद is used in connection with the next nine त, आताम् etc.; cf. परस्मै परोद्देशार्थफलकं पदम् Vāc. Koṣa. The term परस्मैपद is explained by some as representing the Active Voice as contrasted with the Passive Voice which necessarily is characterized by the Ātmanepada affixes. The term परस्मैभाष in the sense of परस्मैपद was used by ancient grammarians and is also found in the Vārttika आत्मनेभाषपरस्मैभाषयोरुपसंख्यानम् P. VI. 3.8 Vārt. 1. The term परस्मैभाष as applied to roots, could be explained as परस्मै क्रियां (or क्रियाफलं) भाषन्ते इति परस्मैभाषाः and originally such roots as had their activity meant for another, used to take the परस्मैपद affixes, while the rest which had the activity meant for self, took the आत्मनेपद affixes. Roots having activity for both, took both the terminations and were termed उभयपदिनः.

**परस्मैभाष** lit. speaking the activity or क्रिया for another; a term of ancient grammarians for roots taking the first nine personal affixes only viz. ति, तः... मस्. The term परस्मैपदिन् was substituted for परस्मैभाष later on, more commonly. See परस्मैपद above. The term परस्मैभाष along with आत्मनेभाष is found almost invariably used in the Dhātupāṭha attributed to Pāṇini; cf. भू सत्तायाम् । उदात्तः परस्मैभाषः । एधादय उदात्ता अनुदात्ते आत्मनेभाषाः Dhātupāṭha.

**परा** the highest eternal voice or word, the highest and the most lofty of the four divisions of language (वाक), viz. परा, पश्यन्ती, मध्यमा and वैखरी, which, (परा), philosophically is identified with नाद (ब्रह्म) or शब्दब्रह्म. It is described as वर्णादि-विशेषरहिता चेतनमित्रा सृष्ट्युपयोगिना जगदुपादानभूता कुण्डलिनीरूपेण प्राणिनां मूलाधारे वर्तते ।

कुण्डलिन्याः प्राणवायुसंयोगे परा व्यज्यते । इयं निःस्पन्दा पश्यन्त्यादयः सस्पन्दा अस्या विवर्तः । इयमेव सूक्ष्मस्फोट इत्युच्यते ।

**पराङ्गवद्भाव** behaviour as having become a part and parcel of another; treatment of a word as a part of another. The term is used by Pāṇini in connection with a word followed by and connected with a word in the vocative case of which it is looked upon as a part for purposes of accent, e. g. कुण्डेनाट्, मद्राणां राजन् etc. Here the words अट् and राजन्, being in the vocative case, are आद्युदात्त, i.e. अ (at the beginning of अट्) and आ (in राजन्) are acute and as a result all the other vowels in कुण्डेनाट् and मद्राणां राजन् become अनुदात्त or grave; cf. सुवामन्त्रिते पराङ्गवत्स्वरे P.II.1.2.

**परादि** initial or first of the next or succeeding word; cf. किं पुनरयं पूर्वान्त आहोस्वित्परादिः आहोस्विदभक्तः M.Bh. on P. I. 1.47 Vārt. 3; cf. also M. Bh. on IV.1.87, IV.2, 91.

**परादिसस्वर** a consonant belonging to the succeeding vowel in syllabication; cf. R.Pr.I.15.

**परार्थ** (1) the sense of another word; cf. परार्थाभिधानं वृत्तिः इत्याहुः । M.Bh. on II.1.1, Vārt.2; (2) for the sake of, or being of use in, the next (सूत्र); cf. परार्थं मम भविष्यति सन्यत इद्भवतीति, M. Bh. on I.1.59 Vārt. 8.

**परिकृष्ट** dragged to the latter; cf. Puṣpasūtra III. 114; the word परि stands for पर here.

**परिक्रम** the same as परक्रम; doubling (द्वित्व) of a subsequent consonant as for example the doubling of स् in शर्मन् स्याम; cf. सान्तःस्थादौ धारयन्तः परक्रमं (v. l. परिक्रमं) R.Pr. XIV. 23.

**परिगणन** lit. enumeration. The word is used in grammar treatises in the sense of 'a definite or complete

enumeration' with a view to exclude those that are not included in the enumeration; cf. परिगणनं कर्तव्यम् । यद्भ्यक्ववलोपे प्रतिषेधः M.Bh. on I.1.4 Vārt. 1.

**परिग्रह** also परिग्रहण. (1) acceptance, inclusion; cf. किं प्रयोजनम् । प्रत्ययार्थं परिग्रहार्थम् M.Bh. on P.III.26.1; (2) repetition of a Saṁhitā word in the Pada recital, technically named वेद्यक also; repetition of a word with इति interposed; e. g. सुप्राभ्या इति सुप्रऽअभ्याः Rg. Veda II.13.9, अलला भवन्ती-रित्यललाऽभवन्तीः Rg. IV.18.6; cf. परिग्रहे त्वनार्थान्तात् तं वैकाक्षरीकृतात् । परेषां न्यास-माचारं व्यालित्वा चैत्स्वरौ परौ; R. Pr. III. 14. cf. also, R.Pr.XI.32,36,42.

**परिनिष्ठित** completely formed; with the formation completely achieved; स्वार्थं परिपूर्णम्; cf. परिनिष्ठितस्य पदान्तस्संबन्धे हि गौर्वाहीक इत्यादौ गौणस्वप्रतीतिर्न तु प्रातिपदिकसंस्कारवेलायाम् Par. Śek. on Pari. 15.

**परिपन्न** a kind of Saṁdhi or coalescence characterized by the change of the consonant म् into an anu-svāra, as by मोनुस्वारः P. VIII. 3.23, before a sibilant or before रेफ; cf. रेफोष्मणोरुदययोर्मकारः अनुस्वारं तत् परिपन्नमाहुः R.Pr.IV.5; cf. also सम्राट्शब्दः परिसं-पन्नापवादः R.Pr.IV.7.

**परिभाषा** an authoritative statement or dictum, helping (1) the correct interpretation of the rules (sūtras) of grammar, or (2) the removal of conflict between two rules which occur simultaneously in the process of the formation of words, (पदसिद्धि), or (3) the formation of correct words. Various definitions of the word परिभाषा are given by commentators, the prominent ones being—परितो व्यापृतां भाषां परिभाषां प्रचक्षते(न्यास); or, परितो भाष्यते या सा परिभाषा प्रकीर्तिता. The word is also defined as विधौ नियामकरिणी परिभाषा ( दुर्गासिंहवृत्ति ). परिभाषा can also be briefly defined as the



convention of a standard author. Puruṣottamadeva applies the word परिभाषा to the maxims of standard writers, cf. परिभाषा हि न पाणिनीयानि वचनानि; Puru. Pari. 119; while Haribhāskara at the end of his treatise परिभाषाभास्कर, states that Vyāḍi was the first writer on Paribhāṣās. The rules तस्मिन्निति निर्दिष्टे पूर्वस्य, तस्मादित्युत्तरस्य and others are in fact Paribhāṣā rules laid down by Pāṇini. For the difference between परिभाषा and अधिकार, see Mahābhāṣya on II.1.1. Many times the writers of Sūtras lay down certain conventions for the proper interpretation of their rules, to which additions are made in course of time according to necessities that arise, by commentators. In the different systems of grammar there are different collections of Paribhāṣās. In Pāṇini's system, apart from commentaries thereon, there are independent collections of Paribhāṣās by Vyāḍi, Bhojadeva, Puruṣottamadeva, Śiradeva, Nilakaṇṭha, Haribhāskara, Nāgeśa and a few others. There are independent collections of Paribhāṣās in the Kātantra, Cāndra, Śākaṭāyana, Jainendra and Hemacandra systems of grammar. It is a noticeable fact that many Paribhāṣās are common, with their wordings quite similar or sometimes identical in the different systems. Generally the collections of Paribhāṣās have got scholiums or commentaries by recognised grammarians, which in their turn have sometimes other glosses or commentaries upon them. The Paribhāṣendūsekara of Nāgeśa is an authoritative work of an outstanding merit in the system of Pāṇini's Grammar, which is com-

mented upon by more than twentyfive scholars during the last two or three centuries. The total number of Paribhāṣās in the different systems of grammar may well-nigh exceed 500. See परिभाषासंग्रह.

**परिभाषाप्रकाश** an independent treatise explaining the various Paribhāṣās in the system of Pāṇini's grammar, written by Viṣṇuśeṣa of the famous Śeṣa family.

**परिभाषाप्रदीपार्चिसू** a scholarly independent treatise on Vyākaraṇa Paribhāṣās written by Udayaṅkara Pāṭhaka, called also Nānā Pāṭhaka, a Nāgara Brāhmaṇa, who lived at Benares in the middle of the 18th century A. D. He has also written commentaries on the two Śekharas of Nāgeśa.

**परिभाषाभास्कर** (1) a treatise on the Paribhāṣās in Pāṇini's grammar written by Haribhāskara Agnihotri, son of Appājibhaṭṭa Agnihotri, who lived in the seventeenth century; (2) a treatise on Pāṇini-paribhāṣās, as arranged by Śiradeva, written by Śeṣādriśuddhi.

**परिभाषार्थसंग्रह** a treatise on the Paribhāṣās in the system of Pāṇini's grammar written by Vaidyanātha Śāstrin.

**परिभाषावृत्ति** a general name given to an explanatory independent work on Paribhāṣās of the type of a gloss on a collection of Paribhāṣās, irrespective of the system of grammar, whether it be that of Pāṇini, or of Kātantra, or of Jainendra or of Hemacandra. The treatises of Vyāḍi (Pāṇini system), Durgasimha and Bhāvamiśra (Kātantra system), Puruṣottamadeva and Śiradeva (Pāṇini system),

Abhyankar (Jainendra system) and others are all known by the name Paribhāṣāvr̥tti.

**परिभाषावृत्तिटिप्पणी** a very brief commentary on the Paribhāṣāvr̥tti of Śīradeva written by Śrīmānaśarman of Campāhattī.

**परिभाषावृत्तिटीका** a commentary on the Paribhāṣāvr̥tti of Śīradeva written by Rāmabhadra Dikṣita who lived in the seventeenth century A. D.

**परिभाषासंग्रह** a work containing a collection of independent works on Paribhāṣās in the several systems of Sanskrit Grammar, compiled by M. M. K. V. Abhyankar. The collection consists of the following works (i) परिभाषासूचन containing 93 Paribhāṣās with a commentary by Vyādi, an ancient grammarian who lived before Patañjali; (ii) न्यायीयपरिभाषापाठ, a bare text of 140 Paribhāṣās belonging to the school of Vyādi; (iii) शाकटायनपरिभाषासूत्र a text of 98 Paribhāṣā aphorisms, attributed to the ancient grammarian Sākaṭāyana, or belonging to that school; (iv) चान्द्रपरिभाषासूत्र a text of 86 Paribhāṣā aphorisms given at the end of his grammar work by Candragomin; (v) कातन्त्रपरिभाषासूत्रवृत्ति a gloss on 65 Paribhāṣā aphorisms of the Kātantra school by Durgasiṃha; (vi) कातन्त्रपरिभाषासूत्रवृत्ति a short gloss on 62 Paribhāṣā aphorisms of the Kātantra school by Bhāvamiśra; (vii) कातन्त्रपरिभाषासूत्र a text of 96 Paribhāṣā rules belonging to the Kātantra school without any author's name associated with it; (viii) कालापपरिभाषासूत्र a text of 118 Paribhāṣā rules belonging to the Kālāpa school without any author's name associated with it; (ix) जैनेन्द्रपरिभाषावृत्ति a gloss written

by M. M. K. V. Abhyankar (the compiler of the collection), on 108 Paribhāṣās or maxims noticeable in the Mahāvṛtti of Abhayanandin on the Jainendra Vyākaraṇa of Pūjyapāda Devanandin; (x) भोजदेवकृतपरिभाषासूत्र a text of 118 Paribhāṣā rules given by Bhoja in the second pāda of the first adhyāya of his grammar work named Sarasvatīkaṭhābharaṇa; (xi) न्यायसंग्रह a bare text of 140 paribhāṣās (which are called by the name nyāya) given by Hemaharṇasagaṇī in his paribhāṣā-work named न्यायसंग्रह; (xii) लघुपरिभाषावृत्ति a gloss on 120 Paribhāṣās of the Pāṇini school written by Puruṣottamadeva; (xiii) बृहत्परिभाषावृत्ति containing 130 Paribhāṣās with a commentary by Śīradeva and a very short gloss on the commentary by Śrīmānaśarman; (xiv) परिभाषावृत्ति a short gloss on 140 Paribhāṣās of the Pāṇini school written by Nilakaṇṭha; (xv) परिभाषाभास्कर a collection of 132 Paribhāṣās with a commentary by Haribhāskara Agnihotri; (xvi) bare text of Paribhāṣās given and explained by Nāgeśabhaṭṭa in his Paribhāṣeṇduśekhara. The total number of Paribhāṣās mentioned and treated in the whole collection exceeds five hundred.

**परिभाषासूचन** an old work on the Paribhāṣās in the system of Pāṇini's Grammar, believed to have been written by Vyādi, who lived after Kātyāyana and before Patañjali. The work is written in the old style of the Mahābhāṣya and consists of a short commentary on 93 Paribhāṣās.

**परिभाषेन्दुशेखर** the reputed authoritative work on the Paribhāṣās in the system of Pāṇini's grammar written by Nāgeśabhaṭṭa in the

beginning of the 18th century A. D. at Benares. The work is studied very widely and has got more than 25 commentaries written by pupils in the spiritual line of Nāgeśa. Well-known among these commentaries are those written by Vaidyanātha Pāyagunḍe (called गदा), by Bhairavamiśra (called मिश्री), by Rāghavendrācārya Gajendragadakara (called त्रिपथगा), by Govindācārya Aṣṭaputre of Poona in the beginning of the nineteenth century (called भावार्थदीपिका), by Bhāskarasaśtri Abhyankar of Sātārā (called भास्करी), and by M. M. Vāsudevasaśtri Abhyankar of Poona (called तत्त्वादरश). Besides these, there are commentaries written by Tātyā śāstri Paṭawardhana, Gaṇapati śāstri Mokāṭe, Jayadeva Miśra, Viṣṇuśāstri Bhat, Vishwanātha Daṇḍibhatta, Harinātha Dwiwedī Gopālācārya Karhādkar, Harishastri Bhāgawata, Govinda Shastri Bhāradwaja, Nārāyaṇa Shastri Galagali, Veṇimādhava Shukla, Brahmānanda Saraswatī, Manīśiśeśasarmā, Manyudeva, Śaṅkara-bhaṭṭa, Indirāpati, Bhimācārya Galagali, Mādhavācārya Wāikar, Cidrūpāśraya, Bhīmabhaṭṭa, Lakṣmīnīśimha and a few others. Some of these works are named by their authors as Tikās, others as Vyākhyās and still others as Tippanis or Vivṛtis.

**परिमल** a work on Grammar attributed to Amaraçandra.

**परिमाण** a word used by Pāṇini in तदस्य परिमाणम् V. 1.19 and explained by Patañjali as सर्वतो मानम्. Saṅkhyā (number) is also said to be a parimāṇa. Parimāṇa is of two kinds— नियत or definite as in the

case of Khāri, droṇa etc; and अनियत, as in the case of Gaṇa, Saṅgha, Pūga, Sārtha, Senā etc. The term परिमाण, in connection with the utterance of letters, is used in the sense of मात्राकाल or one mora.

**परिलोप** elision of a phonetic member; the same as lopa in the Grammar of Pāṇini. The term परिलोप and the verbal forms of the root परिलुप् are found in the Prātiśākhya works; cf. उष्मा परिलुप्येते त्रयाणाम् R. Pr. II. 4.

**परिवर्तन** reversion in the order of words as found in the recital of the Veda at the time of the recital of जटा, घन and other artificial types of recitations.

**परिसंख्यान** lit. enumeration; enunciation; mention; the word is found generally used by Kātyāyana and other Vārttikakāras at the end of their Vārttikas. The words वक्तव्यम्, वाच्यम्, and the like, are similarly used.

**परिसमाप्ति** application of the complete sense; the word is found used in the three alternative views about the application of the full sense of a sentence,— collectively, individually or in both the ways, to the individuals concerned; cf. प्रत्येकं वाक्यपरिसमाप्तिः, समुदाये वाक्यपरिसमाप्तिः, उभयथा वाक्यपरिसमाप्तिः; cf. M. Bh. I. 1.1 Vārt. 12; ( 2 ) completion; cf. वृत्करणं स्वादीनां प्वादीनां च परिसमाप्त्यर्थमिति Kāś. on VII. 3.80.

**परिहार** (1) removal of a difficulty, cf. अन्यथा कृत्वा चोदितमन्यथा कृत्वा परिहारः M. Bh. on P. IV. 1.7. Vārt. 3; (2) repetition in the Padapāṭha, Kramapāṭha etc. e. g अकारित्यकः. In this sense the word is found in the neuter gender; cf. रेफपरिहाराणि A. Pr. III. 1.1.

**परोक्ष** used as an adjective of the word भूत meaning 'past tense'; lit.

behind the eyes, unnoticed by the eyes. The word is generally used in the sense of remote or long (past) or 'perfect'. For the alternative explanation of the word परोक्ष, cf. कथंजातीयकं पुनः परोक्षं नाम । केचित्तावदाहुः वर्षशतवृत्तं परोक्षमिति । अपर आहुः कटान्तरितं परोक्षमिति । अपर आहुर्द्वाह्वृत्तं त्र्यह्वृत्तं चेति । M.Bh. on परोक्षे लिट् P. III.2.115.

**परोक्षा** lit. behind the eyes; remote; the term is found used by ancient grammarians and also referred to in the Mahābhāṣya as referring to the perfect tense called लिट् in Pāṇini's grammar; cf. शापकात्परोक्षायां ( लिटि ) न भविष्यति । M.Bh. on P. I. 2.28; cf. also न व्यथतेः परोक्षायाम् Kāt. III.4.21.

**पर्जन्यवलक्षणप्रवृत्ति** the application of a grammatical rule or operation like the rains which occur on dry land as also on the sea surface; cf. कृतकारि खल्वपि शास्त्रं पर्जन्यवत् । तद्यथा । पर्जन्यो यावद्गुणं पूर्णं च सर्वमभिवर्षति । M.Bh. on P.I. 1.29; VI. 1.127; cf. also यथा पर्जन्यः यावद्गुणं पूर्णं वाभिवर्षति एवं लक्षणमपि दीर्घस्य दीर्घत्वम् । चिचिप्रति, बुभूषति । Vyādi. Pari. 58, cf. कृतकारि शास्त्रं मेघवत् न चाकृतकारि दहनवत् Puruṣo. Pari. 86.

**पर्पादि** a class of words headed by the word पर्प to which the tad. affix इक् (घृन्) is added in the sense of 'moving by' or 'eating along with' ( तेन चरति ) ; e.g. पर्पिकः, पर्पिकी; अश्विकः, अश्विकी etc.; cf. Kās. on P. IV.4.10.

**पर्याय** (1) serial order or succession as opposed to simultaniety; the word is used in grammar in connection with a rule which, as the objector for the sake of argument, would like to hold and would apply by succession with respect to the rule in conflict, either before it or after it i.e. alternatively; cf. पर्यायः

प्रसज्येत often found used in the Mahābhāṣya as for example on I.4.1 etc.; cf. also तृजादयः पर्यायेण भवन्ति M.Bh. on P. I. 4.2. Vārt. 3; ( 2 ) alternative word, synonym; cf. अभिज्ञावचने लृट् । वचनग्रहणं पर्यायार्थम् । अभिज्ञानासि स्मरासि बुध्यसे चेतयसे इति । Kās. on P. III.2.112.

**पर्यायवचन** synonym, synonymous word; cf. जित् पर्यायवचनस्यैव राजाद्यर्थम् । इनसभम् । ईश्वरसभम् M.Bh. on I.1.68; cf. also यदयं कस्यचित्पर्यायवचनस्य ग्रहणं करोति । अधिपतिदायादिति M. Bh. on II. 3.9.

**पर्युदास** (1) exclusion; negation with a view to exclude; one of the two senses ( प्रसज्यप्रतिषेध and पर्युदास ) of the negative particle नञ्, generally found in cases when the particle नञ् is compounded with a noun, and not used independently with a verbal form or a verbal activity; e. g. अत्राह्वणः; अनचि च; cf. अन-पुंसकात् । नायं प्रसज्यप्रतिषेधो नपुंसकस्य नेति । किं तर्हि । पर्युदासोयं यदन्यन्नपुंसकादिति । M. Bh. on I. 1.43; cf. also प्रसज्यप्रतिषेधः स्यात् क्रियया सह यत्र नञ् । पर्युदासः स विशेयो यत्रोत्तरपदेन नञ् ॥ (2) removal in general, not by the use of a negative particle; cf. पाठात्पर्युदासः कर्तव्यः । शुद्धानां पठितानां संज्ञा कर्तव्या । M. Bh. on I. 1.27 Vārt. 3.

**पर्वन्** word, pada; lit. member of a sentence; the word is found used in the sense of पद in the old Prā-tisākhya Literature; cf. अन्तरेण पर्वणी । पर्वशब्देन पदमुच्यते । पदयोर्मध्ये आगमो भवति । यथा प्राङ्सोमः, प्राङ्क्सोमः । Uvvaṭa on V. Pr. I. 138.

**पश्वादि** a class of words headed by the word पशु to which the tad. affix अ ( अण् ) is added without any change of sense provided the words पशु and others, to which the affix अ is to be added mean fighting clans; e. g. पार्श्व, आसुरः,

राक्षसः, दाशार्हः etc. cf. Kās. on V. 3.117.

**पलद्यादि** a class of words headed by the word पलदी to which the tad. affix अण् is applied in the miscellaneous ( शैबिक ) senses; e. g. पालदः, पारिषदः, रौमकः; पाटच्चरः etc. cf. Kās. on P. IV. 2.110.

**पलाशादि** a class of words headed by the word पलाश to which the affix अ (अञ्) is added in the sense of 'a product of' or 'a part of'; e. g. पालाशः, खादिरः, वैकङ्कतः etc. cf. Kās. on P. IV. 3.141.

**पश्यन्ती** name of the second out of the four successive stages in the origination or utterance of a word from the mouth. According to the ancient writers on Phonetics, sound or word ( वाक् ) which is constituted of air ( वायु ) originates at the Mūlādhārācakra where it is called परा. It then springs up and it is called पश्यन्ती in the second stage. Thence it comes up and is called मध्यमा in the third stage; rising up from the third stage when the air strikes against the vocal chords in the glottis and comes in contact with the different parts of the mouth, it becomes articulate and is heard in the form of different sounds. when it is called वैखरी; cf. वैखर्या मध्यमायाश्च पश्यन्त्याश्चैतद्भुतम् । अनेकतीर्थ-भेदायास्त्रय्या वाचः परं पदम् Vākyapadiya I. 144, and also cf. पश्यन्ती तु सा चलाचलाप्रतिबद्धसमाधाना संनिविष्टज्ञेयाकारा प्रतिर्लीनाकारा निराकारा च परिच्छिन्नार्थप्रत्यव-भासा संसृष्टार्थप्रत्यवभासा च प्रशान्तसर्वार्थ-प्रत्यवभासा चेत्यपरिमितभेदा । पश्यन्त्या रूप-मनपञ्चमसंकीर्णं लोकव्यवहाररातीतम् । com. on Vākyapadiya I. 144. cf. also तत्र श्रोत्रविषया वैखरी । मध्यमा हृदयदशेश्या पदप्रत्यक्षानुपपत्त्या व्यवहारकारणम् । पश्यन्ती तु लोकव्यवहाररातीता । योगिनां तु तत्रापि

प्रकृतिप्रत्ययविभागावगतिरस्ति । परायां तु न इति त्रय्या इत्युक्तम् । Uddyota on चत्वारि वाक्परिमिता पदानि० M. Bh. Āhnika 1.

**पस्पशा** called also पस्पशाह्निक; name given to the first or introductory chapter ( आह्निक ) of the Mahābhāṣya of Patañjali. The word occurs first in the Śiṣupālavadhā of Māgha. The word is derived from पस्पश्, the frequentative base of स्पश् to touch or to see (ancient use). Possibly it may be explained as derived from स्पश् with अप्; cf. शब्द-विद्येव नो भाति राजनीतिरपस्पशा Śiṣ. II. 112. Mallinātha has understood the word पस्पशा m. and explained it as introduction to a Śāstra treatise; cf. पस्पशाः शास्त्रारम्भसमर्थक उपोद्घातसंदर्भग्रन्थाः Mallinātha on Śiṣ. II. 112.

**पाकवती** a word used in the Śikṣā works for a kind of pause or hiatus.

**पाक्षिक** alternative; occurring optionally or alternatively; cf. पाक्षिक एष दोषः M. Bh. on II.3.46 Vārt. 8; VI. 1.61 Vārt. 4; cf. also पाक्षिक ऐकश्रुत्य-विधिर्भवति Kās. on P. I.2.36.

**पाञ्चमिक** lit. pertaining to the fifth; name given to the affixes prescribed in the fifth Adhyāya of Pāṇini's Aṣṭādhyāyī, especially in Sūtras V.2.1 to V.2.93.

**पाठ** (1) recital of a sacred Vedic or Śāstra work; the original recital of an authoritative text; (2) the various artificial ways or methods of such a recital; e.g. पदपाठ, क्रमपाठ etc. in the case of Vedic Literature; (3) an original recital such as the सूत्रपाठ, धातुपाठ, गणपाठ, वार्तिकपाठ and परिभाषापाठ in the case of the several systems of Sanskrit Grammar; the five Pāthas are called पञ्चपाठी; (4) recitation; cf. नान्तरेण पाठं स्वरा अनुबन्धा वा शक्या विज्ञातुम् M. Bh. on P. I.3.1 Vārt. 13; (5) reading, variant; cf.

चूर्णादीनि अप्राण्युपग्रहादिति सूत्रस्य पाठान्तरम्  
Kās. on P.V.2.134.

**पाठक** or उदयंकरपाठक name of a scholar of Sanskrit Grammar who wrote an independent work on Paribhāṣās and commentaries on the Paribhāṣenduśekhara and Laghuśabdenduśekhara. See उदयंकर and परिभाषाप्रदीपानिम्.

**पाठकी** name popularly given to the commentaries written by उदयंकरपाठक. See पाठक.

**पाणिनि** the illustrious ancient grammarian of India who is well-known by his magnum opus, the Aṣṭaka or Aṣṭādhyāyī which has maintained its position as a unique work on Sanskrit grammar unparalleled upto the present day by any other work on grammar, not only of the Sanskrit language, but of any other language, classical as well as spoken. His mighty intelligence grasped, studied and digested not only the niceties of accentuation and formation of Vedic words, scattered in the vast Vedic Literature of his time, but those of classical words in the classical literature and the spoken Sanskrit language of his time in all its different aspects and shades, noticeable in the various provinces and districts of the vast country. The result of his careful study of the Vedic Literature and close observation of the classical Sanskrit, which was a spoken language in his days, was the production of the wonderful and monumental work, the Aṣṭādhyāyī, which gives an authoritative description of the Sanskrit language, to have a complete exposition of which, several life times have to be spent, in spite of several commentaries upon it, written

from time to time by several distinguished scholars. The work is a linguist's and not a language teacher's. Some Western scholars have described it as a wonderful specimen of human intelligence, or as a notable manifestation of human intelligence. Very little is known unfortunately about his native place, parentage or personal history. The account given about these in the Kathāsaritsāgara and other books is only legendary and hence, it has very little historical value. The internal evidence, supplied by his work shows that he lived in the sixth or the seventh century B. C., if not earlier, in the north western province of India of those days. Jinendra-buddhi, the author of the Kāśīkavivaraṇapañjikā or Nyāsa, has stated that the word शालतुर mentioned by him in his sūtra (IV. 3.94) refers to his native place and the word शालतुरीय derived by him from the word शालतुर by that sūtra was, in fact his own name, based upon the name of the town which formed his native place. Pāṇini has shown in his work his close knowledge of, and familiarity with, the names of towns, villages, districts, rivers and mountains in and near Vāhika, the north-western Punjab of the present day, and it is very likely that he was educated at the ancient University of Takṣaśilā. Apart from the authors of the Prātiśākhya works, which in a way could be styled as grammar works, there were scholars of grammar as such, who preceded him and out of whom he has mentioned ten viz. Āpiśali, Śakaṭāyana, Gārgya, Śākalya, Kāśyapa, Bhā-

radvāja, Gālava, Cākravarmaṇa, Senaka and Sphoṭāyana, The grammarian Indra has not been mentioned by Pāṇini, although tradition says that he was the first grammarian of the Sanskrit language. It is very likely that Pāṇini had no grammar work of Indra before him, but at the same time it can be said that the works of some grammarians mentioned by Pāṇini such as Śākaṭāyana, Āpiśali, Gārgya and others had been based on the work of Indra. The mention of several gaṇas as also the exhaustive enumeration of all the two thousand and two hundred roots in the Dhātupāṭha can very well testify to the existence of systematic grammatical works before Pāṇini of which he has made a thorough study and a careful use in the composition of his Gaṇapāṭha and Dhātupāṭha. His exhaustive grammar of a rich language like Sanskrit has not only remained superb in spite of several other grammars of the language written subsequently, but its careful study is felt as a supreme necessity by scholars of philology and linguistics of the present day for doing any real work in the vast field of linguistic research. For details see pp. 151-154 Vol. VII of Pāṇinī Mahābhāṣya, D. E. Society's Edition.

**पाणिनिस्त्र** called also by the name अष्टक or पाणिनीय-अष्टक; name given to the Sūtras of Pāṇini comprising eight adhyāyas or books. The total number of Sūtras as commented upon by the writers of the Kāśikā and the Siddhāntakaumudī is 3983. As nine sūtras out of these are described as Vārttikas and two as Gaṇasūtras by Patañjali, it is

evident that there were 3972 Sūtras in the Aṣṭaka of Pāṇini according to Patañjali. A verse current among Vaiyākaraṇa schools states the number to be 3996; cf. त्रीणि सूत्रसहस्राणि तथा नव शतानि च । वृष्णवतिश्च सूत्राणां पाणिनिः कृतवान् स्वयम् । The traditional recital by Veda scholars who look upon the Aṣṭādhyāyī as a Vedāṅga, consists of 3983 Sūtras which are accepted and commented upon by all later grammarians and commentators. The Sūtras of Pāṇini, which mainly aim at the correct formation of words, discuss declension, conjugation, euphonic changes, verbal derivatives, noun derivatives and accents. For details see Vol. VII, Vyākaraṇa Mahābhāṣya, D. E. Society's edition pp. 152-162.

**पाणिनिस्त्रवार्तिक** name given to the collection of explanatory pithy notes of the type of Sūtras written mainly by Kātyāyana. The Vārttikas are generally written in the style of the Sūtras, but sometimes they are written in Verse also. The total number of Vārttikas is well-nigh above 5000, including Vārttikas in Verse. There are three kinds of Vārttikas; cf. उक्तानुक्तदुरुक्तानां चिन्ता यत्र प्रवर्तते । तं ग्रन्थं वार्तिकं प्राहुर्वार्तिकज्ञा मनीषिणः । Nāgeśa appears to have divided Vārttikas into two classes as shown by his definition 'सूत्रेऽनुक्तदुरुक्तचिन्ताकरत्वं वार्तिकत्वम्'. If this definition be followed, many of the Vārttikas given in the Mahābhāṣya as explaining and commenting upon the Sūtras will not strictly be termed as Vārttikas, and their total number which is given as exceeding 5000, will be reduced to about 1400 or so. There are some manuscript copies which give this reduced number, and it

may be said that only these Vārttikas were written by Kātyāyana while the others were added by learned grammarians after Kātyāyana. In the Mahābhāṣya there are seen more than 5000 statements of the type of Vārttikas out of which Dr. Kielhorn has marked about 4200 as Vārttikas. At some places the Mahābhāṣyakāra has quoted the names of the authors of some Vārttikas or their schools, in words such as क्रौड्रीयाः पठन्ति, भारद्वाजीयाः पठन्ति, सौनागाः पठन्ति. etc. Many of the Vārttikas given in the Mahābhāṣya are not seen in the Kāśikāvṛtti, while some more are seen in the Kāśikā-vṛtti, which, evidently are composed by scholars who flourished after Patañjali, as they have not been noticed by the Mahābhāṣyakāra. It is very difficult to show separately the statements of the Bhāṣyakāra popularly named 'iṣṭis' from the Vārttikas of Kātyāyana and others. For details see Vol. VII Mahābhāṣya, D.E. Society's edition pp. 193-224.

**पाणिनिसूत्रवृत्ति** a gloss on the grammar rules of Pāṇini. Many glosses were written from time to time on the Sūtras of Pāṇini, out of which the most important and the oldest one is the one named Kāśikāvṛtti, written by the joint authors Jayāditya and Vāmana in the 7th century A.D. It is believed that the Kāśikāvṛtti was based upon some old Vṛttis said to have been written by कुणि, निर्द्धर च्छुद्धि, श्वोभूति वररुचि and others. Besides Kāśikā, the famous Vṛtti, and those of कुणि, निर्द्धर and others which are only reported, there are other Vṛttis which are comparatively modern. Some of them have been printed, while others have remained only in

manuscript form. Some of these are : the Bhāṣāvṛtti by Puruṣottamadeva, Vyākaraṇasudhānidhi by Viśveśvara, Gūdhārthadīpinī by Sadāśivamiśra, Sūtravṛtti by Annambhṭṭa, Vaiyākaraṇasarvasva by Dharaṇīdhara, Śabdabhūṣaṇa by Nārayaṇa Paṇḍita, Pāṇini-sūtravṛtti by Rāmacandrabhṭṭa Tāre and Vyākaraṇadīpikā by Orambhṭṭa. There are extracts available from a Sūtravṛtti called Bhāṣāvṛtti which is ascribed to Bhartṛhari, but, which is evidently written by a later writer ( विमलमति according to some scholars) as there are found verses from Bhāravi and Māgha quoted in it as noticed by Śiradeva in his vṛtti on Pari.76. Glosses based upon Pāṇini Sūtras, but having a topical arrangement are also available, the famous ones among these being the Prakriyākaumudī by Rāmacandra Śeṣa and the Siddhāntakaumudī by Bhaṭṭojī Dīkṣita. The मध्यमकौमुदी and the लघुकौमुदी can also be noted here although they are the abridgments of the Siddhānta Kaumudī. There are Vṛttis in other languages also, written in modern times, out of which those written by Böhlingk, Basu and Renou are well-known.

**पाणिनीयशिक्षा** a short work on phonetics which is taken as a Vedāṅga work and believed to have been written by Pāṇini. Some say that the work was written by Piṅgala.

**पाणिनीयशिक्षाटीका** name of a commentary on the Śikṣā of Pāṇini by घण्टीधर as ordered by king उत्पलसिंह.

**पातञ्जलमहाभाष्य** the same as महाभाष्य. See महाभाष्य.

**पात्रेसमितादि** a class of irregular compound words headed by the com-



pound word पात्रेसमित, which are taken correct as they are. This class of words consists mostly of words forming a tatpuruṣa compound which cannot be explained by regular rules. The class is called आकृतिगण and hence similar irregular words are included in it; e. g. पात्रेसमिताः, गेहेयूरः कूपमण्डकः etc. cf. Kāś. on P. II.1.48.

**पाद** lit. foot; the term is applied to a fourth part of a section such as अध्याय, or of a verse which is divisible into four parts or lines; cf. प्रहृत्यान्तःपादमव्यपरे P. VI.1.115, also गोः पादान्ते P. VII. 1.57.

**पादपूरण** completion of the fourth part or Pāda of a stanza or verse; cf. सोचि लोपे चेत् पादपूरणम् P. VI.1.134, also प्रसमुपोदः पादपूरणे VIII. 1.6. As many times some particles, not with any specific or required sense, were used for the completion of a Pāda, such particles were called पादपूरण; cf. सत्त्वाभिधायकं नाम निपातः पादपूरणः R.Pr.XII.7; also निपातस्त्वर्थी-संभवे पादपूरणो भवति V. Pr. VIII.50 Uvvaṭa.

**पामादि** a class of words headed by the word पामन् to which the tad. affix न is added optionally with मतुप् in the sense of 'possession', e. g. पामनः, पामवान् ; वामनः, वामवान् etc.; cf. Kāś. on V.2.100.

**पायगुण्ड, पायगुण्डे** A learned pupil of Nāgeśabhaṭṭa who lived in Vārāṇasī in the latter half of the 18th century A.D. He was a renowned teacher of Grammar and is believed to have written commentaries on many works of Nāgeśa, the famous among which are the 'Kāśikā' called also 'Gadā' on the Paribhāṣenduśekhara, the 'Cidasthimālā' on the Laghuśabdenduśekhara and the 'Chāyā' on the Uddiyota. Bālabhaṭṭa Pāyagunde, who

has written a commentary on the Mitākṣarā (the famous commentary on the Yajñavalkyasmṛiti), is believed by some as the same as Vaidyanātha; while others say that Bālabhaṭṭa was the son of Vaidyanātha.

**पारण** the same as पारायण, recital of the Veda in any of the various artificial ways prescribed, such as krama, jaṭā, ghana etc.; cf. कृते न च द्वैपदसंहितास्वरौ प्रसिध्यतः पारणकर्म चोत्तमम् R.Pr.XI.37.

**पारस्करादिगण** or पारस्करप्रभृति, words headed by the word पारस्कर which have got some irregularity, especially the insertion of स् between the constituent words. For details see पारस्करप्रभृतीनि च संज्ञायाम् P. VI. 1.153 and the commentary thereon.

**पारायण** oral recital of a sacred work. See पारण.

**पारार्थ्य** lit. serving the purpose of another like the Paribhāṣā and the Adhikāra rules in Grammar which have got no utility as far as they themselves are concerned, but which are of use in the interpretation of other rules; cf. अधिकारशब्देन पारार्थ्यात् परिभाषाप्युच्यते. Par. Śek. Pari. 2, 3.

**पारिभाषिक** (1) technical, as opposed to literal; conventional; e. g. the words संबुद्धि, हेतु etc. cf. शब्दैरर्थोभिधानं स्वाभाविकम् । न पारिभाषिकमशक्यत्वात् । लोकत एवार्थावगतेः । Kāś on P. I. 2.56; cf. किमिदं पारिभाषिक्याः संबुद्धेर्ग्रहणमेकवचनं संबुद्धिराहोस्विदन्वर्थग्रहणं संबोधनं संबुद्धिरिति । M. Bh. on P. I. 2.33; (2) derived on the strength of a Paribhāṣā cf. पारिभाषिकं क्वचिदनित्यं स्यात् Kāt. Par. vṛ. Pari. 58.

**पारिशेष्य** residual nature; the law or rule of elimination; the remaining alternative after full consi-

deration of all the other alternatives; cf. विभाषा कुल्युगन्धराभ्याम् । पारिषद्याद्युगन्धरार्था विभाषा Kās. on P. IV. 2,130; cf. also पारिषद्यादजन्तादेव यत् सिद्धः Sira. Pari. 37.

**पारिषद** lit. belonging to the assembly; the term पारिषद refers to the results of the discussions held at the assemblies of specially prominent scholars or learned persons; cf. सर्ववेदपारिषदं हीदं शास्त्रं (व्याकरणम्) तत्र नैकः पन्थाः शक्य आस्यातुम् । M. Bh. on II. 1. 58; VI. 3.14.

**पारोक्ष्य** remoteness; lit. being out of sight; in grammar, पारोक्ष्य is a condition for the use of the "perfect tense ( लिट् ). See परोक्ष.

**पार्षद** पार्षदि भवं पार्षदम्, lit. the interpretation or theory discussed and settled at the assembly of the learned. The word is used in the sense of works on Nirukti or derivation of words as also works of the type of the Prāṭisākhya; cf. पदप्रकृतानि सर्वचरणानां पार्षदानि Nir. I. 17 and the com. of दुर्गाचार्य; cf. also पार्षदकृतिरेषा तत्रभवतां नैव लोकं नान्यस्मिन्वेदे अर्धे एकारः अर्धे ओकारो वास्ति M. Bh. on I. 1. 48; see also pp. 104, 105 Vol. VII Mahābhāṣya D. E. Society's edition. See पारिषद.

**पार्षदव्याख्या** name given to the commentary written by विष्णुमित्र on the Rk Prāṭisākhya.

**पार्षदसूत्रवृत्ति** name given to the works of the type of commentaries written by उन्वट on the old Prāṭisākhya books.

**पाशादि** a class of words headed by the word पाश to which the taddhita affix य is added in the sense of collection; e.g. पाश्या, वृण्या, वात्या etc. cf. Kās. on P. IV. 2.49.

**पिङ्गलाचार्य** an ancient scholar who is believed to be the first writer on

Prosody, his work being known as छन्दःशास्त्र of पिङ्गल. Some scholars believe that he wrote a work on Phonetics which is now popularly called पाणिनीयशिक्षा.

**पिच्छादि** a class of words headed by the word पिच्छ to which the taddhita affix इळ ( इळच् ) is added optionally with मत् ( मत्तुप् ), in the sense of 'possessed of'; e.g. पिच्छिल; पिच्छवान्, उरसिलः उरस्वान् etc.; cf. Kās. on V. 2. 100.

**पिञ्ज** a tad. affix applied to the word तिञ्ज in the sense of fruitless, useless; cf. तिञ्जान्पिञ्जान् पिञ्जवेजौ IV. 2.36 Vārt. 6; cf. also निष्कञ्जस्तिञ्जः तिञ्जपिञ्जः तिञ्जवेजः । Kās. on P. IV. 2.36.

**पिटच्** a tad. affix applied to the word नि in the sense of the depression of the nose, the word च्चि being substituted for नि; e.g. च्चिपिटः; cf. इनच् पिटच् च्चि च्चि च P. V: 2.33

**पितृ** marked with the mute letter पृ which is indicative of a grave accent in the case of affixes marked with it, as for example, the affixes त्पि, सिप् and इम्प; cf. अनुदात्तो सुप्पितौ P. III. 1.4. A Śarvadhātuka affix, marked with the mute consonant पृ, in Pāṇini's Grammar has been described as instrumental in causing many operations such as (a) the substitution of guṇa; (cf. P. VII. 3 84,91), (b) the prevention of guṇa in the case of a reduplicative syllable as also in the case of the roots सू and सू ( cf. P. VII. 3.87, 88 ); (c) the substitution of Vṛddhi, (cf. P. VII. 3.89, 90 ), (d) the augments इ and ई in the case of the roots वृह् and वृ respectively ( cf. P. VII. 3.92, 93, 94 ), and (e) acute accent for the vowel preceding the affix in the case of the roots मी, ही, भृ and others ( cf. P. VI. 1.192 ). A

short vowel (of a root) gets त् added to it when followed by a कर्त्त affix marked with प्; e. g. विजित्य, प्रकृत्य, etc.; (cf. P. VI. 1.71).

**पित्करण** marking an affix with the mute consonant प् for several grammatical purposes; see पित्; cf. पित्करणापर्यवयं चानचकत्वात् P. III. 1. 33 Vārt.5. See पित्.

**पित्कृत** a grammatical operation caused by an affix marked with the mute consonant प्; cf. यत्तु खडु पिति डित्कृतं प्राप्नोति डिति च पित्कृतं केन तन्न स्यात्, M. Bh. on III. 1.-3 Vart. 7. For details see पित्.

**पित्व** the same as पित्करण. See पित्करण and पित्.

**पिपीलिकमध्या, पिपीलिकमध्यमा** name given to a stanza of त्रिष्टुप् or जगती or वृहती type consisting of three feet, the middle foot consisting of six or seven or eight syllables only; e. g. R̥gveda X. 105, 2 and 7; IX. 110.1, VIII. 46.14; cf. डाष्णिक् पिपीलिकामध्या हरीयस्येति दृश्यते R. Pr. XVI. 25, 28, 36.

**पिशेर्** [PISCHELL, RICHARD] a famous European Grammarian of the nineteenth century who wrote many articles on grammatical subjects and wrote a work entitled 'Prakrit Grammar.'

**पीडन** compression; a fault in the pronunciation of vowels and consonants caused by the compression or contraction of the place of utterance; cf. विहारसंहारयोर्व्यासपीडने । स्थानकरणयोर्विस्तारे व्यासो नाम दोषः, संहारे संकोचने पीडनं नाम । R. Pr. XIV. 2; cf. also व्यञ्जनानामतिप्रयत्नेनोच्चारणं पीडनं R. Pr. XIV. 5.

**पीलवादि** a class of words headed by the word पीलु to which the taddhita affix कुण (कुणप्) is added in the sense of 'decoction' (पाक). e. g. पीलुकुणः; cf. Kāś. on P. V.2.24.

**पु** short term for the labial consonants प्, फ्, ब्, भ् and म् as prescribed by P. I.1.61 e. g. ओः पुयण्यपरे (P. VII. 4.80).

**पुंवद्भाव** restoration of the masculine form in the place of the feminine one as noticed in compound words, formed generally by the Karma-dhāraya and the Bahuvrihi compounds, where the first member is declinable in all the three genders; e. g. दीर्घजङ्घः. This restoration to the masculine form is also noticed before the tad. affixes तस्, तर, तम, रूप्य, पाश, त्व as also before क्यङ् and the word मानिन्. For details, see P. VI. 3.34 to 42 and commentaries thereon. See also page 334, Vol. VII of the Pātañjala Mahābhāṣya D. E. Society's edition.

**पुंस्** masculine; a word used in grammar in the पुंलिङ्ग or the masculine gender; cf. स्त्रीपुंनपुंसकेषु Br. Dev. I. 40. cf. also असरूपाणां युवस्थविरस्त्रीपुंसानां विशेषश्चाविवक्षितः सामान्यं च विवक्षितम् । M. Bh. on P. I. 2.68 Vārt. 1; cf. पुंस्प्रवाद. and पौंसानि नामानि.

**पुंस्क** masculine nature, hence masculine gender. The word is generally found as a part of the word भाषित-पुंस्क which means a word which is declined in the masculine and the feminine gender or in the neuter and the masculine gender in the same sense. For details see M. Bh. on P. VI.3.34.

**पुक्** the augment प् added to the roots क्, ह्री, क्तृय etc. as also to all roots ending in आ before the causal sign णिच् (इ); e. g. अर्पयति, ह्लेपयति, क्नोपयति, दापयति, etc.; cf. अर्तिह्रीन्लीरी-क्नूयीक्ष्माय्यातां पुङ् गौ P. VII.3.36.

**पुञ्जराज** a famous grammarian of the 12th century who wrote a learned commentary on a part of the Vākya-pāṭīya of Bhartṛhari in which

he has quoted passages from famous writers and grammarians such as भामह, कुन्तक, वामन, हेमचन्द्र and others. The name is found written as पुण्यराज also.

**पुण्डरीकाक्ष** a grammarian of the fourteenth century who wrote a commentary named कातन्त्रपरिशिष्टटीका on the कातन्त्रव्याकरण.

**पुण्यनन्दन** a famous grammarian, who wrote a grammar work, named रूपमाला.

**पुण्यराज** see पुञ्जराज.

**पुण्यसुन्दरगणि** a Jain grammarian who has written a commentary work on the धातुपाठ of हेमचन्द्र.

**पुत्रद्** (1) the word पुत्र as given in the ancient list of masculine words marked with the mute letter ढ् to signify the addition of the fem. affix इ ( डीप् ); cf. P. IV.1.15; (2) the substitute पुत्रद् ( i. e. पुत्री ) for the word दुहितु optionally prescribed after the words मूत, उग्र, राज, भोज, कुल and मेरु in the simple sense of 'girl' and not 'daughter' e. g. राजपुत्री, मूतपुत्री; cf. P.VI.3.70 Vārt. 9.

**पुनःप्रसङ्गविज्ञान** occurrence or possibility of the application of a preceding grammatical rule or operation a second time again, after once it has been set aside by a subsequent opposing rule or rules in conflict; cf. पुनःप्रसङ्गविज्ञानात् सिद्धम् Par. Śek. Pari. 39; cf. M. Bh. on P. I. 4.2 Vārt. 7; cf. also Puru. Pari. 40.

**पुनःप्रसव** the same as प्रतिप्रसव counter-exception; cf. Cāndra Vyāk. VI.4. 49.

**पुनरुक्त** a passage which is repeated in the क्रमपाठ and the other Pāthas or recitals; the word is also used in the sense of the conventional repetition of a word at the end of a chapter. The word पुनर्वचन is used

also in the same sense; cf. यथोक्तं पुनरुक्तं त्रिपदप्रभृति त्रिपदप्रभृति । T.Pr.I.61; cf. also R. Pr. X.8 and 10.

**पुनर्ग्रहण** recital of a word again in the Krama and other Pāthas for a special purpose, although such a recital after three times is generally discouraged; cf. एवमर्थविशेषात् पुनरुक्तस्य ग्रहणं भवति ... Uv. Bhāṣya on V. Pr. IV. 177.

**पुनर्वचन** use of the same word or expression, which, if noticed in the writing of the Sūtrakāra, is indicative of something in the mind of the Sūtrakāra; cf. अणः पुनर्वचनमपवाद-विषये अनिवृत्त्यर्थम् M. Bh. on P. III. 3. 12 Vārt.1; cf also पुनर्वचनमनित्यत्वज्ञापनार्थम् । Kāś. on P. I. 41.

**पुनर्विधान** prescribing the same affix or operation again, which generally is attended with some purpose; cf. ष्वुलः क्रियाथोपपदस्य पुनर्विधानं तृजादिप्रतिषेधार्थम्, P.III. 3.10 Vārt. 1; cf. also पुनर्विधानसामर्थ्यादध्यधपूर्वद्विगोष्ठि न, Kāś. on P. V.1.57.

**पुनर्वृत्ति** occurrence of the same operation again after it has once occurred and has been superseded; cf. अङ्गवृत्ते पुनर्वृत्तादविधिः, M.Bh. on VI. 4.160; VII. 1.30 etc.

**पुम्** or पुंस् masculine. It appears that both पुम्, and पुंस् were current terms meaning 'masculine' in ancient days. cf. पुमः स्वयम्परे P.VIII. 3.12. and पुंसोसुङ् P. VII. 1.89. Although पुम् is changed to पुंस् before a word beginning with a hard consonant, still पुंस् is given as an independent word derived from the root पा cf. पातेड्मुन् Uṇādi S. IV. 177; cf. also the expressions पुवचन, पुल्लिङ्ग and पुंयोग.

**पुरस्तात्** occurring beforehand, preceding; cf. पुरस्तादपवादा अनन्तरान् विधीन् बाधन्ते नोत्तरान् Par. Śek. Pari. 59, also M. Bh. on VII. 2. 100; cf.

also the expression पुरस्तादपकर्ष which means the same as अपकर्ष which is opposed to अनुवृत्ति.

**पुराण** old; the word is used in the sense of old or ancient; cf. पुराणप्रोक्तेषु ब्राह्मणकल्पेषु. P. IV. 3.105. It is also used in the sense of old mythological works; cf. इतिहासः पुराणं वैद्यकं M. Bh. on Āhnika 1 Vārt. 5.

**पुरुष** a grammatical term in the sense of 'person;' cf. करोतिः पञ्चादीनां सर्वान् कालान् सर्वान् पुरुषान्सर्वाणि वचनान्यनुवर्तते, भवतिः पुनर्धर्तमानकालं चैकत्वं च. These persons or Puruṣas are described to be three प्रथम, मध्यम and उत्तम corresponding to the third second and first persons respectively in English Grammar; cf. also Nir. VII. 1 and 2.

**पुरुषकार** name of a commentary on the Sarasvatikanṭhābharṇa of Bhoja by Kṛṣṇalilāśukamuni.

**पुरुषसंज्ञा** the term पुरुष or person viz. the first, the second and the third; the rule prescribing the term पुरुष is तिङ्स्त्रीणि त्रीणि प्रथममध्यमोत्तमाः P. I. 4. 101; cf. परस्मैपदसंज्ञां पुरुषसंज्ञा बाधेत M. Bh. on P. I. 4. 1 Vārt. 8.

**पुरुषोत्तमदेव** a famous grammarian believed to have been a Buddhist, who flourished in the reign of Lakṣmaṇasena in the latter half of the twelfth century in Bengal. Many works on grammar are ascribed to him, the prominent ones among which are the Bhāṣāvṛtti and the Paribhāṣāvṛtti, the Gaṇavṛtti and the Jñāpakasamuccaya and a commentary on the Mahābhāṣya called Prāṇapaṇā of which only a fragment is available. Besides these works on grammar, he has written some lexicographical works of which Hārāvālī, Trikāṇḍaśeṣa, Dvirūpa-

koṣa, and Ekākṣarakoṣa are the prominent ones. The Bhāṣāvṛtti has got a lucid commentary on it written by Sṛṣṭidhara.

**पुरुषोत्तमविद्यावागीश** a famous grammarian of Bengal, who wrote the grammar work Prayogaratnamālā in the fifteenth century. The work betrays a deep study and scholarship of the writer in the Mantraśāstra.

**पुरोहितादि** a class of words headed by the word पुरोहित to which the taddhita affix यक् is added in the sense of 'duly' or 'nature'; e. g. पौरोहित्यम्, राज्यम्, बाल्यम्, मान्द्यम् etc.; cf. Kāś. on P. V. 1. 128.

**पुषादि** a class of roots headed by the root पुष् of the fourth conjugation whose peculiarity is the substitution of the aorist sign अ (अङ्) for ङि; e. g. अपुषत्, अशुषत्, अनुषत् etc. cf. पुषादिश्रुतादथल्लदितः परस्मैपदेषु P. III. 1.55.

**पुष्करण** a popular term used for the treatise on grammar by an ancient grammarian Āpiśali. cf. आपिशलिं पुष्करणम् Kāś. on P. IV. 3. 15. It was called Puṣkaraṇa probably because it was very extensive and widely read before Pāṇini. For the reading दुष्करण for पुष्करण, and other details see Mahābhāṣya Vol. VII. pp. 132-133, D. E. Society's edition.

**पुष्करादि** a class of words headed by the word पुष्कर, to which the taddhita affix इन् ( इनि ) is added provided the word ending with the affix forms the name of a district. e. g. पुष्करिणी, पद्मिनी etc. cf. Kāś. on P. V. 2.135.

**पूजार्थ** lit. for the sake of paying respect. The word is used by commentators in connection with references to ancient grammarians

by Pāṇini in his sūtras, where the commentators usually say that the sūtras citing the views of ancient grammarians imply merely an option, the name being quoted merely to show respect to the grammarian; cf. आपिशालिग्रहणं पूजार्थम् S.K. on P.VI.1.92.

**पूज्यपाद** originally a title, but mostly used in connection with the famous Jain grammarian देवनन्दिन् whose work on grammar called जैनेन्द्र-व्याकरण is well-known; see देवनन्दिन्.

**पूरण** an ordinal numeral; lit. the word means completion of a particular number ( संख्या ); cf. येन संख्या संख्यानं पूर्यते संपद्यते स तस्याः पूरणः । एकादशानां पूरणः एकादशः । Kās. on P.V. 2.48. The word is used also in the sense of an affix by the application of which the particular number ( संख्या ) referring to an object, is shown as complete; cf. यस्मिन्नुपसंजाते अन्या संख्या संपद्यते स प्रत्ययार्थः Kās. on P. V.2.48. These Pūraṇa pratyayas are given in P. V. 2. 48-58; cf. पूरणं नामार्थः । तमाहृतीयशब्दः । अतः पूरणम् M. Bh. on P.II.2.3. The word also means 'an ordinal number'; cf. पूरणगुणसुहितार्थ-सदन्ययतव्यसमानाधिकरणेन P.II.2.11.

**पूरणप्रत्यय** a tad. affix showing the completion of the particular number ( संख्या ) shown by the word to which the affix is applied; cf. अर्धपूर्वपदश्च पूरणप्रत्ययान्तः संख्याशब्दो भवतीति वक्तव्यम् । अर्धपञ्चमः । M. Bh. on P.I.1.23 Vārt. 7. These affixes are mentioned by Pāṇini in V.2. 48 to 58.

**पूरणान्त** ending with an ordinal affix; the same as पूरणप्रत्ययान्त; cf. योसौ पूरणान्तात् स्वार्थे अन् सोपि पूरणमेव M. Bh. on P. II. 2.3.

**पूर्व** (1) ancient, old; (2) belonging to the Eastern districts. The word

is frequently used as qualifying the word आन्त्राय where it means ancient.

**पूर्वत्रासिद्धवचन** the dictum of Pāṇini about rules in his second, third and fourth quarters (Pādas) of the eighth Adhyāya being invalid to (viz. not seen by) all the previous rules in the first seven chapters and the first quarter of the eighth as laid down by him in the rule पूर्वत्रासिद्धम् VIII.2.1. The rule पूर्वत्रासिद्धम् is taken also as a governing rule i.e. अधिकार laying down that in the last three quarters also of his grammar, a subsequent rule is invalid to the preceding rule. The purpose of this dictum is to prohibit the application of the rules in the last three quarters as also that of a subsequent rule in the last three quarters, before all such preceding rules, as are applicable in the formation of a word, have been given effect to; cf. एवमिहापि पूर्वत्रासिद्धवचनं आदेशलक्षणप्रतिषेधार्थमुत्सर्ग-लक्षणभावार्थं च M. Bh. on P. VIII.2.1 Vārt. 8.

**पूर्वत्रासिद्धीय** an operation prescribed in the province of the rule पूर्वत्रासिद्धम् i.e. in the last three quarters of the eighth book of Pāṇini's grammar.

**पूर्वनिघात** the grave accent for the preceding acute vowel as a result of the following vowel made acute, and the preceding, as a result, turned into grave by virtue of the rule अनुदात्तं पदमेकवर्जम् VI.1.198; cf. मनुबिभक्तयुदात्तत्वं पूर्वनिघातस्यानिमित्तं स्यात् । अग्निमान् । वायुमान् । M. Bh. on P.I.1.39 Vārt. 16.

**पूर्वनिपात** placing first (in a compound); priority of a word in a compound, as in the case of an adjectival word. For special instructions

in grammar about priority see P. II.2.30 to 38.

**पूर्वपक्ष** lit. the view placed first for consideration which generally is the view of the objector and is generally refuted by the author's view called उत्तरपक्ष or सिद्धान्त.

**पूर्वपद** anterior member, the first out of the two members of a compound, as contrasted with the next member which is उत्तरपद; cf. पूर्वपदोत्तरपदयोरैकोदशः पूर्वपदस्यान्तवद्भवति, M. Bh. on P.VI.1.85 Vārt. 4.

**पूर्वपदप्रकृतिसवर** retention of the original acute accent of the first member in a compound as is generally noticed in the bahuvrihi compound and in special cases in other compounds; cf. बहुव्रीहौ प्रकृत्या पूर्वपदम् and the following rules P. VI. 2.1 to 63.

**पूर्वपदार्थप्राधान्य** importance in sense possessed by the first member of a compound as noticed generally in the case of the avyayibhāva compound, which hence is defined as पूर्वपदार्थप्रधानोव्ययीभावः M. Bh. on P. II. 1.6, II.1.20, II. 1.49.

**पूर्वरूप** substitution of the former letter in the place of the two viz. the former and the latter, as a result of the coalescence of the two; cf. अमि पूर्वः and the following rules P. VI. 1.107-110.

**पूर्वविधि** (1) an operation or kārya for the anterior; cf. P. I. 1.57; cf. also Mahābhāṣya on P. I. 1.57; cf. also एकादेशः पूर्वविधौ स्थानिवत् M. Bh. on I.2.4 Vārt. 2 and II. 4.62 Vārt. 4; (2) an operation or a rule cited earlier in the order of sūtras; cf. पूर्वविधिमुत्तरो विधिर्वाधते M. Bh. on P. I. 1.44 Vārt. 13.

**पूर्वविप्रतिषेध** conflict of two rules where the preceding rule super-

sedes the latter rule, as the arrival at the correct form requires it. Generally the dictum is that a subsequent rule should supersede the preceding one; cf. विप्रतिषेधे परं कार्यम् P. I. 4. 2; but sometimes the previous rule has to supersede the subsequent one in spite of the dictum विप्रतिषेधे परम्. The author of the Mahābhāṣya has brought these cases of the पूर्वविप्रतिषेध, which are, in fact, numerous, under the rule विप्रतिषेधे परं कार्यम् by taking the word पर in the sense of इष्ट 'what is desired'; cf. इष्टवाची परशब्दः । विप्रतिषेधे परं यदिष्टं तद्भवतीति । M. Bh. on I. 1.3; I.2, 5; I. 4.2; II. 1.69, IV.1.85etc.; cf. also पूर्वविप्रतिषेधो नाम अयं विप्रतिषेधे परमित्यत्र परशब्दस्य इष्टवाचित्वाद्भवः सूत्रार्थः परिभाषारूपेण पठ्यते Puru. Pari 108; for details see page 217 Vol. VII Mahābhāṣya D. E. Society's edition.

**पूर्वसवर्णदीर्घ** substitution of the long form of the previous vowel in the place of two vowels as a result of their coalescence, prescribed by Pāṇini in VI. 1.102.

**पूर्वसूत्र** lit. previous rule; a rule cited earlier in a treatise. The word is, however, frequently used in the Mahābhāṣya in the sense of 'a rule laid down by an earlier grammarian'; cf. वर्णं बाहुः पूर्वसूत्रे M. Bh. Āhnika 1, पूर्वसूत्रे गात्रस्य वृद्धमिति संज्ञा क्रियते M. Bh. on I. 2. 68; cf. also M. Bh. on P. IV. 1.14 Vārt. 3, VI. 1.163 Vārt. 1, VII. 1.18, VIII. 4.7.

**पूर्वस्थानिक** a variety of antaraṅgatva mentioned by Nāgārja in the Paribhāṣeṇduṣekhara, where an operation, affecting a part of a word which precedes that portion of the word which is affected by the other operation, is looked

upon as antaraṅga; e. g. the टिञोप in स्रजिष्ठ ( स्रजिन् + इष्ठ ) is looked upon as अन्तरङ्ग with respect to the elision of विन् which is वहिरङ्ग. This kind of antaraṅgatva is, of course, not admitted by Nāgeśa although mentioned by him; cf. Par. Śek. Pari. 50,

**पूर्वान्त** end of the previous. The word is used in connection with a vowel which is substituted for two vowels ( एकादेशः ). Such a substitute is looked upon as the ending vowel of the preceding word or the initial vowel of the succeeding word; it cannot be looked upon as both at one and the same time; cf. अन्तादिवच्च P. VI. 1. 85 and उभयत आश्रयेण नान्तादिवत् Sira. Pari. 60; cf. also किं पुनरयं पूर्वान्तः अहोस्वित् परादिः आहोस्विदमक्तः M. Bh. on I. 1. 47 Vārt. 3.

**पूर्वान्तस्वर** belonging to the previous vowel in syllabication; e. g. a consonant at the end of a word or the first in a consonant group ( संयोग ).

**पूर्वापरपाद** name given to the second pāda of the second adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the Sūtra पूर्वापरधरोत्तरमेकदेशितेकाधिकरणे P. II. 2.1.

**पृक्त** lit. mixed. The term is used in the Prātiśākhya works in connection with the vowel ऋ or ॠ which is looked upon as a पृक्तस्वर being mixed with the consonant र् or लृ; cf. पृक्तस्वरो नाम ऋकारः लृकारश्च रेफलकारसं-पृक्तत्वात् com. on T.Pr.XIII.16.

**पृथक्** separately as far as hearing is concerned; distinctly separate from another; cf. सत् स्वरा ये यमास्ते पृथक्वा R. Pr. XIII. 17.

**पृथग्योगकरण** framing a separate rule for a thing instead of mentioning it along with other things in the

same context, which implies some purpose in the mind of the author such as anuvṛtti in subsequent rules, option, and so on; cf. पृथग्योगकरणस्य विधेरन्तित्यत्रापनार्थम् Kāś. on P. I.3.7; cf. also Kāś. on I.3.33, I. 3. 84, I.4.58, III.1.56, IV.1.16, VII. 4.33, VIII.1.52, VIII.1.74.

**पृथ्वादि** a class of words headed by the word पृथु to which the taddhita affix इमन् ( इमानिच् ) is added optionally with the other usual affixes अण्, त्व and तल् in the sense of 'nature'; e. g. प्रथिसा, पार्थिवम्, पृथुत्वम्, पृथुता; similarly म्रदिमा, मार्दवम्, मृदुत्वम्, मृदुता पटिमा पाटवम्, पटुता पटुत्वम्; cf. Kāś. on P.V.1.122.

**पृथ्वीधराचार्य** a grammarian of the Eastern school who wrote the treatise कातन्त्रविवरण on Kātantra Grammar.

**पृषोदरादि** a group of words, with irregularity in the coalescence of the two constituent members, collected together by Pāṇini and mentioned together with the word पृषोदर at the head; cf. पृषोदरादीनि यथोपादिष्टम् P. VI. 3. 109; cf. also येषु लोपागमवर्णविकाराः शास्त्रेण न विहिताः, दृश्यन्ते च तानि, यथोपादिष्टानि साधूनि भवन्ति । पृषोदरम्, बलाहकः, जीमूतः, पिशाचः, वृसी, मयूरः, पयोपवसनानाम्, दूढ्यः etc. Kāś. on P.VI. 3.109.

**पेज** tad. affix added to the word तिल optionally with the affix पिञ्ज; e. g. तिलपेजः. See पिञ्ज.

**पेदुभट्ट** a grammarian, who has written a treatise named औणादिकपदार्णव on the Uṇādi sūtras.

**पैलादि** a class of words headed by the word पैल, the tad. affix in the sense of युवन् applied to which (words) is elided; e.g. पैलः पिता, पैलः पुत्रः; for details see Kāś. on P.II.4. 59.



**पौनःपुन्य** frequency; repetition; a sense in which the frequentative affix यङ् and in some cases the imperative mood are prescribed; cf. पौनःपुन्यं भृशार्थश्च क्रियासमभिहारः S. K. on P. III. 1.22; cf. also S. K. on P. III. 4.2.

**पौरस्त्यवैयाकरण** a grammarian of the eastern school which is believed to have been started by जिनेन्द्रबुद्धि the writer of the gloss called न्यास on the Kāśikāvṛtti. The school practically terminated with पुरुषोत्तमदेव and सीरदेव at the end of the twelfth century A.D. Such a school existed also at the time of Pāṇini and Patāñjali, a reference to which is found made in प्राचां ष्फ ताद्धितः P. IV. 1.17 and प्राचामवृद्धात्किन् बहुलम् IV.1. 160 and प्राचामुपादेरडञ्जुचौ च V.3.80 where the word is explained as प्राचामाचार्याणां by the writer of the Kāśikā.

**पौर्वापर्यं** (1) a relation between two operations or rules based upon their anterior and ulterior positions, which is many times taken into consideration for deciding their relative strength; (2) the order of words; cf. शब्देनार्थान्वाचयान् दृष्ट्वा बुद्धौ कुर्यात् पौर्वापर्यम् M. Bh. on P. 1.4.109 Vart. 10; cf. also पौर्वापर्यमकालव्यपेतं संहिता, P. I. 4.109 Vart. 8.

**पौष्करसादि** an ancient grammarian who belonged to the dynasty of पुष्करसद्, whose views are quoted by the Vārttikakāra and the writers of the Prāṭisākhya works; cf. चयो द्वितीयाः शरि पौष्करसादेः P. VIII. 4.48 Vart. 3; cf. also व्यञ्जनपरः पौष्करसादेर्न पूर्वश्च जकारम् T. Pr. V; cf. also T. Pr. XIII. 16; XIV. 2, XVII. 6.

**प्र** a conventional term for ह्रस्व (short) generally applied to vowels in the Jainendra Vyākaraṇa.

**प्रकम्प** depression of the voice after raising it as noticed in connection with the utterance of the svarita vowels in certain cases and in certain Vedic schools with a view to show the svarita nature of the vowel distinctly, in spite of the fact that such a depression is generally looked upon as a fault; cf. असन्दिग्धान् स्वरान् ब्रूयादविकृष्टानकाम्पितान् R. Pr. III.18 as also जात्योभिनहितश्चैव क्षेपः प्राक्लिङ् एव च । एते स्वराः प्रकम्पन्ते यत्रोच्चस्वरितोदयाः R. Pr. III. 19.

**प्रकरण** topic; context; a section wherein a particular subject is treated; cf. अर्थात् प्रकरणाद्वा लोके कृत्रिमाकृत्रिमयोः कृत्रिमे संप्रत्ययो भवति M. Bh. on I. 1. 23; cf. also सामान्यशब्दाश्च नान्तरेण विशेषेण प्रकरणं वा विशेषेण व्यवतिष्ठन्ते M. Bh. on I. 2.45 Vart 9.

**प्रकरणग्रन्थ** literary works in which the treatment is given in the form of topics by arranging the original sūtras or rules differently so that all such rules as relate to a particular topic are found together; the Prakriyākaumudī, the Siddhāntakumudī and others are called प्रकरणग्रन्थः. Such works are generally known by the name प्राकियाग्रन्थ as opposed to वृत्तिग्रन्थः.

**प्रकर्ष** eminence; excellence of a particular quality; cf. कथं पुनरन्यस्य प्रकर्षेण अन्यस्य प्रकर्षः स्यात्; cf. also यद्यपि द्रव्यस्य स्वतः प्रकर्षो नास्ति तथापि गुणक्रियास्थः प्रकर्षो द्रव्ये उपचर्यते, Kāś on P. V. 4.11.

**प्रकर्षगति** preferential treatment, special consideration; cf. तत्र प्रकर्षगतिर्विज्ञास्यते साधीयः यः अस्तिविधिः इति, M. Bh. on P. I. 1.56; cf. also M. Bh. on III. 1.94 Vart. 6.

**प्रकर्षण** keeping wide the two parts of the chin which causes a fault in pronunciation called विक्लिष्टः; cf. प्रकर्षणे तद् विक्लिष्टमाहुः । हन्वोः प्रकर्षणे सर्वे-

तश्चलने विक्रिष्टमसंयुक्तं नाम दोषो भवति ;  
Uvvaṭa on R. Pr. XIV.-3.

**प्रकल्पक** (fem. प्रकल्पिका ) a word or expression causing a change in the nature of another word or expression which has to be taken as changed accordingly; cf. प्रकल्पकमिति चेन्नियमाभावः P. I. 1.68 Vārt. 15; प्रत्ययविधिरयं न च प्रत्ययविधौ पञ्चम्यः प्रकल्पिका भवन्ति M. Bh. on P. I. 1.27 Vārt. 1, I. 1. 62 Vārt. 7; II. 2.3 Vārt. 1, IV. 1.60; cf. also रुधादिभ्यः इत्येषा पञ्चमी शप् इति प्रथमायाः षष्ठीं प्रकल्पयिष्यति, M. Bh. on II 2.3. Vārt. 1, III. 1.33.

**प्रकल्पक्रिय** a word in which a verbal activity has to be conjectured, as for example, the words गौः, अधः etc. Words which are not actually derived by rules of grammar are called प्रकल्पक्रिय as contrasted with प्रत्यक्षक्रिय.

**प्रकार** (1) attribute, attribute which differentiates, manner, difference; differentiating description; cf. कान्चित्प्रकारं प्रातः इत्थंभूतः Kās. on P. II. 3.21; (2) resemblance, similarity of one thing with another with slight deficiency; cf. प्रकारे गुणवचनस्य । प्रकारो भेदः सादृश्यं च । तदिह सादृश्यं प्रकारो गृह्यते । प्रकारे वर्तमानस्य गुणवचनशब्दस्य द्वे भवतः । पटुपटुः मृदुमृदुः । अपरिपूर्णगुण इत्यर्थः । परिपूर्णगुणेन न्यूनगुणस्य उपमाने सत्येवं प्रयुज्यते Kās. on P. VIII. 1.12; (3) differentiating attribute; cf. प्रकारवचने थाल् V. 3.23, प्रकारवचने जातीयर् V. 3. 69, स्थूलादिभ्यः प्रकारवचने कन् V. 4.3 where Kāsikā defines the word प्रकार as सामान्यस्य भेदको विशेषः प्रकारः Kās. on V. 3.23 and 69; (4) type, cf. इतिशब्दः प्रकारार्थः Kās. on V. 2.93; cf. also आदिशब्दः प्रकारे Kās. on देवपथादिभ्यश्च P. V. 3.100; cf. also आदिशब्दः प्रकारे वर्तते । देवदत्तादय आढ्याः । देवदत्तप्रकारा इत्यर्थः M. Bh. on I. 3.1 Vārt. 11.

**प्रकाश** name of commentary on Bhartrhari's Vākyapadiya by Puñjarāja.

**प्रकीर्णकाण्ड** name given to the third Kāṇḍa or book of Bhartrhari's Vākyapadiya where miscellaneous topics are treated. The third Kāṇḍa consists of 14 sections called by the name Samuddeśa. For details see pp. 381-382 Mahābhāṣya Vol. VII. D. E. Society's edition.

**प्रकृत** (1) in context, in question; the word is frequently used in connection with words in the preceding rules which are drawn on to the following rules by anuvṛtti or continuation; cf. प्रकृतं गुणवृद्धिग्रहणमनुवर्तते, M. Bh. on I. 1.3 Vārt. 2: (2) found or available in a large quantity; cf. तत्प्रकृतवचने मयट् । प्राचुर्येण प्रस्तुते प्रकृतम् । Kās. on P. V. 4.21.

**प्रकृति** (1) material cause; cf. तदर्थं विकृतेः प्रकृतौ । प्रकृतिरुपादानकारणं तस्यैव उत्तरमवस्थान्तरं विकृतिः Kās. on P. V. 1.12; (2) original, as opposed to 'modified' ( विकृति ); the original base of a word which is used in language by the addition of affixes. There are mentioned three kinds of such original words in grammar, roots ( धातु ), noun bases ( प्रातिपदिक ) and affixes ( प्रत्यय ). प्रकृति is defined as ' शास्त्रप्रक्रियाव्यवहारे प्रकृतिप्रत्ययविभागकल्पनय शब्दार्थभावनायां प्रत्यायात् प्रथममुपादानकारणमिव या उपादीयते तां प्रकृतिरिति व्यपदिशन्ति ' in the Śrīngārāprakāśa; cf. अपशब्दो ह्यस्य प्रकृतिः । न चापशब्दः प्रकृतिः । न ह्यपशब्दा उपदिश्यन्ते न चानुपदिष्टा प्रकृतिरस्ति । M. Bh. on Śiva Sūtra 2; cf. also कृतप्रकृतिर्धातुः M. Bh. on P. VI. 2. 139 Vārt. 2; पदप्रकृतिः संहिता । पदप्रकृतीनि सर्वचरणानां पाषिदानि Nir. I. 17.

**प्रकृतिनियम** restriction regarding the base, as contrasted with प्रत्ययनियम, cf. किमयं प्रत्ययनियमः प्रकृतिपर एव प्रत्ययः प्रयोक्तव्यः अप्रकृतिपरो नेति । आहोस्वित् प्रकृतिनियमः । प्रत्ययपरैव प्रकृतिः प्रयोक्तव्या अप्रत्ययपरा नेति । M. Bh. on P. III. 1.2.

**प्रकृतिप्रत्ययविभाग** division of a word

(in use in a language) into the base and the affix, which is looked upon as the main function of grammar.

**प्रकृतिप्रत्यापत्ति** restoration to the original word from the substituted word; e. g. the restoration of the root हन् in कंसवधमाचष्टे कंसं घातयति; cf. आख्यातात्कृदन्ताणिज्वक्तव्यस्तादाचष्टे इत्येतस्मिन्नर्थे। कृञ्कृ प्रकृतिप्रत्यापत्तिः प्रकृतिवच्च कारकं भवतीति वक्तव्यम्, M.Bh. on III. 1. 2० Vārt. 6.

**प्रकृतिभाव** phonetical maintenance of a wording without allowing any euphonic modifications as found in the case of a dual form ending in ई, ऊ or ए, as also in other specified cases; cf. ईदृद्द्विवचनं प्रग्रहम् and the following rules P. I. 1.11 to 19, as also षुतप्रग्रहा अचि नित्यम् VI.1.125.

**प्रकृतिस्वर** the accent i.e. the acute accent ( उदात्त ) possessed by the original word as contrasted with the accent of the affix ( प्रत्ययस्वर ) which (latter) is looked upon as more powerful; cf. (बहुव्रीहौ) पूर्वपदं प्रकृतिस्वरं भवति M.Bh. on II.1.24, II. 2.29 Vārt. 17. See Pāṇini Sūtras VI.2.1 to 63.

**प्रकृत्यन्तर** difference in the radical base; a different radical base; cf. कथमुपब्रह्मणम् । वृद्धिः प्रकृत्यन्तरम् M. Bh. on I. 1. 4; cf. also प्रत्ययार्थस्याव्यतिरेकात्प्रकृत्यन्तरेषु मन्यामहे धातुरेव क्रियामाहेति M.Bh. on P. I. 3.1.

**प्रकृत्यर्थनियम** restriction regarding the sense of the radical base; cf. प्रकृत्यर्थनियमे अन्येषां प्रत्ययानामभावः । अनुदात्तङितश्चतुजादयो न प्राप्नुवन्ति M.Bh. on P. I. 3.12 Vārt. 5.

**प्रकृत्या** intact, without any change by rules of euphony, accent etc.; cf. P. VI. 2.1 etc. VI.2.137, VI.3.74 and VI.4.163.

**प्रकृष्ट** superior, excellent; cf. मध्यमश्च शुक्लशब्दः पूर्वमेपेक्ष्य प्रकृष्टः परमपेक्ष्य न्यूनः न च न्यूनः

प्रवर्तते; M.Bh. on P. V.3.55 Vārt. 3.

**प्रक्रम** (1) the place of articulation, the place of the production of sound, such as throat, chest, palate and the like; cf. प्रक्रम्यन्ते अस्मिन्वर्णा इति प्रक्रमः स्थानमुच्यते M. Bh. Pradīpa on सिद्धं तु समानप्रक्रमवचनात् P. I.2.30 Vārt. 2; (2) recital of Veda, described as क्रमपाठ cf. उभयथा च प्रक्रमे दोषो भवति M.Bh. on P. VIII. 4.28; cf. also “अष्टसु प्रक्रमेषु दोषो भवति” quoted in the Mahābhāṣya on P. VI. 1.172; (3) regularity in the position of words, regular order of words.

**प्रक्रियाकौमुदी** a well-known work on Sanskrit Grammar by रामचन्द्रशेखर of the 15th century, in which the subject matter of the eight chapters of Pāṇini's grammar is arranged into several different sections forming the different topics of grammar. It is similar to, and possibly the predecessor of, the Siddhānta Kaumudī which has a similar arrangement. The work was very popular before the Siddhānta Kaumudī was written. It has got many commentaries numbering about a dozen viz. प्रक्रियाप्रसाद, प्रक्रियाप्रकाश, प्रक्रियाप्रदीप, अमृतस्तुति, प्रक्रियाव्याकृति, निर्मलदर्पण, तत्त्वचन्द्र, प्रक्रियारङ्गन, प्रक्रियाधिवरण and others of which the Prasāda of Viṭṭhaleśa and the Prakāśa of Śrīkr̥ṣṇa are the well-known ones.

**प्रक्रियाकौमुदीवृत्ति** called also प्रक्रियाकौमुदीव्याख्या or even कृष्णपण्डिता ( वृत्ति ) written by a learned grammarian named Kṛṣṇapaṇḍita belonging to the famous Śeṣa family of grammarians.

**प्रक्रियाकौमुदीसार** a commentary on Rāmacandra's Prakriyākaumudī by a grammarian named Kāśinātha.

**प्रक्रियाप्रकाश** name of the learned commentary on the प्रक्रियाकौमुदी,

called also प्रक्रियाकौमुदीप्रकाश, by Kṛṣṇaśeṣa, the son of Nṛsiṃhaśeṣa, which is, in a way an improvement upon the commentary Prasāda of Viṭṭhaleśa.

**प्रक्रियाप्रदीप** name of a commentary on the प्रक्रियाकौमुदी, written by चक्रपाणिदत्त.

**प्रक्रियाप्रसाद** name of the scholarly commentary on Rāmacandra's Prakriyākāumudī, written by Viṭṭhaleśa, the grandson of Rāmacandra.

**प्रक्रियासंग्रह** a work on grammar by Abhayacandra in which the Sūtras of Śākaṭāyana's Śabdānuśāsana are arranged in the form of different sections dealing with the different topics of grammar.

**प्रगद्यादि** a class of words headed by the word प्रगदिन् to which the tad. affix य ( व्य ) is added in the four senses prescribed in P. IV.2.67-70; e.g. प्रागद्यम्, शारद्यम्, कौविदार्यम् etc.; cf. Kās. on P. IV.2.80.

**प्रगाथ** a couple of Vedic hymns divided into three hymns for purposes of singing as Sāman; cf. यत्र द्वे ऋचौ प्रप्रथमेन तिल्लः क्रियन्ते स प्रगाथनात् प्रकर्षगानाद्वा प्रगाथ इत्युच्यते Kās. on P. IV.2.55.

**प्रगीत** a fault of utterance or recital where a simple word in conversation or recital is uttered in a tone proper for singing or in a manner suitable for singing; cf. प्रगीतः सामवदुच्चारितः Kaiy. on M. Bh. Āhni. 1.

**प्रगृहीत** lit. held as it is, uncombined by euphonic rules; the same as प्रगृह्य.

**प्रगृहीतपदा** a description of the Saṃhitā text of the Veda in which a pragrahya vowel preceding another vowel is held up ( प्रगृह्य ) i.e. kept as it is, without any euphonic combination; cf. सहोदयास्ताः प्रगृहीतपदाः सर्वत्रैव व्यक्षरान्तास्तु नैव R. Pr. II. 27.

**प्रगृह्य** a term used in the Prātiśākhya works and by Pāṇini, in the sense of a vowel which is not combined with the following vowel by rules of euphony; e. g. सुजाते अश्वसूनुते, अमी अत्र etc; cf. R. Pr. I. 28 and 29; P. I. 1.11-19 and VI.1.125.

**प्रग्रह** absence of euphonic change; the term is frequently used in the Taittirīya Prātiśākhya; cf. T. Pr. I.60, IV.1.1-54.

**प्रघट्टक** name given to the subdivisions of chapters or sections in certain books.

**प्रचय** (1) a specific feature or quality ( धर्म ) of the grave ( अनुदात्त ) accent when a vowel, accented grave, is preceded by a स्वरित ( circumflex vowel ) and is followed upon by another grave-accented vowel. These grave vowels in succession, i.e. the grave vowels which are not followed by an acute or a circumflex vowel are uttered neither distinctly circumflex nor distinctly grave; cf. also R. Pr. III.11-14. They are uttered like the acute, but slightly so; e. g. the vowels after मे and before ति in इमं मे गङ्गे यमुने सरस्वति; cf. स्वरितास्वहितायामनुदात्तानां प्रचय उदात्तश्रुतिः T. Pr. XXI.10, 11 also cf. P. I.2.39, where the term एकश्रुति is used for the word प्रचय; (2) the connection of one word with many words; e.g. राज्ञो गोश्वाश्वश्च पुरुषश्च where राज्ञः is connected with गो, अश्व and पुरुष; cf. प्रचये समासप्रतिषेधोः वक्तव्यः M. Bh. on II.1.1 Vārt. 6.

**प्रज्ञादि** a class of words headed by the word प्रज्ञ to which the tad. affix अ ( अण् ) is added without any change of sense; e.g. प्राज्ञः, वाणिजः etc.; cf. प्रज्ञ एय प्राज्ञः । प्राज्ञो स्त्री । यस्यास्तु प्रज्ञा विद्यते सा प्राज्ञा भवति । Kās. on P. V. 4. 38.

**प्रणयन** composition ( of the original

Sūtra work); cf. द्वयमपि चैतत् प्रमाणम् । उभयथा सूत्रप्रणयनात् Kās. on P. IV. 2. 117; cf. also Kās. on P. V. 1. 94 and V. 4. 21.

**प्रणयस्त** silent; cf. अनादेशे प्रणयस्ता जिह्वा T. Pr. II. 20 explained by Uvvaṭa as अनादेशे अनुपदेशे जिह्वा प्रणयस्ता तूष्णींभूता भवति।

**प्रतिकण्ठम्** (1) vocally, pronouncedly, expressly without any attention to the derivation or the formation of the word; (2) irregular formation; c.. सर्वशास्त्रार्थं प्रतिकण्ठमुक्तम् where प्रतिकण्ठ is explained as निपातन by Uvvaṭa; cf. प्रतिकण्ठं निपातनम् : उत्सर्गविधिभिः साधयितुमशक्या अपि प्रयोगविशेषा निपात्यन्ते शास्त्रसंपूर्तये. Uvvaṭa on R. Pr. I. 23.

**प्रतिक्रम** recital in the reverse order as in some of the artificial recitations of the Saṁhitā text such as जडा, घन etc.

**प्रतिजनादि** a class of words headed by the word प्रतिजन to which the tad. affix ईन ( खञ् ) is added in the sense of 'good at' ( तत्र साधुः ); cf. प्रतिजने साधुः प्रातिजनीनः, जने जने साधुरित्यर्थः Kās. on P. IV. 4. 99.

**प्रतिज्ञा** प्रतिज्ञान also; hypothesis, express tenet in a Śāstra or convention; cf. आङ्ः स्थः प्रातिज्ञान इति वक्तव्यम् । अस्ति सकारमातिष्ठते । आगमौ गुणवृद्धी आतिष्ठते । विकारौ गुणवृद्धी आतिष्ठते M. Bh. on P. I. 3. 22; cf. also प्रतिज्ञानुनासिक्याः पाणिनीयाः Kās. on P. I. 3. 2, VII. 1. 1. प्रतिज्ञास्वशिताः पाणिनीयाः Kās. on P. I. 3. 11.

**प्रतिद्वन्द्वभाविन्** opponent, opposing; अन्तरङ्गं बहिरङ्गमिति प्रतिद्वन्द्वाभाविनौ एतौ पक्षौ । M. Bh. on P. VIII. 3. 15.

**प्रतिनिर्दिश्यमान** predicate, as opposed to the subject; cf. उद्देश्यप्रतिनिर्दिश्यमान-श्रीरेक्यमापादयत्सर्वनाम पर्यायेण तत्तच्छिद्भाक् M. Bh. Pradīpa.

**प्रतिपत्ति** knowledge, understanding; cf. तस्मादनभ्युपायः शब्दानां प्रतिपत्तौ प्रतिपदपाठः । M. Bh. on P. I. 1. 20. Vārt. 5, I. 1.

44, 46 etc.

**प्रतिपत्तिगरीयस्त्व** difficulty in understanding; requiring an effort to understand the sense; cf. योगविभागे तु प्रतियोगं भिन्नबुद्ध्युदयाद् व्यक्तं प्रतिपत्तिगरीयस्त्वम् Puru. Pari. 98.

**प्रतिपत्तिगौरव** difficulty in understanding; requiring a longer time in understanding the sense; cf. एवं हि प्रतिपत्तिगौरवं स्यात् Sira. Pari. 50. See प्रतिपत्तिगरीयस्त्व.

**प्रतिपत्तिलाघव** facility of understanding; cf. प्रतिपत्तिलाघवार्थं ज्ञाजनोर्जा इति दीर्घान्तादेशविधानम् Sira. Pari. 91.

**प्रतिपदपाठ** (1) recital of each and every word; (2) enumeration of every word; cf. किं शब्दानां प्रतिपत्तौ प्रतिपदपाठः कर्तव्यः, M. Bh. on Āhn. 1.

**प्रतिपदविधान** express statement by a definite wording; cf. एवं तार्हं उभयमनेन क्रियते अपवादविषये चानिवृत्तिः उत्सर्गविषये च प्रतिपदविधानम् । M. Bh. on III 3. 12. Vārt. 1; cf. also प्रतिपदविधाना च षष्ठी न समस्येत । का पुनः षष्ठी प्रतिपदविधाना का कुद्योगा । सर्वा षष्ठी प्रतिपदविधाना शेषलक्षणां वर्जयित्वा । कर्तृकर्मणोः कृति इति या षष्ठी सा कुद्योगा; M. Bh. on P. II. 2. 8 and II. 2. 10.

**प्रतिपदविधि** an injunction or operation stating expressly the word or words for which it is meant; cf. यं विधिं प्रति उपदेशोनर्थकः स विधिर्वाच्यते । दत्वं प्रति नुमः प्रतिपदविधिरनर्थकः, रोः पुनर्निमित्तमेव । M. Bh. on P. VIII. 2. 72.

**प्रतिपदोक्त** expressly stated as opposed to implied or suggested; cf. लक्षण-प्रतिपदोक्तयोः प्रतिपदोक्तस्यैव ग्रहणम्, Par. Sek. Pari. 105; cf. also विशेषेण प्रतिपादितं प्रतिपदोक्तं Puru. Pari. 3.

**प्रतिप्रसव** lit. bringing into life again; the term is used in the sense of a counter-exception; cf. याजकादिभिश्चेति पुनः कारकषष्ठीसमासप्रतिप्रसवाद् ब्राह्मणयाजकादि-बु उत्तरपदप्रकृतिस्वर एव । Bhāṣāvṛtti on II. 2. 16.

**प्रतियोगिन्** negative counterpart; cf. न चास्तरेण प्रतियोगिने स्वर्धा भवति M. Bh. on II. 1.69. Vārt. 6; also M. Bh. on VIII. 8.4 Vārt. 8; corresponding term; cf. प्रथमप्रह्वणं च तियोग्येष्वेक्षत्वान्नोपयुज्यते Kās. on V. 3.1.

**प्रतिरूपक** similar in appearance; cf. उपसर्गविभक्तिस्वरप्रतिरूपकाश्च निपाता भवन्ति M. Bh. on P. II. 2.24 Vart. 22, as also on P. III. 4.2; cf. उपसर्गप्रतिरूपका निपाताः, तिङन्तप्रतिरूपका निपाताः; cf. also अस्ति च समासप्रतिरूपको रुदिशब्दः स्वतन्त्र इति Nyāsa on P. I. 4.54.

**प्रतिलोम** lit. regressive; a kind of Saṁdhi or euphonic combination, in which the consonant precedes and the vowel comes after it; e. g. ह्रव्यवाडमिः; cf. प्रतिलोमसंधिषु व्यञ्जनानि पूर्वाणि स्वरा उत्तरे; Uvvaṭa on R. Pr. I. 4.

**प्रतिवर्ण** for every letter; corresponding to every letter; cf. अनर्थकार्तु वर्णाः प्रतिवर्णमर्थानुपलब्धेः M. Bh. on Āhnika 2, Siva sūtra 5.

**प्रतिविधान** counteraction; solving a difficulty by taking the necessary action; cf. अयमिदानीं स प्रतिविधानकालः M. Bh. on P. VII. 4.60 Vārt. 4; cf. also तत्र प्रतिविधानं द्विर्वचननिमित्ते अचीत्युच्यते, Kās. on P. VI. 1.2; cf. also the usual expression प्रतिविधेयं दोषेषु M. Bh. on I. 1.39, I. 3.10, 4.1.1 etc.

**प्रतिषिद्ध** a rule or operation which is prohibited or prevented from application by a specific negation of it by another rule or operation laid down to prohibit it. Generally the prohibited rule does not apply again; cf. सकृद्रतौ विप्रतिषेधे यद्वाधितं तद्वाधितमेव Par. Śek. Pari. 40; cf. नोत्सहते प्रतिषिद्धा सती बाधितुम् । M. Bh. on P. I. 1.43. The word प्रतिषिद्ध which is generally used in ancient works appears to be an earlier word as compared with निषिद्ध which is used by later grammarians.

**प्रतिषेध** prohibition, negation, prohibition of a rule or operation; generally प्रतिषेध or प्रसज्यप्रतिषेध is laid down by the use of the negative particle ( नञ् ) connected with a verbal activity, and not with a noun in a compound in which case the negation is named पर्युदास; cf. प्रसज्यप्रतिषेधो यः क्रियया सह यत्र नञ् । पर्युदासः स विज्ञेयः यत्रोत्तरयदेन नञ् ।

**प्रतिषेधक** a word expressing a prohibition, e. g. the negative particle न (नञ्); cf. नेति प्रतिषेधकः T. Pr. XXII.8.

**प्रतिषेधबलीयस्त्व** the priority of consideration given to rules laying down a prohibition, for instance, the prohibition of guṇa or vṛddhi by the rule ङिति च P. I. 1.5 after giving due consideration to which, the injunctions i. e. the guṇa and vidhi rules are to be applied; cf. निषेधाश्च बलीयांसः Par. Śek. Pari. 112; cf. also. एवमप्युभयोः सावकाशयोः प्रतिषेधबलीयस्त्वात्प्रतिषेधः प्राप्नोति, M. Bh. P. on III. 1.30.

**प्रतिषेध्य** what is prohibited, as opposed to विधेय; cf. औत्वं च प्रतिषेध्यम्; M. Bh. on P. I. 1.47, I.1.51.

**प्रतिसंस्करण** editing with improvement, with an attempt to restore the correct version or the original text in the place of the corrupt one; sometimes suitable additions and improvements are also made; e. g. चरकप्रतिसंस्करण attributed to Patañjali.

**प्रतिहार** excessive contact with the sound-producing organ which is looked upon as a fault; cf. वर्गेषु जिह्वाप्रथनं चतुर्षु ग्रासो मुख्ये प्रतिहारश्चतुर्थे । चतुर्थे वर्गे ( तवर्गे ) प्रतिहारः अतिप्रयत्नो नाम दोषो भवति । Uvvaṭa on R. Pr. XIV.7.

**प्रतीतार्थ** whose sense is clear and which hence does not require any further explanation; cf. यथा चापि प्रतीतार्थानि स्युस्तथैनान्याचक्षीरन् । Nir. I.13.

**प्रतृष्ण** lit. broken or split up; the separated words of the Samhitā of the Vedas i. e. the Padapāṭha; the recitation of the Padapāṭha.; cf. शौद्राक्षरोच्चारणं च प्रतृष्णम् R. Pr. I. 3.

**प्रत्यक्षक्रिय** a word in which the verbal activity is actually noticed, as for instance, verbs and kṛt formations; the term is used as an antonym of प्रकृत्याक्रिय.

**प्रत्यय** affix, suffix, a termination, as contrasted with प्रकृति the base; cf. प्रत्याच्यते अर्थः अनेन इति प्रत्ययः; cf. also अर्थे संप्रत्याच्यति स प्रत्ययः M.Bh. on III. 1.1 Vart. 8; The word प्रत्यय is used in the Prātiśākhya works in the sense of 'following' or 'that which follows', e. g. स्वर्शे चोषः प्रत्यये पूर्वपद्यः R. Pr. I. 30 which is explained by Uvvaṭa as उषः इत्ययं (शब्दः) पूर्वपदावयवः सन् स्वर्शे प्रत्यये परभूते इति यावत्; रोषिसंज्ञो भवति; Uvvaṭa on R. Pr. I.30; cf. प्रत्येति पश्चादागच्छति इति प्रत्ययः परः T. Pr. V. 7; cf. also V. Pr. III. 8. Pratyaya or the suffix is generally placed after the base; cf. प्रत्ययः, परश्च P. III. 1. 1,2; but sometimes it is placed before the base; e. g. बहुपदः; cf. विभाषा सुपो बहुन् पुरस्तात् P. V. 3.68. The conjugational signs ( शप्, झन् etc.), the signs of tenses and moods ( चिञ्, सिञ्, स्य, तास् etc.) and the compound endings (समासान्त) are all called pratyayas according to Pāṇini's grammar, as they are all given in the jurisdiction (अधिकार) of the rule प्रत्ययः III.1.1, which extends upto the end of the fifth chapter (अध्याय). There are six main kinds of affixes given in grammar सुप्प्रत्यय, तिङ्प्रत्यय, कृतप्रत्यय, तद्धितप्रत्यय, धातुप्रत्यय (e.g. in the roots चिकीर्ष, कण्डूय etc.) and स्त्रीप्रत्यय. The word प्रत्यय is used in the sense of realization, in which case the root इ in the word त्यय means 'knowing'

according to the maxim सर्वे गत्यर्था ज्ञानार्थाः; cf. मन्त्रार्थप्रत्ययाय Nir. I.15.

**प्रत्ययग्रहणपरिभाषा** the guiding rule that when an affix ( प्रत्ययं ) is given in a rule as a निमित्त (causing something), the affix denotes a word-form which begins with that to which that affix has been added and ends with the affix itself; cf. प्रत्ययग्रहणे यस्मात् स विहितस्तदादेस्तदन्तस्य च ग्रहणम् Par. Śek. Pari. 23. The rule यञियोश्च, which prescribes the affix फक् (आयन), has the word यञ् and इञ् which respectively mean यञन्त and इञन्त; in the word परमगार्ग्यीयण from परमगार्ग्य the word गार्ग्य is looked upon as यञन्त to which फक् (आयन) is affixed and hence the word परमगार्ग्यायण is arrived at and not पारमगार्ग्य.

**प्रत्ययधातु** a term applied to secondary roots which are formed by adding affixes like णिच्, सन्, यङ् etc. to primary roots or by the addition of affixes like क्तिप्, क्यच्, कायच् etc. to nouns; e. g. कामय, हारय, चिकीर्ष, जिहीर्ष, जेघ्रीय, चेकीय, गङ्गीय, राजाय, पुत्रकाम्य etc.; cf. सनाद्यन्ता धातवः P. III. 1.32; cf. also प्रत्ययधातु । गोपायति, धूपायति, ऋतीयते M. Bh. on VI. 1,162 Vart.3.

**प्रत्ययपाद** a conventional name given to the first pāda of the third adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the rule प्रत्ययः III.1.1.

**प्रत्ययलक्षण** an operation caused by an affix which takes place even though the affix is elided; e.g. the term षद is applied to अग्निचित्, सोमसुत् etc. on account of the words ending with a case affix although the affix of the nom. sing. has been elided; cf. प्रत्ययलोपे प्रत्ययलक्षणम्. P. I. 1. 62 and Kāś. thereon.

**प्रत्ययविधि** a rule prescribing the addition of a suffix; cf. यस्मात्प्रत्ययविधिस्तदादि त ययेङ्गम्, P. I. 3.13.

**प्रत्ययस्वर** an accent caused by virtue of the affix which is added; cf. यथैव हि निपातनम्बरः प्रकृतिस्वरं बाधते एवं प्रत्ययस्वरमपि बाधते । जतिशित्वाप्रत्ययस्वरो भविष्यति । M. Bh. on P. I.1 56 Vārt. 23.

**प्रत्ययान्त** ( प्रकृति ) a base ending in an affix, a secondary base as opposed to the original base, which is described to be of six kinds. सुप्रत्ययान्ता (प्रकृतिः) as in अहंयुः, सायंतनम् etc.; तिङ्प्रत्ययान्ता as in पचातितराम्, आस्तिकः, पचतभुजता etc.; कृत्प्रत्ययान्ता as in कृत्रिमम् सांरात्रिणम् etc.; तद्धितप्रत्ययान्ता as in गार्ग्यायणः, तत्रत्यः etc.; धातुसंज्ञाप्रत्ययान्ता as in चिकीर्षा, कण्डूया etc.; स्त्रीप्रत्ययान्ता as in गाङ्गेयः, गौरैयः, काद्रवेयः etc.

**प्रत्ययार्थ** the meaning of an affix. Generally meanings are assigned to affixes when they are prescribed. When the meanings are not assigned, the affix is supposed to bear the sense of the base; cf. अनिर्दिष्टार्थाः प्रत्ययाः स्वार्थे Par. Śek. on Pari. 113. The sense given by a word in language is the composite sense of the base and the affix together; cf. प्रकृतिप्रत्ययौ सहार्थं ब्रूतः । न केवलं प्रकृतिः प्रयोक्तव्या, न केवलः प्रत्ययः । M. Bh. on P.I.2.64 Vārt. 5.

**प्रत्यवमर्श** reference (made to something) by a word; cf. ताभ्यामिति संप्रदानार्थं प्रत्यवमर्शः Kāś. on P. III.4.75; cf. also तन्नामिकाभ्य इति सर्वनाम्ना प्रत्ययप्रकृतेः प्रत्यवमर्शः Kāś. on P.IV.1.113.

**प्रत्याख्यान** rejection of a rule or a word or words in a rule shown as redundant, their purpose being shown as served otherwise; cf. छुपि युक्तवद् व्यक्तवचने इति पूर्वाचार्याणामेवेदं सूत्रम् । तथा चास्य प्रत्याख्यानं भविष्यति । तदशिष्यं संज्ञप्रमाणत्वादिति । Kāś. on I.2.51.

**प्रत्याख्यानपक्ष** an alternative which proposes the rejection of something such as a rule or its part; cf. यदि प्रत्याख्यान पक्षः इदमपि प्रत्याख्यायते M. Bh.

on Śiva Sūtra 4; cf. also अदीवयुरिति पदकारस्य प्रत्याख्यानपक्षे उदाहरणमुपपन्नं भवति Vyādi Pari. 42.

**प्रत्याख्यानवादिन्** one who advocates the rejection of something, an opponent, an objector; cf. प्रत्याख्यानवादी आह-नास्त्यत्र विशेष इति Kaiy. on M. Bh. on P. VI.4.22 Vārt. 15.

**प्रत्यादान** lit. taking again; uttering a word already uttered in the Krama and other recitations of the Vedas; cf. क्रमो द्वाभ्यामतिक्रम्य प्रत्यादायोत्तरं तयोः । प्रत्यादाय पुनर्गृहीत्वा Uvvaṭa on R. Pr. X-1.

**प्रत्यापत्ति** restitution, restoration to the previous wording; cf. प्रातिपदिकस्य च प्रत्यापत्तिवैकृतव्या M. Bh. on P. VI.3.34 Vārt.2; restoration to the previous nature; cf. अकारस्य प्रत्यापत्तौ दीर्घप्रातिषेधः । खट्वा,माला । M. Bh. on P. VIII.4.68.

**प्रत्याम्नाय** literally, repetition in a contrary way; in the Prātiśākhya literature, the word refers to the repetition of a Vedic passage; repetition by pupils after hearing from the preceptor ; cf. प्रत्याम्नायः पुनर्वचनं Uvvaṭa on R. Pr. XV. 9.

**प्रत्यारम्भः** (1) statement after prohibition lit. commencing again; inducing a person to do something after he has refused to do it by repeating the order or request for generally by beginning the appeal with the word नह; e.g. नह भोक्ष्यसे ? नह अध्येष्यसे; cf. नह प्रत्यारम्भे P. VIII. 1.31 and Kāśikā and Nyāsa thereon. (2) commencement or laying down again in spite of previous mention; cf. शेषवचनात्तु योसौ प्रत्यारम्भात्कृतो बहुव्रीहिः M. Bh. on P. VI-3.46.

**प्रत्यासङ्ग** close contact or association; तरतमयोश्च अतिशये अदक्षिणप्रत्यासङ्गे । प्रत्यासङ्गः प्रत्यासन्नता V. Pr. V. 2.

**प्रत्यासत्ति** immediate proximity; close contact; the same as प्रत्यासङ्ग which



see above; cf. हेतुमणिचो विधिः प्रतिषेधोपि प्रत्यासत्तेस्तस्यैव न्याय्यः Kās. on P. I 3.88. cf. also Kās. on VII.1.95.

**प्रत्यासत्तिन्याय** or प्रत्यासत्तिवचन a dictum that a word should, as far as possible, be construed with the nearest word; cf. अनन्तरस्य विधिः प्रतिषेधो वेत्यर्थः प्रतिपत्तिन्यायलभ्यः Sira. Pari. 48.

**प्रत्याहार** lit. bringing together; bringing together of several letters ( or words in a few cases, such as roots or nouns ) by mentioning the first and the last only for the sake of brevity; the term प्रत्याहार is generally used in connection with brief terms such as अण्, अक्, अच्, हल् and the like, created by Pāṇini in his grammar by taking any particular letter and associating it with any mute final letter ( अनुबन्ध ) of the fourteen Śivasūtras, with a view to include all letters beginning with the letter uttered and ending with the letter which precedes the ( mute ) letter. The practice of using such abbreviations was in existence before Pāṇini, possibly in the grammar attributed to Indra. The term प्रत्याहार is not actually used by Pāṇini; it is found in the Rk. Tantra; cf. प्रत्याहारार्थो वर्णानुबन्धो व्यञ्जनम् R.T.I.3. The term appears to have come into use after Pāṇini. Pāṇini has not given any definition of the term प्रत्याहार. He has simply given the method of forming the Pratyāhāras and he has profusely used them; cf. आदिरन्त्येन सहेता P. I. 1.71. The word कृञ् in P. III.1.40 and तुञ् in P. II. 3.69 are used as Pratyāhāras. For a list of the Pratyāhāras which are used by Pāṇini see Kāsikā on the Māheśvara Sūtras.

**प्रत्याहारसूत्र** a term for the fourteen Śiva Sūtras which are utilized for the formation of Pratyāhāras.

**प्रत्याहारसूत्रविचार** a short treatise explaining the pratyāhāras अण्, अक्, अच् etc. in the grammar of Pāṇini; one such work is written by a southern grammarian named तिमण्णा.

**प्रत्याहाराह्निक** name given to the second Āhnika of the Mahābhāṣya which explains the Śiva Sūtras अहउण्, ऋलृक्, etc., and hence naturally discusses the Pratyāhāras.

**प्रत्युच्चार** repetition especially of what has been recited by the preceptor; cf. प्रत्युच्चार्यैतद्वचनं परस्य शिष्यस्य स्याद् भो इति चोदना वा, R. Pr. XV. 8.

**प्रत्युज्जीवन** bringing to life again; the term is used in the sense of प्रतिप्रसव or counter exception.

**प्रत्युदाहरण** counter instance. In order to explain the wording of a grammatical rule clearly, it is customary to give along with the instances of the rule (where the rule has been effectively employed), a few words which would have resulted into other faulty words by the application of the particular rule in case that rule had not been stated or a word or more of it had been omitted; cf. न केवलानि चर्चापदानि व्याख्यानं वृद्धिः आत् ऐच् इति । किं तर्हि । उदाहरणं प्रत्युदाहरणं वाक्याध्याहारः इत्येतत् समुदितं व्याख्यानं भवति । M. Bh. in Āhnika 1.

**प्रथम** lit. premier, first; the word is used in connection with the personal affixes तिप्, तस्, झि ( अन्ति ) of verbal forms. See the word पुरुष above; cf. अस्तिर्भवन्तीपरः प्रथमपुरुषः अप्रयुज्यमानोऽप्यस्तीति । वृक्षः प्लक्षः । M. Bh. on P. II. 3.1 and 4. The word प्रथम is used in the Prāṭisākhya works in the sense of the first consonants of the five vargas or groups of consonants; cf. प्रथमैर्द्वितीयास्तृतीयैश्चतुर्थाः V. Pr. IV. 110 cf. प्रथमतृतीयादीनामादेशादित्वादेत्वाभावः, M. Bh.

on P. VI. 4.120 Vārt 3, also cf. Kātantra I. 4.1 and Hem. I. 3.35. The word is also used (in the feminine gender) in the sense of the case affixes सु (स्), औ, ज् (अन्) of the nominative case. The word is also used in the sense of the premier accent उदात्त (acute); cf. प्रथमभाविनः उदात्तभाविनः Uvvaṭa on R. Pr. III. 8.

**प्रथमा** the nominative case; case affixes of the nominative case. cf. प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा P.II. 3.46.

**प्रदर्शन** illustration; cf. विदां कुर्वन्तु इति । इतिकरणः प्रदर्शनार्थः न केवलं प्रथमपुरुषवद्बुवचनं किं तर्हि सर्वाण्येव लोड्वचनान्यनुप्रयुज्यन्ते । Kās. on P. III.1.41; cf. also क्रिमर्थो योग-विभागः । प्रदर्शनार्थः । Kās. on P.I.2.59.

**प्रदान** mode of articulation, the same as करण.

**प्रदीप** popular name of the famous commentary on the Mahābhāṣya of Patañjali written by the reputed grammarian Kaiyaṭa in the eleventh century A. D. The commentary is a very scholarly and critical one and really does justice to the well-known compliment given to it, viz. that the Prādīpa has kept the Mahābhāṣya alive which otherwise would have remained unintelligible and consequently become lost. The commentary Prādīpa is based on the commentary महाभाष्यदीपिका, or प्रदीपिका written by Bhartṛhari, which is available at present only in a fragmentary form. The Prādīpa is to this day looked upon as the single commentary on the Mahābhāṣya in spite of the presence of a few other commentaries on it which are all thrown into the back-ground by it.

**प्रदीपकार** Kaiyaṭabhaṭṭa, the author of the famous commentary Prādīpa

on the Mahābhāṣya, which see above.

**प्रदीपत्रिचरण** called also उद्द्योत written by the well-known grammarian Nāgeśabhaṭṭa of Vārāṇasī who flourished in the first half of the eighteenth century.

**प्रदेश** lit. district; sphere of application, place of the application of a rule. The word is frequently used in this sense in the Kāśikā Vṛitti; cf. प्रत्ययप्रदेशाः प्रत्ययलोपे प्रत्यय-लक्षणमित्येवमादयः Kās. on P. III.1.1; cf. also अनुदात्तप्रदेशाः अनुदात्तौ सुप्पितौ इत्यादयः Kās. on P. I. 2.30. The word प्रदेश is also used in the sense of the place of use or utility; cf. संज्ञाशास्त्रस्य तु कार्यकालपक्षे न पृथग्वाक्यार्थबोधः किं तु प्रदेशवाक्येन सहैव । ... कार्यज्ञानं च प्रदेशदेश एव Par. Śek. Pari. 3.

**प्रदेशशास्त्र** a rule, laying down a positive original injunction as opposed to the अपवादशास्त्र; cf. यैः अर्थाः प्रदिश्यन्ते तानि प्रदेशशास्त्राणि com. on R. Pr. XI.35.

**प्रधान** (1) the principal thing as opposed to the subordinate one; something which has got an independent purpose of its own and is not meant for another; प्रधानमुपसर्जनमिति च संबन्धिशब्दावेतौ M.Bh. on P. I.2.43 V.5; cf. also प्रधानाप्रधानयोः प्रधाने कार्य-संप्रत्ययः Par. Śek. Pari. 97; (2) predominant; of main importance; cf. पूर्वपदार्थप्रधानोऽव्ययीभावः etc. M. Bh. on II. 1.6, 20, 49 II.2.6 etc; (3) primary as opposed to secondary; cf. गौणे कर्मणि दुह्यादेः प्रधाने नीहृकृष्वहाम् । cf. also प्रधानकर्मण्यारख्ये लोदीनाहुर्द्विकर्मणाम् । अप्रधाने दुहादीनाम् M.Bh.on I.4.51

**प्रधानशिष्ट** prominently mentioned as opposed to अन्वाचयशिष्ट; cf. कर्तुः क्यङ् सलोपश्च । प्रधानशिष्टः क्यङ् अन्वाचयशिष्टः सलोपः M. Bh. on III.1. 11; cf. also प्रधानान्वाचयशिष्टयोः प्रधाने संप्रत्ययः Vyādi Pari. 67.

**प्रध्वंसिन्** disappearing; cf. उच्चरितप्रध्वंसिनोनुबन्धाः Vyādi Pari. 11.

**प्रपञ्च** amplification, further explanation, clarification. The expression पूर्वस्यैवायं प्रपञ्चः or तस्यैवायं प्रपञ्चः is very frequently used in the Kāśikā vṛtti; cf. Kāś. on P.II. 1.33,37, 41, 58, II.4.28, III.2.61 etc.

**प्रपाठक** a term used for a division of a work by an ancient writer, as for instance in the case of the Atharvaprātiśākhya.

**प्रभा** (1) name of a commentary on the Śabdakaustubha by Rāghavendrācārya Gajendragadkar; (2) name of a commentary on Kaiyata's Mahabhāṣyapradīpa.

**प्रभाचन्द्र** a Jain grammarian who wrote a learned commentary named Nyāsa on the Amoghāvṛtti of Amoghavarṣa.

**प्रभृति** a passage or a word at the commencement; cf. इरावतीप्रभृति आ दाधार T. Pr. IV. 22; षुतादिप्रभृतीनि च R. Pr. X. 4 तिष्ठद्गुप्रभृतीनि च P.II.1.17.

**प्रभेद** smaller division, sub-division.

**प्रमाण** (1) authority; authoritative proof; cf. लोकाः अवश्यं शब्देषु प्रमाणम् M. Bh. on I. 2.64 Vārt. 29; (2) measurement, measure; cf. प्रमाणे द्वयसङ्घटनमात्रचः P. V. 2.37; प्रमाणतः अकारो गुणः प्रातः Kāś. on P. I. 1.50.

**प्रमाद** inadvertance, negligence; cf. प्रमादकृतमाचार्यस्य शक्यमकर्तुम् M. Bh. on P. IV. 2.70; cf. also अन्यं तु गौरादिष्वेतयोः प्रमादपाठमाहुः Kaiy. on P. I. 1.72. Vārt. 4.

**प्रयत्न** the same as प्रयत्न; see प्रयत्न.

**प्रयत्न** (1) effort; the word is used in connection with the effort made for producing sound; cf. तुल्यास्यप्रयत्नं सवर्णम् P. I.1.9; these efforts are described to be of two kinds बाह्य and आभ्यन्तर of which the latter are considered in determining the

cognate nature of letters ( सावर्ण्य ) ; cf. आभ्यन्तरप्रयत्नाः सवर्णसंज्ञायामाश्रीयन्ते; Kāś. on P. I. 1.9; (2) specific measure taken for a particular purpose such as marking a letter with a particular tone or accent or dividing a rule, or laying down a modificatory rule or the like; cf. सैवानुवृत्तिः शब्देनाख्यायते प्रयत्नाधिक्येन पूर्वसूत्रेपि संबन्धार्थम् Kāś. on P. IV. 3.22.

**प्रयुक्तारख्यातमञ्जरी** a small treatise on verbal forms by सारङ्गकवि.

**प्रयोग** (1) employment or use of a word in language and literature about which, laying down rules is looked upon as the purpose of grammar; cf. प्रयोगसूत्रत्वाद् व्याकरणस्मृतेः Kaiy. on P. V. 1.16, लोकतोर्थप्रयुक्ते शब्दप्रयोगे शास्त्रेण धर्मनियमो यथा लौकिकधैदिकेषु M. Bh. Āhnika 1. Vārt. 1; (2) use of speech; utterance; cf. मध्यमेन स वाक्प्रयोगः प्रणवात्मकः कर्तव्यः, T. Pr. XVIII. 4.

**प्रयोगनियम** general rules or principles laid down regarding the use of words in language and literature such as (1) a word recognised as correct should always be used, cf. एवमिहापि समानायामर्थगती शब्देन चापशब्देन च धर्मनियमः क्रियते शब्देनैवार्थोभिधेयो नापशब्देनेति । एवंक्रियमाणमभ्युदयकारि भवति M. Bh. on P. I. 1. Āhnika 1, (2) never a base alone or an affix alone should be used, but always a base with the necessary affix should be used; cf. यावता समयः कृतो न केवला प्रकृतिः प्रयोक्तव्या न केवलः प्रत्ययः M. Bh. on P. I. 2.64 Vārt. 8, also on P. III. 1.94 Vārt. 3; (3) when the sense is already expressed by a word, a word repeating the sense should not be used; cf. उक्तार्थानामप्रयोगः. Besides these, many minor regulations of the type of Paribhāṣās are laid down by grammarians. For details see Paribhāṣāsaṅgraha Introduction.

**प्रयोगपल्लव** a small treatise in verses on the conjugation of roots, written by Bhavanātha Mīśra, son of Ramāpati.

**प्रयोगमुखमण्डन** known also by the name प्रयोगविवेक, an elementary treatise on syntax, attributed to वररुचि, who must, of course, have been different from the ancient grammarian वररुचि.

**प्रयोगरत्नमाला** name of a recognised treatise on grammar written by पुरुषोत्तमविद्यावागीश of Bengal in the fourteenth century. The treatise explains many words which, although current in language and literature, cannot be easily formed by rules of grammar. The author has tried to form them by applying rules of grammar given in the grammatical systems of Pāṇini and Kātantra. The alphabet given in this treatise is according to the system of the Tantra Śāstra which shows a scholarship of the author in that branch. The grammar was studied much in Bengal and Assam.

**प्रयोगविधि** an elementary work on the three constructions which has no name of the author mentioned.

**प्रयोगविषय** sphere or domain of the use of words; the whole Vedic and classical recognized literature; cf. महान् हि शब्दस्य प्रयोगविषयः । सप्तद्वीपा वसुमती त्रयो लोकाः चत्वारो वेदाः साङ्गाः सरहस्याः बहुधा विभिन्नाः, एकशतमध्व-युशाखाः, सहस्रवर्मा सामवेदः, एकविंशतिधा बाह्वृच्यं, नवधाथर्वणो वेदो वाकोवाक्यमितिहासः पुराणं वैद्यकमित्येतावाशब्दस्य प्रयोगविषयः M. Bh. Āhnika 1. Vārt. 5.

**प्रयोजक** causing another to do; causal agent; cf. कुर्वाणं प्रयुङ्क्ते इति प्रयोजकः Kāś. on P. I. 4.55.

**प्रयोजन** object, motive or purpose in undertaking a particular thing;

the word is used although rarely, in the sense of a cause also; cf. इमान्यस्य प्रयोजनानि अध्येयं व्याकरणम् M. Bh. Āhnika 1. For the advantages of the study of Vyākaraṇa, see M. Bh. Āhnika 1. See also Vyākaraṇa Mahābhāṣya Vol. VII pp.226,227, D.E. Society's edition.

**प्रयोज्य** that which is employed or incited or urged; the word which is the subject in the primitive construction and becomes an object in the causal construction, and as a result, which is put in the accusative case being प्रयोज्यकर्म. As, however, the प्रयोज्यकर्म originally occupies the place of the subject in the primitive construction, the term प्रयोज्यकर्ता ( प्रयोज्यश्चासौ कर्ता च ) is often used in connection with it, as contrasted with the term प्रयोजककर्ता which is used with respect to the subject in the causal construction; cf. इह च भेदिका देवदत्तस्य यज्ञदत्तस्य काष्ठानामिति प्रयोज्ये कर्तरि षष्ठी न प्राप्नोति । M.Bh. on P. III. 1.26 Vārt. 1; cf. also Kaiy. on P. I. 2.65.

**प्रवचन** (1) recital of Vedic texts; cf. अथैके प्रादुरनुसंहितं तत् पारायणे प्रवचने अशस्तम् R. Pr. XV. 16; cf. also इति प्र बाभ्रव्य उवाच च क्रमं क्रमप्रवक्ता ( बाभ्रव्यः ) प्रथमं शशंस च, R. Pr. XI. 33; (2) the reading of the Saṃhitā text प्रावचनो वा यजुषि । प्रवचने भवः स्वरः प्रावचनः । प्रवचनशब्देनार्षपाठ उच्यते । V. Pr. I. 132.

**प्रवण** circumflex accent; possessed of svarita accent; cf. सर्वः प्रवण इत्येके । प्रकर्षेण वन्येत व्युत्क्षिप्यते इति प्रवणः स्वरितस्वरः T. Pr. I. 47; cf. also प्रवणे यष्टन्यम् M. Bh. on VI. 2.33.

**प्रवर्तकोपाध्याय** a grammarian who wrote an explanatory gloss named कैयटप्रकाशिका on the महाभाष्यप्रदीप written by Kaiyataḥbhaṭṭa.

**प्रवर्तना** incitement or inducement which is the sense of the 'lin' affixes in general; cf. प्रवर्तनायां लिङ्.

**प्रवाद** a grammatical explanation; detailed explanation by citing the gender, number, krt affix, tađ. affix and the like; cf. लिङ्गसंख्यातद्धितकृत रूपभेदाः प्रवादाः । पाण्यादिशब्दानां प्रवादेशु प्रथमो (original) नकारो णत्वमाप्नोति स च प्राकृतः । T. Pr. XIII. 9. The word is explained as a change in the form of a word, as for instance, by the substitution of स् for विसर्ग where विसर्ग is, in fact, expected; cf. क्वन्धं पृथु इत्येतेषां पदानां प्रवादा रूपभेदा उदये परत्रावस्थिताः दिव इत्येतस्य उपचारं जनयन्ति । यथा दिवस्क्वन्धम्, दिवस्पृथुः Uvvaṭa on R. Pr. IV. 22; cf. also प्रवादाः षडितः परे, R. Pr. IX. 18. In the Nirukta, the word is used in the sense of 'distinct mention'; cf. एवमन्यासामपि देवतानामादित्यप्रवादाः स्तुतयो भवन्ति ( deities are mentioned under the name of Āditya) Nir II.13; cf. also वैश्वानरोयाः प्रवादाः Nir. VII. 23.

**प्रवादिनः** scholars who explain the changes ( प्रवाद ) mentioned above; possibly the Padakāras or writers of the पदपाठः; cf. प्रवादिनो दूणाशब्दद्वयदूळमान् ... महाप्रदेशं स्वधित्वा चानयेत्तुदच्च R. Pr. XI. 20. Apparently प्रवादिनः ( nom. sing.) seems to be the word in the explanation of Uvvaṭa.

**प्रविग्रह** separate or distinct utterance of several words of a sentence which are joined together by Saṁdhi rules in a compound ( समास ) or otherwise, with a very short pause ( अवग्रह ) after each word. e. g. उद् उ एति instead of उद्वेति; cf. प्रविग्रहेण सूत्रवग्रहेण चर्चयेयुः R. Pr. XV.10, where Uvvaṭa remarks प्रविग्रहेषु प्रश्निष्टं विश्लिष्टं कुर्यात् । कालाधिक्येन कुर्यात् । तथा च उद् उ एति इति पठेन तु उद्वेति.

**प्रविभक्त** made separate with their component parts shown clearly; split up into component parts in such a way that their meaning also is fully stated; cf. तद्धितसमास-

ष्वेकपर्वसु चानेकपर्वसु च पूर्वं पूर्वं अपरं अपरं प्रविभज्य निर्वृयात् । दण्ड्यः पुरुषः । दण्डमर्हतीति वा दण्डेन संपद्यते इति वा । Nir.II.2.

**प्रवृत्त** (1) complete; cf. अथ ये प्रवृत्ते अर्थे अभिताक्षरेषु ग्रन्थेषु वाक्यपूर्णा आगच्छन्ति पदपूर्णास्ते, Nir. I. 9; (2) which has presented itself, which has become applicable; the word is used in connection with a grammatical rule or operation; cf. एवं च कृत्वा धर्मशास्त्रं प्रवृत्तम्; M. Bh. on P. I. 2.64 Vārt.39; समुदाये ब्राह्मणशब्दः प्रवृत्तोवयवेष्वपि वर्तते जातिहीने गुणहीने च । M.Bh. on II. 2.6; cf. दीर्घस्य यण् ह्रस्व इति प्रवृत्तं, M. Bh. on P. VI.1.77; also cf. यद्यपि ङिञ्चैत्ययमपवादः ... तातङ्गि मन्थरं प्रवृत्तः परेण वाच्यते S. K. on P.VII.1.35.

**प्रवृत्ति** (1) application or presentation of a rule as opposed to निवृत्ति; cf. क्वचित्प्रवृत्तिः क्वचिदप्रवृत्तिः क्वचिद्भिभाषा क्वचिदन्येदव; (2) working; function; cf. नान्तरेण साधन क्रियायाः प्रवृत्तिर्भवति M. Bh. on P.II.3.7.

**प्रवृत्तिनिमित्त** cause of the application of a word which is shown by the word when the affix त्व or ता is added to it; cf. तस्य भावस्त्वतर्लो । शब्दस्य प्रवृत्तिनिमित्तं भावशब्देनोच्यते, Kās. on P.V. 1.119. There are given four such causes जाति, गुण, क्रिया and संज्ञा. -

**प्रवृत्तिभेद** difference regarding the cause of application; cf. पूर्वीमिति वर्तमाने पुनः पूर्वग्रहणं प्रवृत्तिभेदेन नियमप्रतिपत्त्यर्थम्; Kās. on P. VI.2;174.

**प्रवृद्धादि** a class of compound words headed by the word प्रवृद्ध in which the second word, which is a past pass. part., has its last vowel accented acute; cf. प्रवृद्धं यानम्, प्रयुक्ताः सक्तवः, खट्वाखटः । आकृतिगणश्च प्रवृद्धादिर्दृष्टव्यः । तेन पुनरुत्प्लूतं वासो देयमित्यादि सिद्धं भवति Kās. on P. VI.2. 147.

**प्रश्निष्ट** (i) an additional letter (vowel or consonant) read on splitting up a euphonic combination; cf. प्रश्निष्टा-

वर्णवितौ M.Bh. on P.I.1.9 Vārt. 2; (2) contracted combination; name of a Saṁdhi where two vowels coalesce into one single vowel, cf. R.Pr. II. 15-19.

**प्रश्ननिर्देश** mention of a thing in a coalescence, which when split up, shows a phonetic element or a letter which could not be known before the components were separated; अनुपसर्जनात् । प्रश्ननिर्देशायम् । अनुपसर्जन अ अत् इति । M.Bh. on I. 1.27 Vārt. 6; cf. also M. Bh. on P.II.3.69.

**प्रश्नेष** (1) coalescence of two vowels into one, as given in R. Pr. II.6, and 7, corresponding to the गुण, वृद्धि and दीर्घ substitutes prescribed by the rules आङ्गः P.IV. 1.87; अकः सवर्णे दीर्घः VI.1.101; and वृद्धिरेचि VI. 1.88 which are stated under the jurisdiction of the rule एकः पूर्वपरयोः VI.1.84; (2) finding out the presence of a letter in addition to the letters already present as coalesced, after splitting the combination into its different constituent letters. This practice of finding out an additional letter is resorted to by the commentators only to remove certain difficulties in arriving at some correct forms which otherwise could not be obtained; e. g. see क्ति च where कु is believed to be a combination of क्, क् and क्. See प्रश्ननिर्देश and प्रश्ननिर्देश.

**प्रसंधान** lit. linking up; joining; repeating a word in the Kramapāṭha and joining it with the following word; e. g. the second words ईळे पुरोहितम् etc. in अग्नि ईळे । ईळे पुरोहितम् । पुरोहितं यस्य ।

**प्रसक्त** applicable, but not actually applied; the word is used in connection with a grammatical rule or operation that has become

applicable, but has not been applied; cf. उत्सर्गस्य प्रसक्तस्यापवादो वाचको भवति, M. Bh. on P. II.3 32, also प्रसक्तस्यादर्शनं लोपसंज्ञं भवति M. Bh. and S.K. on P.I.1. 60. The term प्रसक्त is opposed to the term अभिनिर्वृत्त.

**प्रसङ्ग** applicability; possibility of being applied; the word is used with respect to a grammatical rule or operation which is on the point of being applied or taking place; the word प्राप्ति is also used in the same sense; cf. को हि शब्दस्य प्रसङ्गः यत्र गम्यते चार्थो न च प्रयुज्यते M.Bh. on P.I.1.60; cf. also द्वौ प्रसङ्गौ अन्यार्थो एकस्मिन् स विप्रतिषेधः, M. Bh. on P.I.4. 2; also cf. प्रसङ्गे सति सदृशतम आदेशः स्यात् S.K. on स्थानेन्तरतमः P. I.1.50.

**प्रसज्यप्रतिषेध** prohibition of the possible application of a rule, generally laid down by the use of the negative particle न, together with, or connected with, a verbal activity; e.g. न लुसताङ्गस्य P.I.1.63, नामि P.VI. 4.3, न माङ्गयोगे VI.4.74 etc. etc; cf. प्रसज्यप्रतिषेधोऽयं क्रियया सह यत्र नञ्; cf. also प्रसज्यायं क्रियागुणौ ततः पश्चान्निवृत्तिं करोति M.Bh. on P.II.2.6. In some cases the negative particle in a compound has also to be taken as stating a negation by प्रसज्यप्रतिषेधः; cf. M.Bh. on सुडनपुंसकस्य P.I.1.43, सार्वधातुकमपित् I.4.2, चादयोऽसत्त्वे I. 4. 57.

**प्रसाद** see प्राकियाप्रसाद by Viṭṭhaleśa.

**प्रसारण** a term used by ancient grammarians for संप्रसारण, i.e. the substitution of a corresponding vowel for a semivowel; e.g. इ for यू, उ for वू, ऋ for र् and लृ for लृ; cf. रक्तिज्यः प्रसारणम् P.I.1.4. Vārt. 6.

**प्रसारणिन्** that which gets, or is liable to get the Prasāraṇa or Saṁprasāraṇa substitute; cf. कविधौ सर्वत्र प्रसारणिन्यो ङः P.III.2.3 Vārt. 1.

**प्रसिद्ध** (1) established; in existence; cf. क्रमेण नार्यः पदसंदिताविदः पुराऽप्रसिद्धा-

श्रयपूर्वासिद्धिभिः, R. Pr. XI. 34 where the Kramapāṭha is said to be one which was not established before the Saṁhitāpāṭha; (2) known; cf. अनिटि प्रसिद्धे वसो भविष्यति M. Bh. on P. III. 1.45 Vārt. 4, लोक्त एते शब्दाः प्रसिद्धाः स्त्री पुमान् नपुंसकमिति M. Bh. on P. IV. 1.3; (3) brought about, accomplished, realized; तथास्य छः प्रसिद्धो भवति M. Bh. on P. IV. 1.89 Vārt. 2. सर्वत्रैव जश्वेन सिद्धं स्यात्, M. Bh. on P.VIII 2.25.

**प्रस्ताव** context, topic, the same as प्रकरण which see above; cf. प्रस्तावः प्रकरणम् । यथा भोजनप्रकरणे सैन्धवमानयेति लघ्वे प्रतीतिर्गमनप्रकरणे त्वश्वे, Kaiy. on M. Bh. I. 1.23 Vārt. 4.

**प्रस्वार** a word or utterance in three mātrās or moras; cf. स ओमिति प्रस्वरति त्रिमात्रः प्रस्वारः स्थाने स भवत्युदात्तः R. Pr. XV.3 whereon Uvvaṭa remarks त्रिमात्रः प्रस्वारः । See the word औकार.

**प्राक्** before a particular thing in place, or in recital, or in mention. The word is used generally to show the limit upto which a particular topic extends; cf. तसि-लादयः प्राक् पाशपः; cf. also प्राक् कडारा-त्समासः P. I. 4.1; cf. also अथ आख्याः समाम्नाथाधिकाः प्राग्प्रफितात् V. Pr. I. 33.

**प्राकृत** (1) original, primary, belonging to the Prakṛti as contrasted with a वैकृत modification or a modified thing; cf. प्रकृतिः स्वभावः, तत्संबन्धी प्राकृतः com. on T. Pr. XIV. 28; cf. एतद्विकारा एवान्ये, सर्वे तु प्राकृताः समाः R. Pr. XVII. 23; cf. also तर्हान् ... पशंस्तकारपरः ( नकारः ) सकारं प्राकृतो नित्ये T. Pr. VI. 14; (2) natural, which can be so ordinarily, without any specific effort; cf. तस्मात् प्राकृत-भवेत्तत् कर्म यथा कदं करोति, M. Bh. on P. II. 3.5, cf. also M. Bh. on P. III 1.5 Vārt. 8, 9.

**प्राकृतसर्वस्व** a treatise on the gra-

mmar of Prākṛta Languages attributed to Mārkaṇḍeya.

**प्राक्क्रीतीय** name given to a group of tad. affixes छ, यत् and others prescribed in the different senses ( हित and others) given in rules upto तेन क्रीतम् P.V. 1.37 from तस्मै हितम् P. V. 1.5.

**प्रागिवीय** name given to tad. affixes mentioned in rules from P. V. 3.27 upto P. V. 3.95.

**प्राग्घितीय** name given to tad. affixes prescribed by rules beginning with प्राग्घिताद्यत् P. IV. 4.75 and ending with सोदराद्यः P. IV. 4.109.

**प्राग्दिशीय** name given to tad. affixes prescribed in rules from P. V. 3.1 to 25.

**प्राग्दीव्यतीय** name given to tad. affixes prescribed by rules beginning with तस्य विकारः P. IV. 3.134 and ending with the rule कंसीयपरशब्द-योर्यञ्जौ लुक् च P. IV. 3.168.

**प्राग्देश** districts of the east especially districts to the east of Ayodhyā and Pāṭaliputra, such as Magadha, Vaṅga and others; nothing can definitely be said as to which districts were called Eastern by Pāṇini and his followers Kātyāyana and Patañjali. A Vārttika given in the Kāśikā but not traceable in the Mahābhāṣya defines Prāgdeśa as districts situated to the east of शरावती (probably the modern river Rāvi or a river near that river ); cf. प्राग्दृष्टौ विभजते हंसः क्षीरोदके यथा । विदुषां शब्द-सिद्धयर्थं सा नः पातु शरावती ॥ Kāś. on एङ् प्राचां देशे P. I. 1.75. There is a reading सरस्वती in some manuscript copies and सरस्वती is a well-known river in the Punjab near Kurukṣetra, which disappears in the sandy desert to the south; a reading शरावती is also found and

इरावती may stand for the river Rāvi. इरावती in Burma is simply out of consideration. For details see Vyākaraṇa Mahābhāṣya Vol. VII. pp. 202-204 and 141-142 D. E. Society's Edition.

**प्राग्वतीय** name given to tad. affixes prescribed in rules from P. V. 1.18 to 115.

**प्राग्वहतीय** name given to tad. affixes prescribed in rules from P. IV. 4.1 to 76.

**प्राचीनमत** the view or doctrine of the former or rather older grammarians. The word is used in many commentary books and the meaning of the word is to be decided according to the context. For example in the works of Rāmacandra, the author of the Prakriyākaumudī and his followers, the word refers to the view given by the writers of the Kāśī-kāvṛtti and the commentaries thereon; in the works of Bhaṭṭoji and his pupils, it refers to the writer of the Prakriyākaumudī in addition to the writers of the Kāśīkā, while in the works of Nāgeśa it refers to the writings of Bhaṭṭoji and his pupils. For details see Vyākaraṇa Mahābhāṣya Vol. VII pp. 23-24 D. E. Society's Edition.

**प्राच्यपदवृत्ति** succession of two vowels where the former vowel, which is either ए or ओ remains without coalescence with the following vowel अ, even though by rules it is liable to be changed; e.g. सुजाते अक्षसृते । अश्वर्यो अद्रिभिः सुतम् । In such cases the vowel अ is pronounced like ए. This view is held by the senior Śākalya (स्थविरशाकल्य); cf. प्राच्यपञ्चाल-उपधानिभेदयाः शाकल्यस्य स्थविरस्येतरा स्थितिः, R.Pr. II.44; cf.

also स पूर्वस्यार्धसदृशमेकैषाम्, T. Pr. XI.19 and the commentaries thereon; cf. also छन्दोगानां सात्यमुग्निराणायनीया अर्धमेकारमर्धमोकारं चाधीयते । सुजाते ए अश्वसृते । अश्वर्यो ओ अद्रिभिः सुतम् । M. Bh. on Siva Sūtra 3, 4 as also on P.I.1.48.

**प्राच्यवैयाकरण** an eastern grammarian; the term प्राच्य (eastern) being a relative term, the east is to be taken with respect to the place in the context. The word प्राचां occurs many times in Pāṇini's Sūtras and the term प्राक् may refer to countries east of the river इरावती or सरस्वती in the Punjab. See प्राग्देश above. प्राचां is understood by some commentators as referring to time, in which case, the word may refer to ancient grammarians आपिशलि, शाकटायन, इन्द्र and others who lived before Pāṇini; cf. प्राचीनवैयाकरणतन्त्रे वाचनिकानि ... Par. Śek. Pari. 1. The word प्राचीन is, of course, mostly used in the sense of ancient, rather than the word प्राच्. For specific peculiarities of the eastern grammarians see pp. 148-149 Vyākaraṇa Mahābhāṣya Vol. VII. D. E. Society's Edition.

**प्राण** air, which is instrumental in producing sound; cf. वायुः प्राणः कण्ठ्यमनुप्रदानम् R.Pr.XIII.1.

**प्राणपणा** a gloss on the Mahābhāṣya of Patañjali, written by the famous eastern grammarian Puruṣottama-deva of the 12th century A. D., of which only a fragment of a few pages is available. As the legend goes, the name प्राणपणा was given to the gloss as it was accompanied by an oath on the part of the author that his life was at stake if he did even the slightest injustice to the author of the Mahābhāṣya.

**प्राण्यञ्** the tad. affix अञ् prescribed by the rule प्राणिरजतादिभ्योऽञ् P. IV.3.



154; cf. मयटः प्राण्यञ्च विप्रतिषेधेन P.IV.3. 156 Vārt. 4.

**प्रातिपदिक** lit. available in every word. The term प्रातिपदिक can be explained as प्रतिपदं गृह्णाति तत् प्रातिपदिकम् cf. P.IV. 4. 39. The term प्रातिपदिक, although mentioned in the Brāhmaṇa works, is not found in the Prātiśākhya works probably because those works were concerned with formed words which had been actually in use. The regular division of a word into the base ( प्रकृति ) and the affix ( प्रत्यय ) is available, first in the grammar of Pāṇini, who has given two kinds of bases, the noun-base and the verb-base. The noun-base is named Prātipadika by him while the verb-base is named Dhātu. The definition of Prātipadika is given by him as a word which is possessed of sense, but which is neither a root nor a suffix; cf. अर्थवदधातुरप्रत्ययः प्रातिपदिकम्. P. I. 2.45. Although his definition includes, the kṛdanta words, the taddhitānta words and the compound words, still, Pāṇini has mentioned them separately in the rule कृतद्वितसमासाश्च P. I. 2.45 to distinguish them as secondary noun-bases as compared with the primary noun-bases which are mentioned in the rule अर्थवदधातुरप्रत्ययः प्रातिपदिकम्. Thus, Pāṇini implies four kinds of Prātipadikas मूलभूत, कृदन्त, तद्वितान्त and समास. The Vārttikakāra appears to have given nine kinds—गुणवचन, सर्वनाम, अव्यय, तद्वितान्त, कृदन्त, समास, जाति, संख्या and संज्ञा. See Vārttikas 39 to 44 on P. I. 4. 1. Later on, Bhojarāja in his Śiṅgāra-Prakāśa has quoted the definition अर्थवदधातुः given by Pāṇini, and has given six subdivisions.; cf. नामाव्ययानुकरणकृतद्वितसमासाः प्रातिपदिकानि Śr. Prāk. I. page 6. For the sense con-

veyed by a Prātipadika or noun-base, see प्रातिपदिकार्थ.

**प्रातिपदिककार्य** corresponding to अङ्कार्य in the case of the declinables, which the Sūtrakāra mentions specifically with respect to the noun-base.

**प्रातिपदिकग्रहण** express mention by wording of a noun-base as in दित्यदित्यादित्य०, सुधातुरकङ् च etc., and not by description as अदन्त in अत इञ् (P.IV.1.95) or in a group of words ( गण ); cf. प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम् Par. Śek. Pari. 71, which recommends the feminine form of the base for an operation, provided the base is specifically expressed and not merely described. e. g. युवतिः खलतिः युवखलतिः, चटकस्यापत्यं चाटकैरः, बहूनीनां पूरणी बहुतिथी etc.

**प्रातिपदिकस्वर** the general accent of the Prātipadika viz. the acute ( उदात्त ) for the last vowel as given by the Phiṭ sūtra फिः ( प्रातिपदिकस्य ) अन्त उदात्तः; cf. also प्रातिपदिकस्वरस्यावकाशः । आम्रः । M. Bh. on P. VI. 1.91 Vārt. 7.

**प्रातिपदिकार्थ** denoted sense of a Prātipadika or a noun-base. Standard grammarians state that the denotation of a prātipadika is five-fold viz. स्वार्थ, द्रव्य, लिङ्ग, संख्या and कारक. The word स्वार्थ refers to the causal factor of denotation or प्रवृत्तिनिमित्त which is of four kinds जाति, गुण, क्रिया and संज्ञा as noticed respectively in the words गौः, शुक्लः, चलः and दित्यः. The word द्रव्य refers to the individual object which sometimes is directly denoted as in अश्वमानय, while on some occasions it is indirectly denoted through the genus or the general notion as in ब्राह्मणः पूज्यः. लिङ्ग the gender, संख्या the number and कारक the case-relation are

the denotations of the case-terminations, but sometimes as they are conveyed in the absence of a case-affix as in the words पद्म, दश, and others, they are stated as the denoted senses of the Prātīpadika, while the case-affixes are said to indicate them; cf. वचिका द्योतिका वा स्युः शब्दादीनां विभक्तयः Vākyapadiya.

**प्रातिलोम्य** in inverse order, antithesis, reverse sense; e. g. प्र and परा mean the reverse of आ, or प्रति means the reverse of अभि; cf. आ इत्यवंगर्थे । प्र परेत्येतस्य प्रातिलोम्यम् etc. Nir. I. 4.

**प्रातिशाख्य** a work on Vedic grammar of a specific nature, which is concerned mainly with the changes, euphonic and others, in the Pada text of the Saṁhitā as compared with the running text, the Saṁhitā itself. The Prātīśākhyas are neither concerned with the sense of words, nor with their division into bases and affixes, nor with their etymology. They contain, more or less, Vedic passages arranged from the point of view of Saṁdhi. In the Ṛk Prātīśākhyas, available to-day, topics of metre, recital, phonetics and the like are introduced, but it appears that originally the Ṛk Prātīśākhyas, just like the Atharva Prātīśākhyas, were concerned with euphonic changes, the other subjects being introduced later on. The word प्रातिशाख्य shows that there were such treatises for everyone of the several Śākhās or branches of each Veda many of which later on disappeared as the number of the followers of those branches dwindled. Out of the remaining ones also, many were combined with others of the same Veda. At present, only five or six Prātīśākhya are available which are the surviving representatives of

the ancient ones—the Ṛk Prātīśākhyas by Śaunaka, the Taittirīya Prātīśākhyas, the Vājasaneyi Prātīśākhyas by Kātyāyana, the Atharva Prātīśākhyas and the Ṛk Tantra by Śākatāyana, which is practically a Prātīśākhyas of the Sāma Veda. The word पार्षद or पारिषद was also used for the Prātīśākhya as they were the outcome of the discussions of learned scholars in Vedic assemblies; cf. परिषदि भव पार्षदम्. Although the Prātīśākhyas in nature, are preliminary to works on grammar, it appears that the existing Prātīśākhya, which are the revised and enlarged editions of the old ones, are written after Pāṇini's grammar, each one of the present Prātīśākhya representing, of course, several ancient Prātīśākhya, which were written before Pāṇini. Uvvaṭa, a learned scholar of the twelfth century has written a brief commentary on the Ṛk Prātīśākhyas and another one on the Vājasaneyi Prātīśākhyas. The Taittirīya Prātīśākhyas has got two commentaries—one by Somayājña, called Tribhāṣya-ratna and the other called Vaidikābharaṇa written by Gopālayajvan. There is a commentary by Ananta bhāṭṭa on the Vājasaneyi Prātīśākhyas. These commentaries are called Bhāṣyas also.

**प्रातिश्रुत्क** places of echo or reverberation viz. chest and others, of sound which gets its origin at the navel but becomes reverberated at chest, throat, top of the mouth, mouth and nose; cf. तस्य ( उत्पत्त्याश्रयस्य शब्दस्य ) प्रातिश्रुत्कानि भवन्ति उरः कण्ठः शिरो मुखं नासिके इति, T. Pr. II, 3.

**प्रातिहत** name given to the circumflex vowel, standing at the beginning of a word and following the final vowel of the previous word which

is acute ( उदात्त ); cf. अपि चेन्नानापदस्थ-  
मुदात्तमथ चेत्सांहितेन स्वर्यते स प्रातिहतः  
T. Pr. XX. 3.

**प्राथमकलिपक** of the first type or kind;  
primary, as opposed to secondary;  
cf. अयं खल्वपि बहुव्रीहिरस्येव प्राथमकलिपको  
यस्मिन्नैकपद्यमैकस्वर्यमेकविभक्तिकत्वं च, M. Bh.  
on P. I. 1. 29, I. 1. 30; I. 2. 42;  
cf. also अथवेह कौचित् प्राथमकलिपकौ प्लक्ष्य-  
ग्रोधौ कौचित् कियया वा गुणेन वा M. Bh. on  
P. II. 2. 29 Vārt. 15.

**प्राथम्य** first preference; first place;  
priority; cf. कुतः पुनः प्राथम्यं किं शब्दतः  
आहोस्विदर्थतः । M. Bh. on I. 3. 1.  
Vārt. 11.

**प्रादि** a group of words beginning  
with प्र, which are all prefixes or  
upasargas e. g. प्र, परा, अप etc. cf.  
कुगतिप्रादयः P. II. 2. 18.

**प्रादिसमास** a compound with प्र and  
others prescribed by the rule  
कुगतिप्रादयः P. II. 2. 18 and explained  
in detail by the Vārttikas headed  
by the Vārttika प्रादयो गताद्यर्थे प्रथमया  
P. II. 2. 18 Vārt. 4, which comes  
under the general head तत्पुह्र;  
the compound is also called प्रादित-  
त्पुह्र; cf. कथं प्रभावो राज्ञः । प्रकृष्टो भाव इति  
प्रादिसमासो भविष्यति । Kās. on P. III.  
3. 24 cf. also प्रान्तः पर्यन्तः । बहुव्रीहिरयं  
प्रादिसमासो वा Kās. on P. VI. 2. 180.

**प्रादेशिक** belonging to the root; the  
word प्रदेश has here the peculiar  
sense of a root which has the mean-  
ing of the noun (under discussion).  
cf. तद्यत्र स्वरसंस्कारौ समर्थौ प्रादेशिकेन गुणेन  
अन्वितौ स्यातां संविज्ञातानि तानि Nir I. 12.

**प्राधान्य** preponderance, principal  
nature as opposed to the sub-  
ordinate one ( विशेषणत्व ); cf.  
यत्र प्राधान्येन अल् आश्रीयते तत्रैव प्रतिषेधः स्यात्  
M. Bh. on P. I. 1. 56. cf. also  
प्राधान्येन व्यपदेशा भवन्ति ।

**प्रापक** applying in the usual way; lit.  
leading to the injunction or विशिशास्त्र;  
cf. किं पुनरिदं नियमार्थं आहोस्वित् प्रापकम्

M. Bh. on P. I. 1. 70; cf. also M.  
Bh. on P. III. 4. 110.

**प्रापण** reaching, arrival; cf. प्रत्यक्षमाख्या-  
नमुपदेशो, गुणैः प्रापणमुदेशः M. Bh. on  
P. I. 3. 2.

**प्रातविभाषा or प्रातविकल्पत्व**, optional  
prescription of some operation or  
rule which otherwise is obligatory;  
cf. लोपे विभाषा । प्रातविभाषेयम् । किमर्थेन  
योगात् । Kās. on P. VIII. 1. 45; cf.  
also ह्रस्वोरन्यतरस्याम् । प्रातविकल्पत्वाद् द्विती-  
येव । Kās. on P. I. 4. 53.

**प्राप्ति** application of a rule, arrival  
at a particular form; incidence,  
occurrence of a particular rule; cf.  
अनन्तरा या प्राप्तिः सा प्रतिषिध्यते M. Bh. on  
P. I. 1. 43.

**प्राप्तिज्ञ** a person who knows only the  
application of a rule and the  
realization from it of the form that  
can be arrived at, as opposed to  
one who knows the form that is  
desired or current; cf. प्राप्तिज्ञो देवानां-  
प्रियः न त्विच्छिन्नः इष्यते एतद्रूपमिति । M.  
Bh. on II. 4. 56 Vārt. 1; cf. also  
किरति चर्करीतान्तं पचतीत्यत्र यो नयेत् । प्राप्तिज्ञं  
तमहं मन्ये प्रारब्धस्तेन संग्रहः । M. Bh. on  
VII. 4. 92.

**प्राप्य** lit. which is arrived at; an  
object which is to be reached;  
cf. प्राप्यं कर्म; the word प्राप्य is used  
as a word qualifying the word  
कर्म, in which case it is called  
प्राप्यकर्म, as for example ग्रामं in ग्रामं  
गच्छति देवदत्तः or वेदमधीते माणवकः.  
The term प्राप्य is defined as क्रियाकृ-  
तविशेषानवगतौ कर्तुः क्रियया अनास्थितं आस्थितं  
वा यदवाप्यते तत् प्राप्यं कर्म । cf. कर्तुरीप्सितमं  
कर्म । तत्तु त्रिभिर्धं निर्धर्त्य विकार्यं प्राप्यमिति ।  
यस्य क्रियाकृतानां विशेषाणां सर्वथानुपलब्धिः  
तत् प्राप्यम्. Sṅgāra Prakāśa IV.

**प्रामाणिक** authoritative; those that  
talk with authority; cf. प्रामाणिकमत-  
मेतत्, a phrase often used by com-  
mentators.

**प्रामाण्य** authority; cf. यथोत्तरं मुनीनां प्रामाण्यम् S. K. on न बहुव्रीहौ P. I. 1.29; cf. also the usual expression वचनप्रामाण्यात् Kās. on P. VII. 2.7.

**प्रामादिक** faulty, uttered or expressed with a fault; inaccurate.

**प्राय** general nature, general public; cf. प्राय इति लोको व्यपादिश्यते, M. Bh. on P. V. 1.16; cf. प्रायैर्यो वृत्तमित्येते पादज्ञानस्य हेतवः R. Pr. XVII.16; cf. also, लौकिकी विवक्षा यत्र प्रायस्य संत्ययः M. Bh. on P. V. 1.16.

**प्रायिक** optional, to be done at pleasure, common, usual; cf. प्रायिकं चैत् ।

**प्रायोक्त्र** belonging to one who speaks or says; cf. अस्यैव प्रायोक्त्री विवक्षा अस्ति लौकिकी । M. Bh. on P. V. 1.16.

**प्रावचन** accentuation, as noticed in the original Sāṁhitāpāṭha; cf. प्रावचनो वा यजुषि । प्रावचनशब्देन आर्षपाठ उच्यते । तत्र भवः स्वरः प्रावचनः स च यजुषि भवति । तान्ते वा यशकर्मणि । V. Pr. I. 132.

**प्रश्लिष्ट** name of the circumflex accent possessed by a vowel which has resulted from the coalescence of two similar vowels, as for example in मिन्द्रीदम् । see प्रश्लिष्ट.

**प्रासादवासिन्याय** inclusion of a thing even though it possesses an additional factor, or consideration, other than what is referred to; cf. प्रासादवासिन्यायेन ग्रहणं भवति । तद्यथा केचित् प्रासादवासिनः । केचिद् भूमिवासिनः । केचिद् उभयवासिनः । ये प्रासादवासिनः गृह्यन्ते ते प्रासादवासिग्रहणेन । ये भूमिवासिनः गृह्यन्ते ते भूमिवासिग्रहणेन । ये उभयवासिनः गृह्यन्ते ते प्रासादवासिग्रहणेन भूमिवासिग्रहणेन च । M. Bh. on P. I. 1.8.

**प्रियादि** a class of words headed by the word प्रिया which do not allow their previous word in a bahuvrihi compound to take the masculine base by the rule स्त्रियाः पुंवत्... P. VI. 3.34; e. g. कल्याणीप्रियः

For details, see Kās. on P. VI. 3.34.

**प्रेक्षा** (1) appearance, the being seen or understood; cf. दूतो निर्कृत्या इदमाजगाम । पञ्चम्यर्थप्रेक्षा वा षष्ठ्यर्थप्रेक्षा वा । Nir. I. 17; (2) thoughtful consideration, cf. य एव मनुष्यः प्रेक्षापूर्वकासी भवति सोऽध्रुवेण निमित्तन ध्रुवं निमित्तमुपादत्ते, M. Bh. on P. I. 1.26 Vārt. 5,

**प्रेक्षादि** a class of words to which the tad. affix इन् is added in the four senses given in P. IV. 2.67-70; e. g. प्रेक्षी, ध्रुवकी; cf. Kās. on P. IV. 2.80.

**प्रेप्सु** desiderative adjective; a word formed by adding the affix उ in the sense of 'an agent' to a desiderative root by the rule सनाशसमिक्ष उः P. III. 2.168. The term प्रेषु was used for such nouns by ancient grammarians.

**प्रेषणी** a term used by ancient grammarians for the imperative mood or लोट् of Pāṇini.

**प्रेषादि** the senses प्रेष 'order to do', अतिसर्ग 'permission to do' and प्रातकालता 'fitness of time', as possessed by the potential passive participles; cf. विधीयन्ते प्रेषादिषु लोडादयः M. Bh. on P. III. 1.26.

**प्रोक्तपुंस्क** possessed of the masculine gender

**श्रौढमनोरमा** popularly called मनोरमा also; the famous commentary on the Siddhāntakaumudī of Bhaṭṭojī Dikṣita written by the author himself to explain fully in a scholarly manner the popular grammar written by him; the word श्रौढमनोरमा is used in contrast with वाल्मनोरमा another commentary on the Siddhāntakaumudī by Vāsudevadiṣita. On account of the difficult nature of it, it is usual to read the श्रौढमनोरमा upto the end of the Kāraka-prākaraṇa

only in the Sanskrit Pāthasālās before the study of the Śabdendu-śekhara and the Paribhāṣendu-śekhara is undertaken.

**प्रौढमनोरमाखण्डन** (1) a grammatical work written by a grammarian named Cakrapāṇi of the Śeṣa family of grammarians. The work is meant to refute the arguments of Bhaṭṭoji Dikṣita in his Praudhamanoramā; (2) a grammar work written by the famous poet and rhetorician Jagannātha in refutation of the doctrines and explanations given in the Praudhamanoramā by the stalwart Grammarian Bhaṭṭoji Dikṣita. The work is not a scholarly one and it has got a tone of banter. It was written by Jagannātha to show that he could also write works on Grammar and the bearded pedant Bhaṭṭoji should not be proud of his profound scholarship in Grammar. The work of Jagannātha was named मनोरमाकुचमर्दन possibly by his followers or even by himself.

**प्रौढमनोरमाटीका** a commentary on Bhaṭṭoji Dikṣita's Praudhamanoramā written by Bhaṭṭoji's grandson Hari Dikṣita. The commentary is called लघुशब्दरत्न or simple शब्दरत्न which is an abridgment of the author's work बृहच्छब्दरत्न. The Laghuśabdaratna is widely studied along with the Praudhamanoramā in the Pāthasālās.

**प्लक्षादि** a class of words headed by the word प्लक्ष to which the tad. affix अण् is added in the sense of 'a fruit' e.g. प्लक्षम्, ऐङ्गुदम्, cf. Kāś. on P.IV.3.164.

**प्लाक्षायण** an ancient Vedic scholar who presumably wrote a work on Vedic grammar (of the type of the Prātiśākhya works). For a difference

of view he is quoted in the Taittirīya Prātiśākhya; cf. न प्लाक्षिप्लाक्षायणयोः T.Pr. IX.6.

**प्लाक्षि** an ancient writer of a Prātiśākhya work quoted in the Taittirīya Prātiśākhya. See प्लाक्षायण above. The words प्लाक्षि and प्लाक्षायण as also प्लाक्षी (feminine) occur in the Mahābhāṣya also, but not in the Gaṇapāṭha of Pāṇini.

**प्लुत** protracted, name given to vowels in the protracted grade. The vowels in this grade which are termed protracted vowels are possessed of three mātrās and in writing they are marked with the figure 3 placed after them. In pronunciation they take a longer time than the long or दीर्घ vowels; cf. ऊकालोज्ज्वस्वदीर्घप्लुतः P. I.2.27. The word is derived from प्लु (प्लु also) I Ātmane. to go, and explained as प्लवते इति. The word प्लवते is often found for प्लुतो भवति in the Prātiśākhya works; cf. also मात्रा ह्रस्वस्तावद्व-ग्रहान्तरं, द्वे दीर्घस्तिष्ठः प्लुत उच्यते स्वरः । अधः स्विदासी३दुपरि स्विदासी३द् अर्थे प्लुतिर्भास्वि विन्दती३ त्रिः ॥ R. Pr. I.16.

**प्लुति** prolation or protraction of a vowel when it is possessed of three mātrās; cf. R. Pr. I.31. See प्लुत above; cf. अविद्वांसः प्रत्यभिवादे नाम्नो ये न प्लुतिं विदुः । कामं तेषु तु विप्रोष्य स्त्रीष्विवायमहं वदेत् M.Bh. on P.I.1 Āhnika 1.

**प्लादि** a class of roots headed by the root पू which get their vowel shortened in the four conjugational tenses as also before the pres. part. affix; e.g. पुनाति पुनानः, लुनाति, लुनन् etc.; cf. Kāś. on P.VII.3.80.

फ

**फ** hard labial consonant, aspirate of प्, possessed of the properties श्वास घोष, महाप्राणता, and कण्ठविद्युत्ता.

फ (1) the letter or sound फ, the vowel अ being added for facility of pronunciation; (2) the affix फ for which आयन् is always substituted as given by Pāṇini in P. VII.1.2.

फक् (1) tad. affix फ marked with mute क् for effecting the वृद्धि substitute for the initial vowel of the word to which it is applied. The initial letter फ् of all the affixes beginning with फ् in Pāṇini's grammar is always changed into आयन्. The tad. affix फक् is affixed (1) in the sense of गोत्रापत्य grandchild and his issues, to the words नड and others as also to the words ending with the affixes यञ् and इञ् and words शरद्वत्, दर्भ, द्रोण etc. e.g. नाडायनः, शारद्वत्कायनः, दाक्षायणः, प्लाक्षायणः, द्रोणायनः, वैदः, और्वः etc.; cf. P.IV. 1.99-103; (2) as a cāturar-thika affix in the four senses mentioned in P. IV. 2.67-70 to the words पक्ष and others e.g. पाक्षायणः, तौषायणः; cf. P.IV. 2.80.

फञ् tad. affix फ marked with ञ् causing the वृद्धि substitute for the initial vowel of the word, applied in the sense of grandchildren and their issues to words अञ्च and others, as also to the word भर्ग; e.g. आश्वायनः, आस्मायनः, भार्गायणः cf. अश्वदिभ्यः फञ् and भर्गात् ञैर्गते; cf. P.IV.1.110 and 111.

फणादि a class of seven roots headed by the root फण्, which belong to the first conjugation and which have optionally their vowel अ changed into ए and the reduplicative syllable (अभ्यास) dropped, in the forms of the perfect tense before the affix इय and weak affixes; e. g. फेणतुः, फेणुः, फेणिथ फफणतुः, फफणुः, फफणिथ etc. cf. P.VI.4.125.

फल (1) fruit or benefit of an action which goes to the agent; cf. फलव्या-पारयोर्घातुः Vaiyākaraṇa-bhūṣana. A

root which is given as Ubhaya-padin in Pāṇini's Grammar takes the Ātmanepada affixes when the fruit of the activity is meant for the agent, while otherwise it takes the Parasmaipada affixes; (2) The word फल also means the result of a grammatical operation or grammatical injunction.

फि a common term for the affixes फिन् and फिञ्.

फिञ् tad. affix आयनि applied to the word मिमत in the sense of offspring e.g. मैमतायनिः; cf. P.IV.1.150; it is also added in the same sense of (offspring) to the words तिक्र and others as also to the word कौसल्य, two-syllabled words ending with अण् and to words वाकिन and others; e.g. तैकायनिः, कौसल्यायनिः, वाकिनकायनिः etc.; cf. P.IV.1.159.

फिट्सूत्र a small work on accents attributed to Śāntanava, an ancient Vedic scholar who lived before Patañjali if not before Pāṇini, as the latter has not referred to him. There is an anonymous commentary upon it.

फिन् tad. affix आयनि in the sense of offspring added according to the Eastern grammarians to words not beginning with आ, ऐ or औ, e.g. म्लुचुकायनिः, cf. IV.1.160.

फडेगन् [ FADDEGON, BAREND ] a scholar of Sanskrit Grammar, who has written a book 'Studies in Pāṇini's Grammar'.

ब

ब् third letter of the labial class which is soft and inaspirate.

ब or बकार the letter ब्, the vowel अ as also the word कार being added for facility of utterance; cf. T. Pr. I. 17.21. The letter ब् is some-

times used for व् especially when it stands at the beginning of a word, for which scholars use the expression ववयोरभेदः.

**बर्नेल्** [BURNELL., Dr.] a European Sanskrit scholar who has written a learned booklet 'Aindra School of Sanskrit Grammarians' which discusses the problem of the Aindra grammar. See ऐन्द्र.

**बर्बरता** a fault in pronunciation of the type of roughness or barbarousness in the utterance of the letter र् ; cf. बर्बरता असौकुमार्यं रेफे Uvvaṭa on R.Pr.XIV. 8.

**बस्वर्त्य** (written as बस्वर्त्य or बस्वर्त्य possibly through mistake in the printed Calcutta Edition); connected with the socket of the teeth. As the utterance of र् proceeds from the socket of the teeth, र् is called बस्वर्त्य. cf. उपसंहृतरे च जिह्वाग्रमृकारकौरलकारेषु बस्वेषूपसंहरति T.Pr.II.18.बस्वर्त्य is explained here by the commentator as दन्तपङ्क्तेरुपरिश्ठादुच्चप्रदेशेषु ऋकारस्य ऋकारस्य लृकारस्य च बस्वोः स्थानम् । The word उपरिश्ठात् in the explanation given above is questionable; the explanation given by Uvvaṭa in his comment on बस्वर्त्यमेके इच्छन्ति रेफम् R. Pr. I. 20.viz. वस्वर्त्येन दन्तमूलादुपरिश्ठादुच्छूनः प्रदेश उच्यते appears better although apparently बस्वर्त्य is written in the text for बस्वर्त्य or वस्वर्त्य.

**बलराम** writer of a gloss named धातुप्रकाश on the Dhatupāṭha of Pāṇini.

**बलादि** (1) a class of words headed by the word बल, to which the tad. affix य is added in the four senses given by Pāṇini in IV.2.67-70. e. g. बल्यः कुल्यम्, तुल्यम्, वन्यम् etc. cf. Kāś. on P.IV.2.80; (2) a class of words headed by बल which take the possessive tad. affix मत् optionally with the regular affix इन्.

e. g. बलवान्, बली; cf. Kāś. on P. V. 2.136.

**बलीयस्त्व** relative superiority in strength possessed by rules of grammar or by operations based on rules of grammar. This superiority is decided generally on any one or more of the four recognised criteria such as परत्व, नित्यत्व, अन्तरङ्गत्व and अपवादत्व. The phrase अन्तरङ्गबलीयस्त्वात् very frequently occurs in the Vārttikas and in the Mahābhāṣya; cf. M.Bh. on P. III. 1.67, VI.1.17, 85 Vārt. 15, VI. 4.62 and VII.1.1.

**बश्** short term or pratyāhāra for the consonants from व to mute श् in the Māheśvara sūtra i. e. the consonants व्, ग्, ङ् and ढ्.

**बहिरङ्ग** a rule or operation which is बहिरङ्ग (lit. external); the word बहिरङ्ग is used in grammar in connection with a rule or operation, the cause ( निमित्त ) of which occurs later in place or time than the cause of the other which is called अन्तरङ्ग. For the various kinds of बहिरङ्गत्व see the word अन्तरङ्ग where the kinds of अन्तरङ्गत्व are given.

**बहिरङ्गपरिभाषा** the Paribhāṣā or the maxim असिद्धं बहिरङ्गमन्तरङ्गे (Par. Śek. Pari. 50) which cites the comparative weakness of the rule or operation which is Bahiraṅga.

**बहिरङ्गलक्षण** an operation or rule which is characterized as बहिरङ्ग; cf. असिद्धं बहिरङ्गलक्षणमन्तरङ्गलक्षणे M. Bh. on P. I. 1.57; cf. also M.Bh. on P. I. 4.2 Vārt. 21.

**बहिरङ्गासिद्धत्व** invalidity i. e. non-occurrence or non-application of a bahiraṅga rule or operation before the antaraṅga operation which is looked upon as stronger occurring earlier to the mind, or in the wording, as it does.

**बहु** plural, many, the word is used in the sense of abundance also; cf. बहुषु बहुवचनम् P. I.4.21 and बहोर्लोपो भू च बहोः VI. 4.158.

**बहुच्** tad. suffix बहु which is always prefixed to a noun in the sense of 'almost complete', 'almost full', 'to a considerable extent'; e.g. बहुगुडा द्राक्षा; cf. विभाषा सुपो बहुच् पुरस्तात् P. V. 3.68.

**बहुप्रकृति** (1) consisting of a large number of verbal parts in derivation; बहुयः प्रकृतयो यत्र; (2) a compound in which the constituent words are all in the plural number, cf. सर्वो द्वन्द्वो विभाषैकवद्भवति । बहुप्रकृतिरिति वक्तव्यम् M. Bh. on P.II.4.12 Vārt.1; (3) a compound word ( पद ) made up of many constituent words; cf. बहूनि पदानि यत्र तद् बहुप्रकृति पदम् Vāj. Prāt. V. 7.

**बहुमध्यगत** a word which has entered between two constituent words of a compound by splitting in a way the compound e. g. the word च in ईयते नरा च शंसं दैव्यम् Rg. Veda IX. 86.42; cf. एतानि परिगृह्णीयात् बहुमध्यगतानि च । R.Pr.X.7. explained by Uvvaṭa as बहूनां पदानां मध्यगतानि च यानि पदानि तानि अतिक्रम्य परिगृह्णीयात् ।

**बहुल** lit. variously applicable; the word is used in the rules of Pāṇini in connection with a grammatical rule or affix or the like that is seen necessarily applied in some cases, optionally applied in a few other cases and not at all applied in the other cases still. The word बहुलम् is used by Pāṇini in all such cases. See P. II. 1.32, 57; II. 3.62; II.4.39, 73,76, 84; III. 1.34 etc.; cf. the usual explanation of बहुलम् given by grammarians in the lines क्वचित्प्रवृत्तिः क्वचिदप्रवृत्तिः क्वचिद्विभाषा क्वचिदन्यदेव । विधेर्विधानं बहुधा समीक्ष्य चतुर्विधं बाहुलकं वदन्ति Com. V. Pr. III.18.

**बहुलपाद** name given by grammarians to the third pāda of the third adhyāya of the Aṣṭādhyāyī.

**बहुवचन** the plural number; the affixes of the plural number applied to noun-bases as also to roots; cf. बहुषु बहुवचनम् P. I. 4.21.

**बहुव्रीहि** a compound similar in meaning to the word बहुव्रीहि ( possessed of much rice ) which, in sense shows quite a distinct object than those which are shown by the constituent members of the compound; a relative or adjective compound. There are various kinds of the Bahuvrihi compound such as समानाधिकरणबहुव्रीहि, व्यधिकरणबहुव्रीहि, संख्याबहुव्रीहि, दिग्बहुव्रीहि, सहबहुव्रीहि, नञ्बहुव्रीहि, and अनेकपदबहुव्रीहि which depend upon the specific peculiarity noticed in the various cases. Pāṇini in his grammar has not given any definition of बहुव्रीहि, but has stated that a compound other than those already given viz. अव्ययीभाव, द्वन्द्व and तत्पुरुष, is बहुव्रीहि and cited under Bahuvrihi all cases mentioned above; cf. शेषा बहुव्रीहिः II. 3.23-28; also cf. अन्यपदार्थप्रधानो बहुव्रीहिः M. Bh. on P. II. 1.6; II. 1.20; II. 1.49.

**बहुव्रीहिपाद** conventional term used for the second pāda of the sixth adhyāya of Pāṇini's Aṣṭādhyāyī.

**बहुव्रीहिसंज्ञा** the accent peculiar to, or specifically mentioned in the case of the Bahuvrihi compound viz. the retention of its own accents by the first member, in spite of the general rule that a compound word has the last vowel accented acute i. e. उदात्त. cf. बहुव्रीहौ प्रकृत्या पूर्वपदम्. P. VI. 2.1. The expression बहुव्रीहिसंज्ञा in this very sense is used in the Mahābhāṣya cf. बहुव्रीहिसंज्ञां शास्त्रि समासान्तविधेः सुकृत् M. Bh. on P. VI. 2.1.



**बह्वच्** multisyllabled, a word which contains three, or more than three vowels; the word occurs many times in the sūtras of Pāṇini. cf. P. II. 4.66, IV. 2.73, IV. 2.109, IV. 3.67; V. 3.78, VI. 2.83, VI. 3.118.

**बह्वपेक्ष** lit. depending on many; the word is used in the sense of depending on many causal factors (निमित्तानि) and given as the definition of a kind of बहिरङ्ग by some grammarians; cf. अल्पापेक्षमन्तरङ्गं बह्वपेक्षं बहिरङ्गम्. This kind of अन्तरङ्गबहिरङ्गत्व, cited by Kaiyata is, however, disapproved by Nāgeśabhaṭṭa; cf. बहिरङ्गान्तरङ्गशब्दाभ्यां बह्वपेक्षत्वाल्पापेक्षत्वयोः शब्दमर्यादया अलाभाच्च । तथा सति आसिद्धं बह्वपेक्षमल्पापेक्षे इत्येव वदेत् । Par. Śek. on Pari. 50.

**बह्वर्थ** lit. the meaning of the word बहु. There are many senses of the word बहु out of which 'plurality' is the sense usually seen. The word also means 'collection;' cf. ग्रामशब्दाद्ये बह्वर्थः । अस्त्येव शालासमुदाये वर्तते । तद्यथा । ग्रामो दग्ध इति M. Bh. on P. I. 1.8, 21.

**बह्वादि** a class of words headed by बहु to which the fem. affix ई ( डीप् ) is added to form the feminine base; the words ending in अ in this class take the fem. affix आ ( टाप् ) in case ई which is optional, is not added; other words remain as they are, if ई, is not added; e. g. बह्वी, बहुः; पद्धतिः, पद्धती; गतिः, गती; चण्डी, चण्डी; etc. cf. Kās. on P. IV. 1.45.

**बाध** sublation, setting aside; सामान्य-शास्त्रस्य विशेषशालेण बाधः Par. Śek. on Pari. 51.

**बाधक** lit. that which sublates or sets aside; generally a special rule which sets aside a general rule; cf. येन ना-प्राप्ते यो विधिरारन्धते स तस्य बाधको भवति,

Pari. Pāṭha of पुरुषोत्तमदेव Pari. 51; cf. also नैतज्ज्ञापकसाध्यं अपवादैरुत्सर्गा बाध्यन्त इति । बाधकेनानेन भवितव्यं सामान्य-विहितस्य विशेषविहितेन । M. Bh. on P. II. 1.24 Vārt. 5. बाधक is used as a synonym of अपवाद. cf. अपवादशब्दोऽत्र बाधकपरः Par. Śek. Pari. 58.

**बाधकत्व** the same as बाध; sublation; setting aside; this sublation is described to be of two types— (1) complete sublation when the rule set aside, is for ever set aside and cannot, by the maxim called तककौण्डिन्याय, be applied again; cf. दधि ब्राह्मणेभ्यो दीयतां तकं कौण्डिन्यायैत सत्यपि संभवे दधिदानस्य तकदानं निवर्तकं भवति । cf. M. Bh. on P. I. 1.47; VI. 1.2. VI. 2.1. etc.; (2) temporary sublation when the rule set aside, can be applied, if possible after the special rule has been applied; cf. सर्वथा अनवकाशत्वादेव बाधकत्वे स्वस्य (अनवकाशशालस्य) पूर्वप्रवृत्तिरित्येव बाधः । तत्र बाधके प्रवृत्ते यद्युत्सर्गप्राप्तिर्भवति तदा भवत्येव यथा तत्रैव याडादयः Par. Śek. on Pari. 57. The sublation or बाधकत्व is not only in the case of सामान्यविशेषभाव and अनवकाशत्व as given above, but a rule or operation which is पर (cited later), or नित्य, or अन्तरङ्ग sets aside the rule or operation which is पूर्व, or अनित्य, or बहिरङ्ग respectively. This बाध्यबाधकभाव occupies a very important position in respect of the application of grammar rules for arriving at the correct forms (इष्टरूपसिद्धि) and grammarians have laid down a number of Paribhāṣās in the field of बाध्यबाधकभाव.

**बालंभट्ट** ( बाळंभट्ट ) surnamed Pāyagunḍa or Pāyagunḍe, who has written a commentary on the commentary Mitākṣarā on the याज्ञवल्क्यस्मृति. Some scholars say that he was also a great grammarian and identical with वैद्यनाथपायगुण्डे who has written the commentary काशिका

or गदा on the Paribhāṣendusekhara, the Cidasthimālā on the Laghuśabdendusekhara and commentaries on the Vaiyākaraṇabhūṣana, Śabdakaūstubha and Bhāṣyapradīpodyota. Other scholars believe that Bālaṁbhāṭṭa was the son of Vaidyanātha and that he wrote only the commentary on Mitākṣarā called Bālaṁbhāṭṭī after him. (2) There was also a comparatively modern grammarian of Tanjore who has written small grammar works बालबोधिनी and बालरञ्जनी.

**बालबोधिनी** name of a grammatical work ascribed to Bālaṁbhāṭṭa of Tanjore.

**बालमनोरमा** name of a commentary on the Siddhānta-kaumudī of Bhaṭṭojī Dikṣita by Vāsudeva Dikṣita, a grammarian of Tanjore. There is also another commentary called Bālaṁmanoramā written by Anantadeva on the Siddhānta-kaumudī.

**बालरञ्जनी** name of a grammar work written by Bālaṁbhāṭṭa of Tanjore. See बालभट्ट (2).

**बाहुलक** the application of a grammatical rule as a necessity to arrive at some forms in literature especially in the Vedic Literature as also in the works of standard writers, which cannot be explained easily by the regular application of the stated rules; cf. सुतिङ्गुप्रदलिः नराणां कालहलच्-स्वरकर्तृयङां च । न्यत्ययमिच्छति शास्त्रकृद्देवां सोपि च सिध्यति बाहुलकेन M.Bh. on P. III. 1.85; also cf. बाहुलकं प्रकृतेस्तनुदृष्टेः प्रायसमुच्चयनादपि तेषाम् । कार्यसदोषविधेश्च तदुक्तं नैगमरूढिभवं हि सुसाधु M.Bh. on P. III.3.1. In many sūtras, Pāṇini has put the word बहुलम् to arrive at such forms; e. g. see. P.II.1.32,57; II.3.62, II.4. 39, 73, 76, 84 etc.

**बाह्य (प्रयत्न)** external effort; the

term is used many times in connection with the external effort in the production of articulate sound, as different from the internal effort आभ्यन्तरप्रयत्न. The external effort is described to be consisting of 11 kinds; cf. बाह्यप्रयत्नस्त्वेकादशधा । विवारः संवारः श्वासो नादो घोषोऽघोषोऽस्पृष्टप्राणो महाप्राण उदात्तोनुदात्तः स्वरितश्चेति S.K.on P. I.1.9.

**बाह्यादि** a class of words headed by the word बाहु to which the tad. affix इ ( इञ् ) is added in the sense of a descendant; e. g. बाहविः, पौष्करसादिः, पाञ्चिः etc. The class called बाह्यादि is looked upon as आकृतिगण on the strength of the word च in the rule, so that similar words, not included in the class, could be explained; cf. Kās. on P.IV.1.96.

**विदादि** a class of words headed by the word विद to which the affix अ (अञ्) is added in the sense of a grandchild and further descendants; e.g. वैदः, और्वः, काश्यपः, कौशिकः etc. The words in this class are mostly names of sages. In the case of such words as are not names of sages, the affix अ is added in the sense of the offspring and not any descendant. e.g. पौत्रः, दौहित्रः etc.; cf. Kās. on P.IV.1.104.

**बिन्दु** anusvāra, letter pronounced only through the nose; a dot to indicate the nasal phonetic element shown in writing above or sometimes after that letter or vowel, after which it is uttered; cf. अं इत्यनुस्वारः । अकार इह उच्चारणार्थः इति बिन्दुमात्रो वर्णोऽनुस्वारसंज्ञो भवति ॥ Kāt. I.1.19.

**बिल्वकादि** a class of words headed by the word बिल्वक the affix ईय ( छ ) placed after which is elided when another tad. affix such as अण् or the like is placed after them; cf.

विल्वा यस्यां सन्ति विल्वकी तस्यां भवाः बैल्वकाः  
Kāś. on P.VI.4.153.

**विल्वादि** a class of words headed by the word विल्व, to which the tad. affix अ (अण्) is added in the sense of 'a product' or 'a part'; e.g. बैल्वः मौद्गः, वैणवः etc.; cf. Kāś. on P. IV. 3.136.

**बुइस्कूल** [BUISKOOOL H. E.) A European grammarian who has written an essay on the last three Pādas of Pāṇini's Aṣṭādhyāyī (त्रिपादी) under the title 'The Tripādi'.

**बुद्धि** notion, mental understanding; mental inclination; cf. बुद्धिः संप्रत्यय इत्यनर्थान्तरम् । or अस्त्र्भूभवतोत्यस्तिबुद्धया भवतिबुद्धि प्रतिपद्यते M. Bh. on P. I.1.56 Vārt. 14; (2) mental inclusion; cf. यां यां विभक्तिं आश्रयितुं बुद्धिरुपजायते सा साश्रयितव्या M. Bh. on P. I. 1. 57; cf. अथ बुद्धिः अविशेषात्मपुरा हेतु, M. Bh. on III.2.118 Vārt. 4.

**बुद्धिकर्मन्** activity of the mind of the type of understanding as contrasted with the activity of the sense organs; cf. इन्द्रियकर्म समासादनं बुद्धिकर्म व्यवसायः M. Bh. on P.III. 3. 133 Vārt. 8.

**बुद्धिसागर** writer of a grammar work who lived in the 11th century.

**बृंहण** keeping; preservation; cf. ऋमादतो-प्युग्यजुषां च बृंहणम् । बृंहणं संधारणम् ;Uvvaṭa on R. Pr. XI. 37.

**बृहच्छब्दरत्न** a learned commentary on the commentary मनोरमा of महोजीदीक्षित; the commentary was written by हरिदीक्षित the grandson of Bhattojī. The work is called बृहच्छब्दरत्न in contrast with the लघुशब्दरत्न of the same author (हरिदीक्षित) which is generally studied at the Pāthasālās all over the country. The work बृहच्छब्दरत्न is only in a Manuscript form at present. Some scholars believe that it was written by Nāgeśabhaṭṭa,

who ascribed it to his preceptor Hari Dikṣita, but the belief is not correct as proved by a reference in the Laghuśabdaratna, where the author himself remarks that he himself has written the बृहच्छब्दरत्न, and internal evidences show that लघुशब्दरत्न is sometimes a word-for-word summary of the बृहच्छब्दरत्न. cf. विस्तरस्तु अस्मकृते बृहच्छब्दरत्ने मदन्तेवासि-वृत्तलघुशब्देन्दुशेखरे च द्रष्टव्यः Laghuśabdaratna. For details see Bhandarkar Ins. Journal Vol. 32 pp. 258-60.

**बृहच्छब्दरत्नटीका** called बृहच्छब्दरत्नव्याख्या written by भवदेव.

**बृहती** a Vedic metre consisting of four pādas and 36 syllables. There are three pādas of eight syllables and the fourth has twelve syllables. It has got further subdivisions known as पुरस्ताद्बृहती, उपरि-ष्टाद्बृहती, न्यङ्कुसारिणी or उरोबृहती, ऊर्ध्व-बृहती विशार्वहती, पिपीलिकमध्यमा and विषमपदा. For details see R.Pr. XVI. 31-37.

**बृहत्संज्ञा** the same as महत्संज्ञा or महती संज्ञा; a bigger terminology as contrasted with लघुसंज्ञा brief terminology such as टि, वु, भ etc. for which (latter) Pāṇini is very particular. The bigger terms such as सर्वनाम, आत्मनेपद, परस्मैपद and others are evidently borrowed by Pāṇini from the ancient grammarians who lived before him.

**बृहद्दर्पण** name of a commentary on Koṇḍabhaṭṭa's Vaiyākaraṇabhū-ṣaṇasāra by Mannudeva, who was called also Mantudeva, who lived in the latter half of the eighteenth century.

**बृहद्भाकरणसिद्धान्तमञ्जूषा** a grammar work written by Rāmañatha Chobhe.

**बेलवलकर** [SHRIPAD KRISHNA

BELVALKAR ] a well-known Sanskrit scholar of the present day who has been the General Editor of the Mahābhārata published by the Bhandarkar Oriental Research Institute, Poona. He has written a book on grammar reviewing very briefly the various systems of Sanskrit grammar, which is named "Systems of Sanskrit Grammar".

बोथलिंग्क [BOHTLINGK, OTTO] a German Sanskrit scholar and Grammarian of St. Petersburg, who has written a short gloss in German on Pāṇini's Aṣṭādhyāyī under the title "Pāṇini's Grammatik" with an introduction and various indexes at the end. He has also critically edited Mugdhabodha of Bopadeva.

बोध्द्य a technical term for the vocative case in the Jainendra Vyākaraṇa.

बोप [BOPP, FRANZ] a German Sanskrit scholar who has written the famous volumes of "The Comparative Sanskrit Grammar".

बोपदेव a great Sanskrit scholar and grammarian belonging to Devagiri in the greater Mahārāṣṭra who was supported by Hemācri of Devagiri. He resided at सार्थग्राम on the river Varadā in the first half of the thirteenth century. He wrote a short treatise on Sanskrit Grammar, which has a number of peculiar abbreviations for the usual well-known grammatical terms. His grammar had a wide spread in Bengal and it is today a very common text on Grammar in Bengal. On this account some scholars believe that he lived in Bengal. He was the son of Keśava and pupil of Dhaneśa. He is also the author of the well-known

work कविकल्पद्रुम on which he has written a commentary named कामधेनु or काव्यकामधेनु.

ब्रह्मकाण्ड name given to the first section or Kāṇḍa of Bhartṛhari's Vākyapadiya. It deals with Sphoṭa, and in a way it contains in a nutshell the philosophy of Sanskrit Grammar.

ब्रह्मराशि the sacred Sanskrit alphabet given in the fourteen sūtras of Maheśvara, named Akṣarasamānāya which is called ब्रह्मराशि as it contains the basic letters of शब्द which is Brahma according to Grammarians; cf. सोयमक्षरसमाम्नायो वाक्यसमाम्नायः पुष्पितः फलितश्चन्द्रतारकवत् प्रतिमण्डितो वेदितव्यो ब्रह्मराशिः M. Bh. Āhnika 2 end; cf. also एते पञ्चषष्टिवर्णा ब्रह्मराशिरात्मवाचः V. Pr. VIII. 25.

ब्राह्मणादि a class of words headed by the word ब्राह्मण to which the tad. affix य् ( च्यञ् ) is added in the sense of 'nature' or 'duty'; e. g. ब्राह्मण्यं ( ब्राह्मणस्य भावः कर्म वा ); cf. ब्राह्मणादिराकृतिगणः आदिशब्दः प्रकारस्वन्नः Kāś. on P. V. 1. 124.

भ

भ fourth letter of the labial class which is possessed of the properties कण्ठसंवृतता, नादानुप्रदान, घोष, and महाप्राणत्व.

भ (1) the letter or sound भ् with the vowel अ added for facility of utterance; (2) a technical term in the Grammar of Pāṇini given to a noun-base before such case and taddhita affixes as begin with any vowel or with the consonant य्. The utility of this designation of भ् to the base is (1) to prevent the substitutes which are enjoined for the final vowel or consonant of a pada (a word-end-

ing with a case-affix or a base before case and tad. affixes beginning with any consonant excepting य्) just as the substitution of Visarga, anusvāra, the first or third consonant, and others given in P. VIII. 4.37 and the following. For the various changes and operations for a base termed भ see P. VI. 4.129 to 175.

**भकार** the consonant भ् with the vowel अ and the affix कार added for facility of utterance; cf. T. Pr. I. 17,21.

**भक्त** forming a part or portion (of something in connection with which it has been prescribed as an augment) cf. तद्भक्तस्तद्ग्रहणेन ग्रह्यते Vyādi Pari. 17; cf. also आमः सुडयं भक्तः आमग्रहणेन ग्राहिष्यते M. Bh. on P. VII. 1.33.

**भक्तलृ** tad. affix भक्त applied to the words भौरिकि and others in the sense of 'a place of residence;' cf. P. IV. 2.54.

**भक्ति** (1) name given to two of the five divisions of a Sāman which are प्रस्तावभक्ति, उद्गीथ, प्रतिहार, उपद्रव and निधानभक्ति; (2) the vowel portion surrounding, or placed after, the consonant र् or लृ which (consonant) is believed to be present in the vowel ऋ or ॠ respectively forming its important portion, but never separately noticed in it. The vowels ऋ and ॠ are made up of one mātrā each. It is contended by the grammarians that the consonants र् and लृ forming respectively the portion of ऋ and ॠ, make up half-a-mātrā, while the remaining half is made up of the भक्ति of the vowel surrounding the consonant or situated after the consonant. The word which is generally used

for this 'bhakti' is 'ajbhakti' instead of which the word स्वरभक्ति is found in the Prāṭisākhya works; cf. यत्तदेफात्परं भक्तेस्तेन व्ययहितत्वात् प्राप्नोति । ..... यच्चात्र रेफात्परं भक्तेर्न तत् क्वचिदपि व्यपवृक्तं दृश्यते । M. Bh. on P. VIII. 4.1 Vārt 2; cf. स्वरभक्तिः पूर्वभागक्षराङ्गं R. Pr. I. 17; also cf. रेफात्स्वरोपहिताद् व्यञ्जनोदयाद् ऋकारस्वर्णा स्वरभक्तिरुत्तरा । R. Pr. VI. 13.

**भक्षित** lit. eaten up; a fault in pronunciation when a letter is so hurriedly pronounced that it appears to have been dropped.

**भक्ष्यनियम** a restriction regarding edibles of a particular kind. The word is quoted to illustrate the नियमविधि or restrictive rule in grammar. Although the restriction in the instance पञ्च पञ्चनखा भक्ष्याः is of the kind of परिसंख्या and called परिसंख्या, and not नियम, by the Mīmāṃsakas, the grammarians call it a niyamavidhi. There is no परिसंख्याविधि according to grammarians; they cite only two kinds of vidhi viz. simple vidhi or apūrva vidhi and niyamavidhi.

**भट्टोजी** surnamed Dikṣita; a stalwart grammarian of the Pāṇini system who flourished in the first half of the seventeenth century and wrote many independent books and commentaries such as the Siddhāntakaumudī, the Prauḍhamanoramā, the Vaiyākaraṇasiddhāntakārikā, the Śabdakaustubha and others. The most reputed work out of these, however, is the Siddhāntakaumudī which is very popular even today and which has almost set aside other works of its kind such as the Prakriyākaumudī and others. Bhaṭṭojī was a Telagu Brāhmaṇa, as generally believed, and although he belonged to the

South, he made Vārāṇasī his home where he prepared a school of learned Grammarians. Although he carried on his work silently in Vārāṇasī, he was envied by the reputed rhetorician of his time Paṇḍita Jagannātha, who criticised his work ( Bhaṭṭoji's work ) named Manoramā very severely. See भौद्धमनोरमा above. The Siddhānta-kaumudī has got many commentaries of which the Tattvabodhinī written by Bhaṭṭoji's pupil Jñāneन्द्रasarasvatī is appreciated much by learned grammarians.

**भत्व** the nature or quality of being called भ which causes many grammatical operations which are given together by Pāṇini in VI. 4.129 to 175. See the word भ above.

**भरतमल्ल** a grammarian of Bengal who lived in the sixteenth century and who wrote उपसर्गवृत्ति, द्रुतबोध and other works on grammar.

**भर्गादि** a class of words headed by भर्ग which are generally names of countries, the taddhita affixes अण् and others added to which are not elided; e. g. भार्गी, कैकेयी, काश्मीरी; cf. Kāś. on IV. 1.178.

**भर्तृहरि** a very distinguished Grammarian who lived in the seventh century A. D. He was a senior contemporary of the authors of the Kāśikā, who have mentioned his famous work viz. The Vākyapadiya in the Kāśikā. cf. शब्दार्थसंबन्धायं प्रकरणम्। वाक्यपदीयम् Kāś. on P. IV.3.88. His Vyākaraṇa work "the Vākyapadiya" has occupied a very prominent position in Grammatical Literature. The work is divided into three sections known by the name 'Kāṇḍa' and it has discussed so thoroughly the problem of the relation of word to its sense that sub-

sequent grammarians have looked upon his view as an authority. The work is well-known for expounding also the Philosophy of Grammar. His another work "the Mahābhāṣya-Dīpikā" is a scholarly commentary on Patañjali's Mahābhāṣya. The Commentary is not published as yet, and its solitary manuscript is very carelessly written. Nothing is known about the birth-place or nationality of Bhartṛhari. It is also doubtful whether he was the same person as king Bhartṛhari who wrote the 'Śatakatraya'.

**भवत्** ( भवन्त् ) ancient term for the present tense found in the Brhaddevatā and other works. The term 'vartamānā' for the present tense was also equally common. The word is found in the Mahābhāṣya, the Uṇādisūtravṛtti of Ujvaladatta and in the Grammar of Jainendra cf. P.II.3.1 Vārt 11, Uṇadi III. 50 Jain Vyāk. I.1.471.

**भवदेव** a scholar of grammar who has written a commentary on the Bṛhacchabdaratna of Hari Dikṣita.

**भवन्ती** ancient term for the present tense or लट् according to Pāṇini cf. अस्तिभवनतीपरः प्रथमपुरुषः अप्रयुज्यमानोप्यस्ति M. Bh. on P. II.3.1. Vārt. 4; cf. also प्रवृत्तस्याविरामे शासितव्या भवन्ती। इहाधीमहे। इह वसामः। इह पुष्यमित्रं याजयामः। M. Bh. on P. III. 2.123. See भवत् ( भवन्त् ).

**भविष्यत्** ancient term for the future tense in general; cf. भविष्यति गम्यादयः। भविष्यतीद्यनद्यतन उपसंख्यानम् P. III.3.3 Vārt.1; cf. also the words भविष्यत्काल, भविष्यत्प्रतिषेध, भविष्यदधिकार.

**भविष्यन्ती** ancient term for the future tense in general; cf. परिदेवने श्वस्तेनी भविष्यन्त्यथे P. III.3.15. Vārt.1; cf. also Kat. III.1.15; Hem. III. 3:15.

**मष्** short term (प्रत्याहार) for the consonants म, ष, ह, ष; (cf. एकाक्षो बहो मष् P. VIII.2.37.

**मष्भाव** the substitution of the third consonants respectively for the fourth consonants म, ष, ह and ष; cf. P. VI.1.13 Vārt. 13.

**मस्त्रादि** a class of words headed by the word मस्त्रा to which the tad. affix इक (ष्टन्) is added in the sense of 'carrying by'; e. g. मस्त्रिक; मस्त्रिकी cf. Kās. on P. IV.4.16.

**मसंज्ञा** the term म applied to the noun-base in contrast with the term पद. For details see the word म.

**भागवत हरिशास्त्री** a modern scholar of grammar who has written a commentary named Vākyaarthacandrikā on the Paribhāṣenduśekhara of Nāgeśa; he lived in the first half of the eighteenth century.

**भागवृत्ति** one of the oldest commentaries on the Sūtras of Pāṇini, which, although not available at present, has been profusely quoted by Puruṣottamadeva and other Eastern Grammarians of the twelfth and later centuries. The authorship of the work is attributed to Bhartṛhari, but the point is doubtful as Śiradeva in his Paribhāṣāvṛtti on Pari. 76 has stated that the author of the Bhāgavṛtti has quoted from Māghakāvya; cf. अत एव तत्रैव सूत्रे भागवृत्तिः पुरातनमुनेर्मुनितामिति पुरातननिर्देरिति च प्रमादपाठावेतौ गतानुगतिकतया कवयः प्रयुञ्जते न तेषां लक्षणे चक्षुरिति। Some scholars attribute its authorship to Vimalamati. Whosoever be the author, the gloss ( भागवृत्ति ) was a work of recognised merit; cf. काशिनाभागवृत्त्योश्चेत् सिद्धान्तं वेत्तुमस्ति धीः। तदा विचिन्त्यतां भातमीषावृत्तिरियं मम Bhāṣavṛtti at the end. सुष्टिधर in his commentary on the Bhāṣavṛtti also says " सा हि द्वयोर्विवरणकर्त्री."

**भाण्डारकर** [ Sir Ramakrishna Gopal Bhandarkar 1837-1925 A. D. ] a well-known scholar of Sanskrit Grammar who has written learned articles on many grammatical topics. He was a distinguished Professor of Sanskrit in the latter half of the nineteenth century. He was one of the pioneers of Sanskrit studies in India.

**भारद्वाज** (1) an ancient grammarian quoted by Pāṇini in his rules to show differences of opinion; cf. ऋतो भारद्वाजस्य VII. 2.63; (2) name of a country in the days of Pāṇini cf. कृष्णपर्णाद्भारद्वाजे P. IV. 2.145.

**भारद्वाजीय** scholars and grammarians belonging to or following the Bhāradwāja School of Grammar whose views are often quoted in the Mahābhāṣya; भारद्वाजीयाः पठन्ति M. Bh. on P. I.1.20 Vārt. 1, I.1.56 Vārt.11; I.2.22 Vārt.3; I.3.67 Vārt. 4, III.1.38 Vārt.1, III 1.48 Vārt. 3; III 1.89 Vārt. 1, IV.1.79, VI.4. 47 and VI.4.155.

**भाव** (1) becoming; existence. The word is used many times in the sense of धात्वर्थ- the sense of a root which is 'incomplete activity' or 'process of evolving'; cf. तदाख्यातं येन भावं स धातुः R. Pr. XII. 5; cf. also षड् भावाविकारा भवन्ति Nir. I. 36; पूर्वापरीभूते भावमाख्यातेन आचष्टे व्रजतिपचतीत्युपक्रमप्रभृति अपवर्गपर्यन्तम् Nir. I. 1; (2) activity as opposed to instruments ( साधन or कारक ); cf. भाव-गर्हायाम् । धात्वर्थगर्हायाम् Kās. on P. III. 1.24; cf. also भावः क्रिया, Kās. on यस्य च भावेन भावलक्षणम् P. II. 3.37; (3) completed action which is shown, not by a verb, but by a verbal derivative noun; cf. धात्वर्थश्च धातु-नैवोच्यते । यस्तस्य सिद्धता नाम धर्मस्तत्र घञादयः प्रत्यया विधीयन्ते Kās. on ' भावे ' P. III. 3.18; cf. also कृदभिहितो भावो द्रव्यवद्भवति

M. Bh. on P. II. 2;9, III. 1.57, IV. 1.3, V. 4.19; cf. also भावस्त्वेकः M. Bh. on P. III. 1.67; (4) the radical factor for the use of a word; प्रवृत्तिनिमित्तः; cf. भवतोऽस्मादभिधानप्रत्यया इति भावः । शब्दस्य प्रवृत्तिनिमित्तं भावशब्देनोच्यते । अश्वत्वम् । अश्वता । Kās. on P. 5.1.119; (5) thing, object cf. सिद्धशब्दः कूटस्थेषु भावेष्वविचालिषु वर्तते M. Bh. I. 1. Āhnika 1; (6) transformation, substitution; change into the nature of another; cf. तत्र प्रथमास्तृतीयभावम् R. Pr. II. 4. cf. also the words मूर्धन्यभाव, अभिनिधानभाव etc. (7) possession of the qualities, nature; तदर्थस्य भावः तादर्थ्यम्; M. Bh. on P. II. 3.13; (8) relationship; cf. गुणप्रधानभाव, प्रकृतिविकृतिभाव etc.

**भावकर्तृक** having for its subject a verbal derivative in the sense of the भाव or the root activity. The word भाववचन is explained as भावकर्तृक in the Kāśikāvṛtti. e. g. the word रोगः in चौरस्य रुजति रोगः Kās. on P. II. 3. 54; cf. भाववचनानां भावकर्तृकाणां Kās. on P. II. 3.54.

**भावदीप** name of a commentary on the Śabdakaustubha by कृष्णमिश्र.

**भावदेव** a grammarian who has written a commentary on the Bṛhacchabdaratna of Hari Dikṣita; possibly the same as भवदेव. See भवदेव.

**भावना** effort, activity.

**भावप्रकाश** name of a commentary on the शब्दकौस्तुभ by वैद्यनाथ पायगुण्डे.

**भावप्रत्यय** an affix in the sense of quality such as स्व, ता etc.; cf. न ह्यन्तरेण भावप्रत्ययं गुणप्रधानो भवति निर्देशः.

**भावप्रधान** description of a verb or verbal form in which activity plays the main part as opposed to a noun in which completed activity ( सत्व ) is predominant.

**भावभेद** the different activities such as igniting a hearth, placing a rice-pot on it, pouring water in

it etc., which form the different parts of the main activity viz. cooking; cf. उक्तो भावभेदो भाष्ये M. Bh. on P. III. 3.19, III. 4.67.

**भाववचन** (1) expressive of भाव or the completed verbal activity; e.g. the word भाव itself, as also कृती, राग, and others; (2) having for their subject a verbal derivative in the form of the verbal activity. See भावकर्तृक.

**भावविकार** kinds of verbal activity which are described to be six in number viz. production, existence, transformation, growth, decay and destruction. These six modes of existence first mentioned by Vārṣṇyāyāṇi and quoted by Yāska are explained philosophically by Bhartṛhari as a mere appearance of the Śabdabrahman or Sattā when one of its own powers, the time factor ( कालशक्ति ) is superimposed upon it, and as a result of that superimposition, it (i.e. the Śabdabrahman) appears as a process; cf. षड् भावविकार भवन्ति इति वाष्प्यायणिः । जायते अस्ति विपरिणमते वर्धते अपक्षीयते विनश्यति इति । Nir.I.2; cf. also Vāk-yapadiya III.30.

**भावशर्मन्** the author of the कातन्त्रपरिभाषावृत्ति, a work on the Paribhāṣās in grammar which are utilized in explaining the rules of the कातन्त्रव्याकरण by Śarvavarman.

**भावसाधन** (1) a word in the sense of भाव or completed verbal activity अस्ति भावसाधनो विधिशब्दः । विधानं विधिरिति M. Bh. on P. I.1.57; (2) an affix applied for the formation of a word in the sense of verbal activity; cf. प्रयतनं प्रयत्नः । प्रपूर्वाद्यततेर्भावसाधनो नङ् प्रत्ययः M. Bh. on I.1.9.

**भावसेन** a grammarian of the Kātantra school who wrote the works Kātantrarūpamālā and Kaumāra Vyākaraṇa.



**भाषित** designated by a technical term; cf. किं पुनरिदं तद्भाषितग्रहणं वृद्धीरस्येव ये आकारैकारैकारा विहिता भाष्यन्ते तेषां ग्रहणं आहोस्विद् आदैष्मात्रस्य, M.Bh.on P.I.11.

**भाषिन्** which is to come into being; of future time; cf. भाषि कृत्यमासीत् M. Bh. on III. 4. 1; cf. भाषिनः सुट आदेशो विधीयते M.Bh. on P. VII. 1. 33; cf. also एवं तर्हि भाषिनीयं संज्ञा विज्ञास्यते M.Bh on P. I. 1.45.

**भाषेप्रयोग** impersonal form of a sentence when there is no activity mentioned on the part of the agent nor resulting upon the object, but there is a mere mention of verb-activity.

**भाव्य** that which is to be produced; cf. Jain. Vyāk. I.1.72. See भाव्यमान.

**भाव्यमान** lit. which is to be produced; which is prescribed by a rule, like an affix; hence, an affix or an augment or a substitute prescribed by a rule as contrasted with the conditions or the original wording for which something is substituted, or after which an affix is placed, or to which an addition is made, or which is deleted; cf. भाव्यमानेन सवर्णानां ग्रहणं Par. Śek. Pari. 19; also cf. M.Bh. on P.I. 1.50, I.1. 69, VI.1.85, VI.4.160.

**भाषा** spoken language as opposed to the archaic Vedic Language; cf. भाषायां सदवसञ्चवः; P.III.2.108; प्रत्यये भाषायां नित्यम्. P. VIII. 4. 45 Vārt. 1; cf. also R. T. 96, 212; cf. also नेति प्रतिषेधार्थीयो भाषायाम् । उभयमन्वध्यायम् Nir. I.4.

**भाषानुशासन** a work on language attributed to यशःकवि.

**भाषामञ्जरी** a small treatise on grammar written by Vyākṛta Subbā-Shaṣṭrī.

**भाषावृत्ति** a short gloss on the Aṣṭādhyāyī of Pāṇini in the 12th century

by Puruṣottamadeva, a reputed scholar belonging to the Eastern school of grammarians which flourished in Bengal and Behar in the 10th, 11th and 12th centuries. The gloss is very useful for beginners and it has given a clear explanation of the different sūtras without going into difficult niceties and discussions. The treatise does not comment upon Vedic portions or rules referring to Vedic Language because, as the legend goes, king Lakṣmaṇa Sena, for whom the gloss was written, was not qualified to understand Vedic Language; cf. वैदिकभाषानर्हत्वात् Com. on Bhāṣāvṛtti by Sṛṣṭidhara. There is a popular evaluation of the Bhāṣāvṛtti given by the author himself in the stanza “ काशिकाभागवृत्योश्चैस्सिद्धान्तं बोद्धुमस्ति धीः । तदा विचिन्त्यतां भ्रातर्भाषावृत्तिरियं मम ” at the end of his treatise; for details see पुरुषोत्तमदेव.

**भाषावृत्तिटीका** a learned commentary on Puruṣottamadeva's Bhāṣāvṛtti by Sṛṣṭidhara a learned grammarian of the sixteenth century.

**भाषिक** belonging to, or used in spoken language as contrasted with the Vedic Language or निगम; cf. अथापि भाषिकेभ्यो धातुभ्यो नैगमाः कृतो भाष्यन्ते Nir. II.2.

**भाषितपुंस्क** a word or a noun-base which has the same sense in the masculine gender as in the neuter gender; generally words of quality or adjectives like शुचि, मधु etc. fall in this category; cf. तृतीयादिषु भाषितपुंस्कं पुंवद्बालवस्य P. VII. 1. 74; cf. also भाषितः पुमान् यस्मिन्नर्थे प्रवृत्तिनिमित्ते स भाषितपुंस्कशब्देनोच्यते । तद्योगादाभिधेयमपि यन्नपुंसकं तदपि भाषितपुंस्कम् । तस्य प्रातिपादकं यच्छब्दरूपं तदपि भाषितपुंस्कम् । Kāś. on VII.1.74.

**भाष्य** a learned commentary on an original work, of recognised merit

and scholarship, for which people have got a sense of sanctity in their mind; generally every Sūtra work of a branch of technical learning (or Śāstra) in Sanskrit has got a Bhāṣya written on it by a scholar of recognised merit. Out of the various Bhāṣya works of the kind given above, the Bhāṣya on the Vyākaraṇa sūtras of Pāṇini is called the Mahābhāṣya, on the nature of which possibly the following definition is based "सूत्रार्थो वर्ण्यते यत्र पदैः सूत्रानुकारिभिः । स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः ।" In books on Sanskrit Grammar the word भाष्य is used always for the Mahābhāṣya. The word भाष्य is sometimes used in the Mahābhāṣya of Patañjali (cf. उक्तो भावभेदो भाष्ये III.3.19, IV.4.67) where the word may refer to a work like लघुभाष्य which Patañjali may have written, or may have got available to him as written by somebody else, before he wrote the Mahābhāṣya.

**भाष्यकार** Patañjali, the author of the Pātañjala Mahābhāṣya; the term, in this sense, frequently occurs in works on Grammar. See भाष्य.

**भाष्यसूत्र** the brief pithy statements in the Mahābhāṣya of the type of the Sūtras or the Vārttikas. These assertions or statements are named 'īṣṭi' also.

**भाष्येष्टि** the brief pithy assertions or injunctions of the type of Sūtras given by Patañjali in a way to supplement the Sūtras of Pāṇini and the Vārttikas thereon. See the word इष्टि above and the word भाष्यसूत्र also.

**भास्करशास्त्री** surnamed Abhyankar (1785-1870) a great grammarian in the line of the pupils of Nāgeśa

who was educated at Poona and lived at Sātārā. He taught many pupils, a large number of whom helped the spread of Vyākaraṇa studies even in distant places of the country, such as Vārāṇasi and others. For details see Vyākaraṇa Mahābhāṣya Vol. VII pp. 27-29, D. E. Society's Edition.

**भिक्षादि** a class of words headed by the word भिक्षा to which the tad. affix अ (अण्) is added in the sense of collection; e.g. भैक्षम्, यौवत्तम्, पादात्तम्; cf. Kāś. on P. IV.2.38.

**भिदादि** a class of roots headed by the root भिद् to which the kṛt affix अ (always in the fem. gender as आ) is added in the sense of verbal activity; e.g. भिदा, गुहा, श्रद्धा, मेधा etc. cf. Kāś. on P. III. 3.104.

**भिस्** affix of the instrumental plural before which the base is looked upon as a Pada and sometimes split up in the Padapāṭha, especially when the preceding word has got no change for its last letter or syllable.

**भीमभट्ट** writer of the commentary, named भैमी after him, on the Paribhāṣenduśekhara of Nāgeśa.

**भीमसेन** called भीमदास also, who flourished in the fourteenth century and wrote a treatise on grammar called भैमव्याकरण.

**भीमादि** a class of words headed by the word भीम in which the Uṇādi affixes म and others, as prescribed by specific Uṇādi sūtras, are found added in the sense of the 'apādāna' case-relation; e.g. भीमः in the sense 'विभेति अस्मात्'. Similarly भीष्मः, भूमिः, रजः etc. cf. Kāś. on P. III.4.74.

**भुक्त** lit. swallowed or eaten up; the term is used in connection with letters that are uttered imperfect-

ly on account of the proximity of similar letters.

**भुञ्ज** name of a Saṁdhi or coalescence given by the writers of the Prātiśākhya works where the diphthong vowels ओ and औ, followed by any vowel which is not labial, are turned respectively into अञ् and आञ्; e. g. ऋतेन मित्रावरुणावृतावृधावृतावृत्सृशा (R. Saṁh. I. 2.8); cf. ओष्ठ्यो-न्धोभुञ्जमनोष्ठ्ये वकारोत्रान्तरागमः । यथा ऋतेन मित्रावरुणावृतावृधावृतावृत्सृशा । अनोष्ठ्ये इति किम् । वायो उक्थेभिः 2.2. (R. Saṁh. I. 2.2). इत्यतः वाय उक्थेभिः cf. R. Pr. II. 11.

**भूत** lit. what has become or happened. The word is used in books on grammar in the sense of past tense in general, which has been subdivided into (a) unseen past (परोक्षभूत or लिट्), (b) past, not of today (अनद्यतनभूत or लङ्) and (c) past in general (सामान्यभूत or लुङ्), cf. भूते P. III. 2. 84, परोक्ष लिट् P. III. 2. 116 and अनद्यतने लङ् P. III. 2. 111.

**भूतपूर्वगति** lit. denotation of something which formerly was existing; a consideration of that form of a word which was formerly present. The word is used frequently by commentators when they try to apply a rule of grammar to a changed wording under the plea that the wording required by the rule was formerly there; cf. भूतपूर्वगत्या (पकारलोपे कृतेपि) दाप् भविष्यति, M. Bh. on P. I. 1. 20 Vārt. 9; cf. also M. Bh. on P. I. 1. 56, VII. 1. 9 and VII. 3. 103; cf. also सांप्रतिकामावे भूतपूर्वगतिः Par. Sek. Pari. 76.

**भूपाद** name popularly given by Śrādeva and other grammarians to the third pāda of the first adhyāya of Pāṇini's Aṣṭādhyāyī as it begins with the Sūtra भूपादयो धातवः P. I. 3. 1.

**भूमन्** plurality of the individuals

referred to; cf. बहोर्नञ्वदुत्तरपदभूमि P. VI. 2. 175.

**भूमादि** the limited senses भूमन् (plurality) and others in which मनुष् and other possessive taddhita affixes should take place, and not in the general sense of the 'presence at one place' as also 'the possession by some one individual;' cf. भूमनिन्दा-प्रशंसासु नित्ययोगेतिशायने । संसर्गेस्तिविवक्षायां भवन्ति मनुष्यादयः M. Bh. on V. 2. 94.

**भूवादि** lit. headed by भू, or headed by भू and वा as some scholars like to explain; the term means roots; in general, which have भू as the first root in Pāṇini's list of roots; cf. भूवादयो धातवः P. I. 3. 1; The word भूवादि denoting roots stands in contrast with the word भ्वादि which stands for the roots of the first conjugation. भूवादीनां वकारोऽयं मङ्गलार्थः प्रयुज्यते । भुवो वायं वदन्तीति भ्वर्था वा वादयः स्मृताः Kāś. on P. I. 3. 1.

**भृशादि** a class of nouns headed by भृश to which the denominative affix य is added in the sense of 'being or becoming what they were not before;' e. g. अभृशो भृशो भवति भृशायते; similarly शीघ्रायते, मन्दायते, उन्मनायते, दुर्मनायते etc. cf. Kāś. III. 1. 13.

**भेद** difference, differentiation; cf. सति भेदे किञ्चित्समानमिति कृत्वा सवर्णसंज्ञा भविष्यति M. Bh. on P. I. 1. 9, Vārt. 2.

**भेदक** (1) lit. distinguishing; differentiating; cf. भेदकत्वात्स्वरस्य । भेदका उदात्तादयः । M. Bh. on P. I. 1. 1 Vārt. 13; (2) adjective; cf. भेदकं विशेषणं भेद्यं विशेष्यम् Kāś. on P. II. 1. 57; (3) variety; kind; cf. सामान्यस्य विशेषो भेदकः प्रकारः Kāś. on P. V. 3. 23; (4) indicating, suggesting, as contrasted with वाचक; cf. संबन्धस्य तु भेदकः Vākyapadiya.

**भेद्य** that which is distinguished; the word which is qualified; cf. भेद्यं विशेष्यम् Kāś. on P. II. 1. 57.

**भैमव्याकरण** a grammar treatise written by भैमसेन in the fourteenth century A. D.

**भैमी** name of a commentary on the Paribhāṣenduśekhara of Nāgeśa written by Bhīmabhaṭṭa in the latter half of the eighteenth century.

**भैरवमिश्र** one of the reputed grammarians of the latter half of the eighteenth century and the first half of the nineteenth century who wrote commentaries on several prominent works on grammar. He was the son of भवदेव and his native place was Prayāga. He has written the commentary called Candrakalā on the Laghuśabdenduśekhara, Parīkṣā on the Vaiyākaraṇabhūṣanasāra, Gadā called also Bhairavī or Bhairavi-gadā on the Paribhāṣenduśekhara and commentaries (popularly named Bhairavī) on the Śabdaratna and Lingānuśāsana. He is reported to have visited Poona, the capital of the Peśawas and received magnificent gifts for exceptional proficiency in Nyāya and Vyākaraṇa. For details see pp. 24 and 25 Vol. VII. Pāṭāṅjala Mahābhāṣya D. E. Society's Edition.

**भैरवी** name given to a commentary in general written by Bhairavamiśra, which see above. The commentary on the Paribhāṣenduśekhara is more popularly known as Bhairavī.

**भोगीन्** tad. affix भोगीन् suggested by the Vārttikakāra to form words like राजभोगीन्, आचार्यभोगीन् which are derived by the rule आत्मन्विश्वजनभोगोत्तरपदात् खः P. V. 1.9.

**भोज** the well-known king of Dhārā who was very famous for his

charities and love of learning. He flourished in the eleventh century A. D. He is said to have got written or himself written several treatises on various śāstras. The work Sarasvatikanṭhābharāṇa which is based on the Aṣṭādhyayī of Pāṇini, but which has included in it the Vārttikas and Paribhāṣās also, has become in a way a Vyākaraṇa or a general work in grammar and can be styled as Bhoja-Vyākaraṇa.

**भोलानाथ** a grammarian who has written a commentary named Saṁdarbhāmṛta on Bopadeva's Mugdhabodha.

**भौतपूर्व्य** the consideration that a thing was such and such a one formerly, and hence liable to undergo grammatical operations on that ground; cf. कृत एत्वे भौतपूर्व्यात् । मिस ऐस् । M. Bh. on P. VII. 1. 9.

**भौवादिक** belonging to the class of roots headed by भू; a root of the first conjugation; cf. अक्षु व्यातौ भौवादिकः Kṛś. on P. III. 1.75.

**भ्यस्** case-affix of the dative and ablative plural; cf. स्वौजसमौट् P. IV. 1. 2.

**भ्याम्** case-affix of the instrumental, dative and ablative dual; cf. स्वौजसमौट् P. IV. 1. 2.

**भ्रटच्** tad. affix भ्रट् applied to the prefix अव in the sense of depression of the nose; e.g. अवभ्रटः पुरुषः, अवभ्रटा नासिका अवभ्रटम् (depression of the nose नासिकाया नतत्वम्); cf. Kṛś. on नते नासिकायाः संज्ञायां टोट्च् नाट्च् भ्रट्चः P. V. 2.31.

**अष्टावसर** lit. a person or a thing of which the proper occasion has passed; the word is used in connection with the application of a rule even though the proper time

of its application is gone, on the analogy of a man who is paid his Dakṣiṇā although the proper time has gone ( भद्रावसरन्यायेन दक्षिणा दीयते); cf. न च पुनर्लक्ष्णं प्रवर्तते भद्रावसरत्वात् Kās. on P. VII.2.101.

**भ्राज** stray or spurious verses or stanzas whose authorship cannot be traced, but which are commonly quoted by scholars; cf. भ्राजा नाम श्लोकाः M.Bh. on I.1 Āhnika 1; the word भ्राज is explained as 'composed by Kātyāyana' by Nāgeśabhaṭṭa in his Uddyota.

**भ्रूमध्य** lit. centre of the brows, or eyebrows which is described as the place of air (which produces utterance or speech) at the time of the evening soma-pressing or sacrifice; cf. प्रातःसवनमाध्यन्दिनसवनतृतीयसवनक्रमेण उरःकण्ठभ्रूमध्यानि त्रीणि स्थानानि वायोर्भवन्ति । Vāj. Prāt. I. 30; cf. also भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्.

**भ्वादिगण** the class of roots headed by भू; the first conjugation of roots.

म

**म्** (1) fifth letter of the labial class of consonants which is possessed of the properties नादानुप्रदान, घोष, कण्ठसंवृतत्व, अल्पप्राणत्व and आनुनासिक्य; (2) substitute म् ( मश् ) for अम् of the 1st. pers. sing. in Vedic literature; e.g. वर्धो वृत्रम् । cf. अमो मश् P. VII. 1.40;

**म** (1) the consonant म् with the vowel अ added for facility of utterance; cf. T. Pr. I.2.1; (2) The substitute म for म् of the 1st pers. pl. in the perfect tense cf. P परस्मैपदानां ... णत्वमाः III. 4.82 and in the present tense also in the case of the root विद्; (3) tad. affix म added to the word मध्य in the Śaṅkha senses, and to the words

द्यु and द्रु in the sense of possession; cf. P.IV.3.8,V.2. 108.

**मकरन्द** (1) name of a commentary by Raṅganātha on the Padamañjarī of Haradatta; (2) name of a commentary on the Supadma Vyākaraṇa by Viṣṇuśiṣra.

**मकार** the consonant म् with the vowel अ and the affix कार added for facility of use and pronunciation; cf. T.Pr.I.17 and 21.

**मङ्गलार्थ** for the sake of auspiciousness at the beginning of a treatise or work; cf. भूवादीनां वकारोयं मङ्गलार्थः प्रयुज्यते M.Bh. on P.I.3.1.; cf. मङ्गलादीनि हि शास्त्राणि । M.Bh. on P.I.1.1.

**मद्** tad. affix म applied to a numeral, not preceded by another numeral in the sense of completion; e. g. पञ्चमः, सतमः; cf. नान्तादसंख्यादेर्मद् Pān. V.2.49.

**मण्** tad. affix म्, causing vṛddhi for the word मध्य, in the sense of 'present therein' ( तत्र भवः ); e.g. माध्यमः; cf. मण्मीयौ चापि प्रत्ययौ, P.IV. 3.60 Vārt. 2.

**मण्डूकगति** lit. the gait of a frog; jump; the continuation of a word from a preceding Sūtra to the following Sūtra or Sūtras in the manner of a frog by omitting one or more Sūtras in the middle; the word मण्डूककण्ठुति is also used in the same sense especially by later grammarians; cf. अथवा मण्डूकगतयोधिकाराः । यथा मण्डूका उत्प्लुत्योत्प्लुत्य गच्छन्ति तद्वदधिकाराः ॥ M. Bh. on P.I.1.3 Vārt.2, II. 3.32, II. 4.34, VI.1.16, VI.3.49, VII. 2.117.

**मण्डूककण्ठुति** the same as मण्डूकगति which see above; cf. अथवा मण्डूककण्ठुतयोधिकाराः MB.h. on P. V.2.4.

**मञ्जूषा** a popular name given to the work परमलघुमञ्जूषा of Nāgeśa on अर्थ-प्रक्रिया (science or method of interpretation) in Vyākaraṇa, which is

generally read by advanced students. Nāgeśa has also written a bigger work on the same subject लडुमडङ्गुषा which sometimes is also referred to by the word मडङ्गुषा.

**मत्तु** the same as मत्तुप् a tad. affix showing possession; the word is frequently used in Pāṇini's rules for मत्तुप्. cf. मतेश्च बहुजङ्गात् । P. IV 2.72; cf. also, P. IV. 4.125, 136; V. 2.59, VI.1.215, VI.3.118, 130; VIII. 2, 9; for the sense of मत्तु see मत्तुप् below. The affix मत्तु (instead of मत्तुप् of Pāṇini) is found in the Atharva Prātiśakhya.

**मत्तुप्** tad. affix मत्तु changed in some cases to वत् (cf. माडुपधायाश्च मतेश्चोऽयवादिभ्यः P. VIII. 2.9), applied to any noun or substantive in the sense of 'who possesses that,' or 'which contains it,' or in the sense of possession as popularly expressed. The affix is called possessive affix also, and is very commonly found in use; e. g. गोमान्, वृक्षवान्, यवमान्, etc. cf. तदत्यास्त्यस्मिन्निति मत्तुप् P. V. 2.94. The very general sense of 'possession' is limited to certain kinds of possession by the Vārttikakāra in the following stanza; नूनमनिन्दाप्रशंसासु नित्ययोगेतिशायने । संसर्गोऽस्तिविवक्षायां भवन्ति मत्तुवादयः cf. Kāś. on P. V. 2.94. There are other tad. affixes prescribed in the same sense as मत्तुप्, such as the affixes लच् (V. 2.96-98), इलच् (99, 100, 105, 117), झ and न (100), ण (101), विनि (102, 121, 122), इनि (102, 115, 116, 128, 129-137), अण् (103, 104), उरच् (106), र (107), म (108), व (109, 110), ईरन् and ईरच् (111), वलच् (112, 113), ठन् (115, 116), ठच् (118, 119), यप् (120). युस् (123, 138, 140), भिमिनि (124), आलच् and आटच् (125), अच् (127), and व, भ, यु, ति, दु, त and यस् each one applied to spe-

cifically stated words. मत्तुप् is also specially prescribed after the words headed by रस् (cf. रसादिभ्यश्च P. V. 2.95) in supersession of some of the other affixes mentioned above which would take place in such cases, if मत्तुप् were not prescribed by the rule रसादिभ्यश्च. The portion of the Aṣṭādhyāyī prescribing the possessive affixes is named मत्तुवधिकार (P. V. 2.92 to 140).

**मत्तुप्पाद्** a conventional name given by grammarians to the third pāda of the eighth Adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the sūtra मत्तुवसोर संबुद्धौ छन्दसि P. VIII. 3.1.

**मत्तुवर्थिक** affix in the sense of मत्तुप् i. e. in the sense of possession. For these affixes of which इनि (इन्) is very common see the word मत्तुप्, cf. शैषिकान्मत्तुवर्थीयान्छैषिको मत्तुवर्थिकः । सरूपः प्रत्ययो नेष्टः सन्नन्तान्न सनिष्यते ॥ M. Bh. on III. 1.7; V. 2.94.

**मत्तुवर्थीय** affix in the sense of मत्तुप्; see मत्तुवर्थिक.

**मत्तुब्लोप** elision of the affix मत्तुप् specially prescribed after words of quality, or words meaning quality, such as शुक्ल, कृष्ण which originally mean the white colour, the black colour etc. e. g. शुक्लः पटः cf. गुणवचनेभ्यो मत्तुपो लुक् P. V. 2.94 Vārt. 3.

**मतोन्मज्जा** name of a commentary on Kondaḥṭṭa's Vaiyākaraṇabhūṣaṇa written by a grammarian named वनमालिन्.

**मत्त्वर्थ** sense in which the affix मत्तु ( मत्तुप् ) is affixed; the sense of 'possession' in general; see the word मत्तुप् above.

**मत्त्वर्थीय** an affix which has got the sense of मत्तु ( मत्तुप् ). See the words मत्तुवर्थिक and मत्तुवर्थीय above.

**मध्य** lit. middle; middling variety.

The word is used in the sense of the middling effort between the open (विवृत) and the close (संवृत) external efforts which technically is called हकार; cf. मध्ये हकारः । मध्ये भवः मध्यः । अ सांप्रतिके । तदयमर्थः । सांप्रतिके प्रकृतस्थे कण्ठे सति हकारो नाम बाह्यः प्रयत्नः क्रियते । तेन च व्यञ्जनेषु घोषो जायते । T. Pr. Bhāṣya on II.6.

**मध्यकौमुदी** called also मध्यमकौमुदी a work on grammar which is an abridgment, to a certain extent, of Bhaṭṭoji's Siddhāntakaumudī. The treatise was written by Varadarāja, a pupil of Bhaṭṭoji for facilitating the study of the Siddhānta-kaumudī.

**मध्यपतित** lit. fallen in the middle; the word is used generally in the sense of an augment which is inserted in the middle of a word. Sometimes an affix too, like अकच् or a conjugational sign like श्रम्, is placed in the middle of a word. Such a middling augment is technically ignored and a word together with it is taken as the original word for grammatical operations; e. g. उच्चकैः, नीचकैः etc. cf. तन्मध्यपतितस्तद्ग्रहणेन गृह्यते Par. Śek. Pari. 89.

**मध्यम** (1) the middle person ( मध्य-मपुरुष ), cf. युष्मद्युपपदे... मध्यमः P. I. 4.105; cf. also Nir. VII. 7; (2) middling tone or effort. cf. मध्यमेन स वाक्ययोगः T. Pr. XVIII. 4, where the commentator explains the word as उच्चनीचसमाहारविलक्षणः वाक्ययोगः । the word मध्यमा is used in this sense as qualifying a mode of utterance. वृत्ति; cf. अभ्यासार्थे द्रुतां वृत्तिं प्रयोगार्थे तु मध्यमाम् । R. Pr. XIII. 19; cf. also चतुष्कला मध्यमायाम् R. T. 32; (3) one of the seven modes of speech or tones.

cf. सप्त वाचः स्थानानि भवन्ति । उपांशुध्वान-निमदोपविद्धिमन्मन्मध्यमताराणि T. Pr. XXIII.4 and 5 and also कण्ठे मध्यमम् XVIII.11 where the commen- tator explains मध्यम as यत्र कण्ठे स्थाने प्रयोग उपलभ्यते तन्मध्यमं नाम षष्ठं वाचस्थानम् । (4) one of the seven musical notes originating or proceeding from the Svarita accent cf. स्वरित-प्रभवा ह्येते षड्जमध्यमपञ्चमाः Pāṇ Śikṣā. .

**मध्यमकौमुदी** (1) name of a treatise on grammar by Rāmaśarman; (2) the same as मध्यकौमुदी.

**मध्यमपदलोप** lit. the dropping of the middle word or member ( of a compound generally) as for inst- ance in शाकपार्थिक for शाकप्रियपार्थिव; the word मध्यमपदलोप is also used in the sense of a compound. The compounds which have the middle word dropped are enumerated by the Vārttika- kāra under the Vārttika शाकपार्थिवा- दीनां मध्यमपदलोपश्च Bh. Vṛ. II.1.60 Vārt.; cf. also Kāt. II.6.30.

**मध्यमा** or **मध्यमवृत्ति** See मध्यम (2).

**मध्यासिद्धान्तकौमुदी** See मध्यकौमुदी.

**मध्येपवाद** a rule forming an exception to other general rules being plac- ed between them, one or many of which are placed before and the others afterwards. Such a rule sets aside the previous rules and not the succeeding ones. The state- ment laying down this dictum is मध्येपवादाः पूर्वान् विधीन् बाधन्ते नोत्तरान् Par. Śek.Pari. 60, also M. Bh. on P.VI.4.148 Vārt. 5.

**मध्येपवादस्याय** the maxim of the middle rule of exception; see मध्येपवाद.

**मध्योदात्त** the acute or udātta accent to the मध्य vowel which is neither the initial ( आदि) nor the final one ( अन्त ) as laid down by the rule उपोत्तमं रिदि P. VI.1.217; cf. मध्यो-

दात्तमपि यमिच्छति तत्र रेफमनुबन्धं करोति  
M. Bh. on III.1.3.

**मध्वादि** a class of words headed by the word मधु to which the taddhita affix मत् ( मत् ) is added as a Cāturarthika affix; e. g. मधुमान्, विसमान् etc.; cf. Kāś. on P.IV. 2.86.

**मन्** (1) the affix मनिन् generally found in Vedic Literature added to roots ending in आ and preceded by a noun; e.g. सुदासा, अश्वत्थामा; cf. आतो मनिन्कनिब्वनिपश्च P.III.2.74,75; (2) Unādi affix in औन्न; cf. औन्न इति उन्दरौणादिके मन्प्रत्यये नलोपो गुणश्च निपात्यते Kāś. on P. VI.4.29.

**मनिन्** See मन्.

**मनोज्ञादि** a class of words headed by the word मनोज्ञ, to which the taddhita affix अक ( बुञ् ) is added in the sense of 'nature' or 'duty'; e.g. मानोज्ञकम्, काल्याणकम्, आढ्यकम् etc. cf. Kāś. on P. V. 1.133.

**मनोरमा** (1) the popular name given to the commentary प्रौढमनोरमा on the Siddhantākaumudī of महोर्जादीक्षित by the author himself; the commentary is a scholarly one and very extensive; and its first portion only upto the end of Kāraka is generally read in the Sanskrit Pāṭhasālās; (2) name of a commentary on the Madhyasiddhāntakaumudī by Rāmasarman; (3) name given to a treatise discussing roots given in the Kātantra Grammar written by रमानाथशर्मा in the sixteenth century. The work is called कातन्त्रधातुवृत्ति also.

**मनोरमाकुचमर्दन** name given in a bantering tone to the treatise प्रौढमनोरमाखण्डन written by जननाथपण्डित.

**मन्नुदेव** known also as मन्नुदेव, a famous grammarian of the eighteenth century who has written a commentary named दर्पणा on the Vaiyākaraṇabhūṣaṇasāra of Koṇḍa-

bhaṭṭa and a commentary named दोषोद्धरण on Nāgeśa's Paribhāṣenduśekhara.

**मन्त्र** name given to the Saṁhitā portion of the Veda works especially of the Ṛgveda and the Yajurveda as different from the Brāhmaṇa, Āraṇyaka and other portions of the two Vedas as also from the other Vedas; cf. मन्त्रशब्द ऋक्शब्दे च यत्तुःशब्दे च; M. Bh. on P.I. 1.68 Vārt. 4. The word मन्त्र occurs several times in the rules of Pāṇini ( cf. P. II. 4. 80, III.2.71, III.3.96, VI. 1. 151, VI.1.210, VI.3.131, VI.4.53, VI. 4.141) and a few times in the Vārttikas. (cf. I. 1. 68Vārt. 4, IV.3.66 Vārt. 5 and VI. 4. 141 Vārt. 1). It is, however, doubtful whether the word was used in the limited sense by Pāṇini and Kātyāyana. Later on, the word came to mean any sacred text or even any mystic formula, which was looked upon as sacred. Still later on, the word came to mean a secret counsel. For details see Goldsücker's Pāṇini p. 69, Thieme's 'Pāṇini and the Veda' p. 38.

**मन्द्र** one of the three places of the origination of articulate speech which is described as situated in the throat; cf. त्रीणि मन्द्रं मध्यममुत्तमं च । तेषु मन्द्रमुरसि वर्तते Uvvaṭa on R. Pr. XIII. 17; cf. also मन्द्रमध्यमताराणि स्थानानि भवन्ति । T.Pr.XXII.11.

**मन्नुदेव** See मन्नुदेव.

**मप्** tad. affix म always added to the kṛt. affix त्रि ( त्रि ) prescribed after roots characterized by the mute syllable ड्; e.g. कुत्रिमम्, पत्रिमम् etc. वनेर्मन्त्रित्मम् P.IV. 4.20.

**मय्** abbreviated term or pratyāhāra for all the consonants of the five classes or Vargas excepting the



consonant ङ्; cf. मय उजो वो वा P.VIII.3.33.

**मय** tad. affix मयट् (1) in the sense of proceeding therefrom (तत आगतः P. IV.3.92) added to words showing cause or meaning human being; e.g. सममयम्, देवदत्तमयम्; (2) in the sense of product(विकार) or part(अवयव) added optionally with अण् to any word, e.g. अक्षमयम्, आक्षमनम् मूर्धामयम् मौर्वम्, and necessarily to words beginning with आ, ऐ and औ, words of the class headed by the word शर and the words गो, पिष्ट, त्रीहि, तिल and some others; cf. P. IV. 3. 143-150; (3) in the sense of proportion, added to a numeral; e.g. द्विमयमुदधिघ्नवानाम् ; cf. P. V. 2.47; (4) in the sense of 'made up of' added to the thing of which there is a large quantity; e.g. अन्नमयम्, अपूपमयम् cf. तल्लकृतवचने मयट् P.V.4.21,22.

**मयट्** see मय.

**मयूरव्यंसकादि** a class of compounds of the type of मयूरव्यंसक which are somewhat irregular formations and hence mentioned as they are found in use. The compounds are called simple tatpuruṣa compounds; e.g. मयूरव्यंसकः हस्तेगृह्य, एहिपचम्, उच्चावचम्, खादतमीदता etc.; cf. मयूरव्यंसकादेश्च P.II.1.72.

**मरीस** tad. affix मरीसच् added to the word अवि in the sense of milk; e.g. अविमरीसम्; cf. अवेर्दुग्धे सोढूसमरीसच्ः P. V. 2.36 Vārt. 5.

**मल्लिनाथ** a reputed commentator on many classical poetic and dramatic works, who flourished in the fourteenth century. He was a scholar of Grammar and is believed to have written a commentary on the Śabdenduśekhara and another named न्यासोद्योत on the न्यास of जिनेन्द्रबुद्धि.

**मम्** personal ending म् substituted

for अम् in Vedic Literature; e.g. वर्षी वृत्रम्; cf. असो मम् P. VII. 1.40; See म्.

**मम्** personal ending of the first person (उत्तमपुरुष) plural; e.g. भवामः, कुमैः; cf. तिप्तस्झिसिप्थो III. 4.78.

**मसि** personal ending formed by adding इ to मस् of the 1st person (उत्तमपुरुष) pl. in Vedic Literature दीपयामसि, भजयामसि, cf. Kāś. on इदन्तो मसि P.VII.1.46.

**महादेव** a grammarian of the Kātantra school who has written a gloss on the कातन्त्रवृत्ति of दुर्गासिंह.

**महानन्द** a grammarian of the eighteenth century who has written a gloss on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣanasāra.

**महान्यास** name of a commentary on the Kāśikāvivarānapanjikā (popularly named Nyāsa), mentioned by Ujjvaladatta in his Unādisūtravṛtti.

**महाप्राण** lit. hard breathing, aspirate characteristic (बाह्यप्रयत्न) of consonants possessed by the second and fourth consonants of the five classes, and the sibilants श्, ष् and स् which letters are also called महाप्राण on that account.

**महाभाष्य** lit. the great commentary. The word is uniformly used by commentators and classical Sanskrit writers for the reputed commentary on Pāṇini's Sūtras and the Vārttikas thereon by Patañjali in the 2nd century B. C. The commentary is very scholarly yet very simple in style, and exhaustive although omitting a number of Pāṇini's rules. It is the first and oldest existing commentary on the Aṣṭādhyāyī of Pāṇini, and, in spite of some other commentaries and glosses and other compendia, written later on to explain the

Sūtras of Pāṇini, it has remained supremely authoritative and furnishes the last and final word in all places of doubt; cf. the remarks इति भाष्ये स्थितम्, इत्युक्तं भाष्ये, इत्युक्तमाकरे etc. scattered here and there in several Vyākaraṇa treatises forming, in fact, the patent words used by commentators when they finish any chain of arguments. Besides commenting on the Sūtras of Pāṇini, Patañjali, the author, has raised many other grammatical issues and after discussing them fully and thoroughly, given his conclusions which have become the final dicta in those matters. The work, in short, has become an encyclopaedic one and hence aptly called खनि or आकर. The work is spread over such a wide field of grammatical studies that not a single grammatical issue appears to have been left out. The author appears to have made a close study of the method and explanations of the Sūtras of Pāṇini given at various academies all over the country and incorporated the gist of those studies given in the form of Vārttikas at the various places, in his great work. He has thoroughly scrutinized and commented upon the Vārttikas many of which he has approved, some of which he has rejected, and a few of which he has supplemented. Besides the Vārttikas which are referred to above, he has quoted stanzas which verily sum up the arguments in explanation of the difficult sūtras, composed by his predecessors. There is a good reason to believe that there were small glosses or commentaries on the Sūtras of Pāṇini, written by learned teachers at the various

academies, and the Vārttikas formed in a way, a short pithy summary of those glosses or Vṛttis. The explanation of the word वृत्तौ साधु वार्तिकम् given by Kaiyaṭa may be quoted in support of this point. Kaiyaṭa has at one place even stated that the argument of the Bhāṣyakāra is in consonance with that of Kuṇi, his predecessor. The work is divided into eightyfive sections which are given the name of lesson or आहिक by the author, probably because they form the subject matter of one day's study each, if the student has already made a thorough study of the subject and is very sharp in intelligence. cf. अह्ना निर्वृत्तम् आहिकम्, (the explanation given by the commentators). Many commentary works were written on this magnum opus of Patañjali during the long period of twenty centuries upto this time under the names टीका टिप्पणी, दीपिका, प्रकाशिका, व्याख्या, रत्नावली, स्फूर्ति, वृत्ति, प्रदीप, व्याख्यान and the like, but only one of them the 'Pradīpa' of कैयटोपाध्याय, is found complete. The learned commentary by Bhartṛhari, written a few centuries before the Pradīpa, is available only in a fragment and that, too, in a manuscript form copied down from the original one from time to time by the scribes very carelessly. Two other commentaries which are comparatively modern, written by Nārāyaṇaśeṣa and Nilakaṇṭha are available but they are also incomplete and in a manuscript form. Possibly Kaiyaṭabhaṭṭa's Pradīpa threw into the background the commentaries of his predecessors and no grammarian after Kaiyaṭa dared write a commentary superior to Kaiyaṭa's Pradīpa or, if he

began, he had to abandon his work in the middle. The commentary of Kaiyaṭa is such a scholarly one and so written to the point, that later commentators have almost identified the original Bhāṣya with the commentary Pradīpa and many a time expressed the two words Bhāṣya and Kaiyaṭa in the same breath as भाष्यकैयटयोः ( एतदुक्तम् or स्पष्टमेतत् ).

**महाभाष्यदीपिका** a very learned old commentary on the Mahābhāṣya of Patañjali written by the reputed grammarian Bhartṛhari or Hari in the seventh century A. D. The commentary has got only one manuscript preserved in Germany available at present, of which photostat copies or ordinary copies are found here and there. The first page of the manuscript is missing and it is incomplete also, the commentary not going beyond the first seven Āhnikas. For details see page 383 Vol. VII Vyākaraṇa Mahābhāṣya D. E. Society's edition.

**महाभाष्यप्रदीप** a very scholarly commentary on Patañjali's Mahābhāṣya written by Kaiyaṭabhaṭṭa in the eleventh century. The commentary has so nicely explained every difficult and obscure point in the Mahābhāṣya, and has so thoroughly explained each sentence that the remark of later grammarians that the torch of the Mahābhāṣya has been kept burning by the Pradīpa appears quite apt and justified. Kaiyaṭa's commentary has thrown much additional light on the original arguments and statements in the Mahābhāṣya. There is a learned commentary on the Pradīpa written by Nāgeśabhaṭṭa which

is named 'vivarāṇa' by the author but which is well known by the name 'Uddyota' among students and teachers of Vyākaraṇa. For details see pp. 389, 390 Vol VII, Pātañjala Mahābhāṣya, D. E. Society's Edition.

**महाभाष्यप्रदीपटीका** name given to each of the various commentaries on the Pradīpa of Kaiyaṭa written by grammarians, out of which the commentaries of चिन्तामणि, रामचन्द्रसरस्वती, नारायण, नित्यानन्दपर्वतीय and one or two more are available in a manuscript form and those too quite incomplete.

**महाभाष्यप्रदीपप्रकाश** called also कैयटप्रकाश, name of the commentary on the Pradīpa of Kaiyaṭa by Nilanakaṅṭhamakhī a versatile writer of the 17th century.

**महाभाष्यप्रदीपविवरण** (1) original name of the learned commentary on the 'Pradīpa' of Kaiyaṭa written by Nāgeśabhaṭṭa, a stalwart and epoch-making grammarian of the 18th century. The commentary is known popularly by the name 'Uddyota' or Pradīpoddyota; (2) name of the commentary on Kaiyaṭa's Pradīpa by Nityānanda Parvatiya. The commentary is also known by the name दीपप्रभा.

**महाभाष्यलघुवृत्ति** name given to the short gloss on the Mahābhāṣya written by the famous eastern grammar-scholar Maitreya-Rakṣita of the twelfth century.

**महाभाष्यव्याख्या** name given to each of the explanatory glosses on the Mahābhāṣya written by grammarians prominent of whom were Puruṣottamadeva, Nārāyaṇa Śeṣa, Viṣṇu, Nilakaṅṭha and others whose fragmentary works exist in a manuscript form.

**महामिश्र** name of a grammarian who wrote a commentary on Jinen-drabuddhi's Nyāsa. The commentary is known by the name Vyākaraṇaprakāśa.

**महाविभाषा** a rule laying down an option for several rules in a topic by being present in every rule; cf. महाविभाषया वाक्यमपि. विभाषा (P.II.1.11) and समर्थानां प्रथमाद्वा (P. IV.1.82) are some of the rules of this kind.

**महासंज्ञा** a long term, as contrasted with the very short terms टि, वु, म, इत् and others introduced by Pāṇini in his grammar for the sake of brevity. These long terms such as सर्वनाम, अव्यय, परस्मैपद, आत्मनेपद, and many others were widely in use at the time of Pāṇini and hence he could not but pick them up in his grammar in spite of his strenuous attempts at brevity. The commentators, however, find out a motive for his doing this viz. that appropriate words only could be understood by those terms and not others; cf. महासंज्ञाकरणेन तदनुगुणानामेव अत्र संनिवेशात् । S. K. on सर्वादीनि सर्वनामानि P. I.1.27.

**महिङ्** personal ending of the Ātmanepada first person (उत्तमपुरुष) plural; cf. तितरिञ्ज ... वहिमहिङ् P. III.4.78.

**महिष्यादि** a class of words headed by the word महिषी to which the tad. affix अ (अण्) is added in the sense of 'proper for' (धर्म्यम्); e.g. माहिषम् पौरोहितम्, हौत्रम्; cf. Kās. on P. IV. 4. 48.

**महीधर** a grammarian of the sixteenth century who, besides many small treatises on other subjects, wrote a commentary on the Sārasvata-Prakriyā Vyākaraṇa.

**महेशानन्दिन** a Jain Grammarian who has written a work on the kāraka topic of grammar, named षट्कारक.

**माक्षव्य** name of an ancient writer of Prātiśākhya works mentioned in the Ṛk Prātiśākhya; cf. R. Pr. I.2.

**माचाक्रीय** an ancient writer of a Prātiśākhya work, who is quoted in the Taittirīya Prātiśākhya as one, holding the view that य and व् preceded by अ and followed by उ and ओ respectively, are dropped provided they stand at the beginning of a Pada ( word ). माचाक्रीय, who belonged to the Yajurveda school, is said to have held this view which is generally held by the followers of the Ṛgveda; cf. उकारौकारपरौ लुप्येते माचाक्रीयस्य (T. Pr. X.29) on which the commentator adds बह्वृचानामयं पक्षः.

**माणिक्यदेव** a Jain writer who has written a gloss on the Uṇādisūtras consisting of ten chapters popularly called उणादिसूत्रदशपादी.

**माण्डूकेय** name of an ancient writer of a Prātiśākhya work referred to in the Ṛk Prātiśākhya, cf. R.Pr.I.2.

**मातृकावर्ण** letters of the alphabet. See अक्षरसमाप्ताय.

**मात्रच्** a tad. affix in the sense of measure applied optionally with द्वयस and दन्न to a noun; e.g. ऊरुमात्रम् प्रस्थमात्रम्; cf. प्रमाणे द्वयसज्दन्नमात्रच; P. V.2.37 and Kāsikā thereon which remarks that द्वयस and दन्न are applied in the sense of height, while मात्र is applied in the sense of any measure; cf. प्रथमश्च द्वितीयश्च ऊर्ध्वमाने मतौ मम Kās. on P. V.2. 37.

**मात्रा** (1) measure, quantity; cf. भवति हि तत्र या च यावती च अर्थमात्रा M. Bh. on P.I.2.45 and II.1.1; (2) mora, prosodial unit of one instant i.e. the length of time required to pronounce a short vowel; cf. भूयसी मात्रा इवर्णोवर्णयोः, अल्पीयसी अवर्णस्य, M. Bh. on I.1.48 Vārt. 4; cf. मात्रा ह्रस्वस्तावदवग्रहान्तरं, द्वे दीर्घः, तिस्रः प्लुत उच्यते स्वः

R. Pr.I.16; cf. also R. Pr. I.34, I. Pr.I.37, V.Pr.I.59, R.T.28; also cf. अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Sek. Pari. 132. The instant is taken to be equal to the throbbing of the eye, or a flash of lightning, or a note of a wood-cock.

**माधव** the well-known epoch-making scholar of the 14th century who has written a number of treatises in various Śāstras. His धातुवृत्ति is a well-known work in grammar.

**माधवीया-धातुवृत्ति** a learned gloss on the धातुपाठ of Pāṇini by माधव. See माधव.

**माधुरीवृत्ति** a gloss not composed by, but simply explained by an inhabitant of Mathurā or Madhurā. Such a gloss is referred to in the Mahābhāṣya on P.IV.3.101 Vārt.3, which possibly might be referring to an existing gloss on the Sūtras of Pāṇini, which was being explained at Mathurā, at the time of Patañjali. The term मधुरा was used for मधुरा in ancient times and the word माधुरी वृत्ति is also used for माधुरी वृत्ति.

**मान** kṛt affix आन of the present participle with the augment म् prefixed to it by आने मुक् P.VII.2.82; e. g. यजमानः, एधमानः, याचमानः etc.

**मार्कण्डेय** an old grammarian, who wrote a grammar of Prākṛta languages which is known by the name प्राकृतसर्वस्व.

**मार्दव** softness of the voice characterizing the pronunciation of a grave vowel; cf. मार्दवं स्वरस्य मृदुता स्निग्धता; also cf. अन्ववसर्गो मार्दवमुरुता खस्येति नीचैःकरणि शब्दस्य M.Bh. on P.I.2.29, 30; cf. also, T. Pr. XXII.10.

**माला** a variety of the utterance of the Veda-Saṁhita ( वेदपाठ ); a kind of Krama-Pāṭha, one of the eight artificial recitations.

**माहेन्द्र** name of a very ancient, pre-Pāṇinian grammar ascribed to इन्द्र of which some references only are available. The grammar work is also referred to as ऐन्द्र; cf. यान्युजहार महेन्द्राद् व्यासो व्याकरणार्णवात् । पदरत्नानि किं तानि सन्ति पाणिनिगोष्पदे Devabodha's com. on the Mahābhārata. For details see p. 124-27 Vol. VII Mahābhāṣya, D. E. Society's Edition.

**माहेशसूत्र** the fourteen sūtras अइउण्, ऋलृक् etc. which are believed to have been composed by Śiva and taught to Pāṇini, by means of the sounds of the drum beaten at the end of the dance; cf. नृत्तावसाने नटराजराजो ननाद दृक्कां नवपञ्चवारम् । उद्धर्तुकासः सनकादिसिद्धानेतद्विमशौ शिवसूत्रजालम् Nandikeśvara-kārikā 1. For details see Vol. VII Vyākaraṇa Mahābhāṣya, D. E. Society's edition.

**माहेश्वरसूत्र** the Sūtras, the authorship of which is attributed to Śiva; the sūtras अइउण् etc. giving the alphabet. See माहेशसूत्र.

**मि** ( मिप् ) personal ending of the first person ( उत्तमपुरुष ) singular; cf. तितस्मिन् P.III.4.78.

**मित्** (1) characterized by the mute letter म्; augments so characterized such as नुम्, अम् and the like, are inserted after the last vowel of a word to which they are to be added; cf. मिदचोन्त्यात् परः P. I. 1.47; (2) a technical term applied to the fifty-five roots which are headed by the root षट् and which belong to the first conjugation, to the roots ज्वल etc., as also to the roots जन, जृ, कम्, रञ्ज् and roots ending in अम्. These roots are not really characterized by the mute letter म्, but they are given the designation मित्. The use of the designation मित् is (a) the shortening

of the penultimate vowel which has been lengthened by Vṛddhi before the causal sign णि, and (b) the optional lengthening of the penultimate vowel before the affix चिण् and णमुल्. For a complete list of 'mit' roots see Dhātupāṭha.

**मितवृत्त्यर्थसंग्रह** name of a grammatical work on the Sūtras of Pāṇini by Udayana.

**मिताक्षरा** name of a commentary on the Sārasvatāsāra, written by Hari-deva.

**मिन्** tad. affix in the sense of possession added to the word गो; e.g. गोमिन्, cf. ज्योत्स्नातमिन्ना...गोमिन्मलिन-मलीमसाः P.V.2.114.

**मिप्** personal ending सि of the first person ( उत्तमपुरुष ) sing. Parasmaipada; cf. तिप्तस्झि...महिङ् P. III.4.78.

**मिश्र** roots taking personal endings of both the Padas; Ubhayapadin roots; this term मिश्र is given in Bopadeva's grammar.

**मिश्री** a popular name given to the commentary written by भैरवमिश्र on the Paribhāṣenduśekhara in popular use by grammarians.

**मीय** tad. affix मीय along with म ( मण् ) applied to the word मध्य in the sense of a case-affix ( locative case-affix ) e.g. मध्यमीय; cf. मण्मीयौ च प्रत्ययौ वक्तव्यौ Kāś. on P. IV.3.60.

**मुक्** augment म् prefixed to the affix आन (i.e. शानच्, चानश्, and शानच्) of the pres. part. Ātmanepada; e. g. एधमानः, वर्धमानः, पवमानः, यजमानः, etc.; cf. आने मुक् P. VII. 2. 82. See मान.

**मुख** aperture of the mouth; the main place of the utterance of a letter.

**मुखनासिकावचन** definition of अनुनासिक, a letter which is pronounced through both—the mouth and the nose—as contrasted with नासिक्य a

letter which is uttered only through the nose; e.g. इ, वृ, ए, न्, म् and the nasalized vowels and nasalized य्, वृ and लृ; cf. मुखनासिकावचनोऽनुनासिकः Pān. I. 1.8; cf. also अनुस्वारोत्तमा अनुनासिकाः (T. Pr. II.30), where the fifth letters and the anu-svāra are called anunāsika. According to Bhaṭṭojī, however, anu-svāra cannot be anunāsika as it is pronounced through the nose alone, and not through both—the mouth and the nose. As the anu-svāra is pronounced something like a nasalized ग् according to the Taittirīyas it is called a consonant in the Taittirīya Prāṭisākhya; cf. अनुस्वारोप्युत्तमवद्यजनमेव अस्मच्छाखायाम् ! अर्धगकाररूपत्वात् । Com. on T. Pr. II. 30.

**मुखसुखार्थ** a mute letter added to an affix or a substitute or the like, which does not really form a part of the affix etc., but which simply facilitates the utterance of it; cf. अथ मुखसुखार्थस्तकारः दकारोपि । M. Bh. on I.1.1, VI.1.87; cf. also आदिति तकारो मुखसुखार्थः, न त्वयं तपरः Kāś. on P. III.2.171.

**मुख्य** main, principal, primary substantive as contrasted with a qualifying substantive; cf. गौणमुख्ययो-मुख्ये कार्यसंप्रत्ययः Par. Śek. Pari. 15.

**मुख्यविशेष्य** the principal word in a sentence which comes last in the technical expression of the import or शब्दबोध. It is described as primary and not subordinated to any other thing ( अन्याविशेषणीभूत). This मुख्यविशेष्य is, in a way, the crucial point in the various theories of import; e.g. according to the grammarians the verbal activity is the principal word while, according to the Mīmāṃsakas the bhāvavācī is the principal word and accord-

ing to the Naiyāyikas it is the subject that is the principal word.

**मुग्धबोध** lit. instructions to the ignorant; a treatise on grammar similar to the *Aṣṭādhyāyī* of Pāṇini but much shorter, written by Bopadeva or Vopadeva an inhabitant of the greater Mahārāṣṭra in the Vardhā district, in the thirteenth century. After the fall of the Hindu rulers in Bengal, treatises like *भाषावृत्ति* and others written by eastern grammarians fell into the back-ground and their place was taken up by easier treatises written by Bopadeva and others. Many commentaries were written upon the *Mugdhabodha*, of which the *Vidyānivāsa* is much known to grammarians.

**मुग्धबोधटीका** a commentary work on *Mugdhabodha*; the name is given to commentaries written by Rāmā-tarkavāgīśa (called *मुग्धबोधपरिशिष्ट*), by Rādhāvallabha (called *सुबोधिनी*), by Gaṅgādhara (called *सेतुसंग्रह*), by Durgādāsa, by Dayārāma and by Rāmānanda.

**मुत्व** the substitution of *सु* for the syllable beginning with *दृ* in certain cases; cf. *अदसोसेदादु दो मः* P. VIII.2. 80.

**मुद्** a technical term for the sibilants *शृ*, *षृ* and *सृ* given in the *Vājasaneyi-Prātiśākhya*; cf. *सुच्च* V. Pr. I.52, cf. also V. Pr. III.9, III.13, IV. 122.

**मुनित्रय** the popular and honorific term for the three prominent grammarians of the Pāṇinian system of grammar viz. पाणिनि, कात्यायन and पतञ्जलि who were the pioneers of that system; cf. *मुनित्रयं नमस्कृत्य Siddhānta-Kaumudī* beginning.

**मुम्** the augment *म्* inserted immediately after the final vowel of the

word for which it is prescribed; cf. *अरुर्द्विषदजन्तस्य मुम्* P. VI.3.67; cf. also P. III.2.26, V. 4.7 and VI.3.69-72.

**मूर्धन** the top of the orifice of the mouth; the place of utterance (स्थान) of the letters क, ऋ, ए, इ, इ, इ and ण, र् and ष; cf. *ऋदुरषाणां मूर्धा* S. K. on P. I.1.9; cf. also *षटौ मूर्धनि* V. Pr. I.67, R. T. 6, R. Pr. I.19, and T. Pr. II.37 where र् appears excluded.

**मूर्धन्य** letters pronounced at the place called *मूर्धन*; cerebral or lingual letters, the letters क, ऋ, ए, इ, इ, इ, ण.

**मूल** (1) the root of the teeth given as the place of origin for the letter र् in the *Rk Tantra*; cf. *रेफस्तु दन्त्यो दन्तमूले वा*. R. T. 8; (2) the main instrument of the utterance of letters known as *मूलकरण* or *अनुप्रदान*.

**मूलप्रकृति** the original base of the word used in language; the root and the *prātipadika*; the word *परमप्रकृति* is also used in the same sense.

**मृत्** the crude base of a declinable word; the *prātipadika*; the term is found used in the *Jainendra Vyākaraṇa*; cf. *Jain. Vyāk. I.1.5*.

**मृदु** (1) soft in utterance; the term is used in the *Vājasaneyi Prātiśākhya* for the *क्षेप्र*, *प्रक्षिष्ट*, *तैरोव्यञ्जन*, and *पादवृत्त* varieties of the circumflex accent (स्वरित) out of which the *पादवृत्त* is the softest (मृदुतम) and consequently always called *मृदु*, while the others are called *मृदु* only with respect to the preceding one in the order given above; viz. *अभिनिहत*, *क्षेप्र* etc. cf. *सर्वतीक्ष्णोभिनिहतः प्राक्षिष्टस्तदनन्तरम्* । *ततो मृदुतरौ स्वौरा जात्यक्षेप्रावुभौ स्मृती ॥ ततो मृदुतरः स्वारस्यैरोव्यञ्जन उच्यते । पादवृत्तो मृदुतमस्येतत्स्वारबलाबलम्* Uvvaṭa on V. Pr. I.125; (2) soft, as opposed to hard; the term is used in connection with the first, third and fifth consonants of the five classes.

**मैकडोनेल्** [MACDONELL, ARTHUR ANTHONY] a deep scholar of Vedic Gram. and Literature who has written an exhaustive Vedic Grammar; in treatment, at places he differs from Pāṇini and follows a different method, but the manner of thinking and argument is on original lines.

**मैघविजय** a Jain grammarian of the seventeenth century who has written a grammar work, similar to the Siddhānta Kaumudī, on the Śabdānuśāsana of Hemacandra. The grammar work is called हैमकौमुदी, or चन्द्रप्रभा also.

**मैत्रायणीय प्रातिशाख्य** a Prātiśākhya or Pārśada work giving the peculiarities of Sandhi, accent and the like, in changing the Maitrāyaṇīya-Saṁhitāpāṭha into the Padapāṭha.

**मैत्रेयरक्षित** a recognised scholar of Pāṇini's grammar who belonged to the Eastern part of India and flourished in the beginning of the twelfth century. As it appears from the name Maitreya Rakṣita he appears to have been a Buddhist grammarian. Subsequent writers in their works refer to him by the name Rakṣita alone, as also by the name Maitreya, but very rarely by the name Maitreya Rakṣita. He wrote many works on grammar of which the 'tantrapradīpa' a learned commentary on Jineन्द्रabuddhi's Nyāsa on Kāśikā was a reputed one, which, although available in a fragmentary manuscript form today, has been profusely quoted by prominent grammarians after him.

**मौक्षेश्वर** a grammarian of the fourteenth century who has written a commentary on the Kātantra Vṛtti of Durgasiṁha. He has written

a commentary on the Ākhyātavṛtti of the Kātantra school as also a short treatise dealing with the kṛt affixes called Kṛdvṛtti.

**म्लेच्छ** (1) a word although correct, yet looked upon as incorrect owing to its faulty utterance; (2) a person like the uncultured people, who is not able to pronounce words correctly; cf. म्लेच्छा मा भूमेत्यव्येयं व्याकरणम् M. Bh. I. 1, Āhnika 1.

### य

**य्** (1) a consonant of the palatal class, called semivowel or अन्तःस्थ (spelt as अन्तस्थ also), possessed of the properties संवृत्त्व, नाद, घोष and अनुनासिकत्व in addition; (2) a substitute for म् when that म् is followed by ह् which is followed by य्. e. g. कियँहः; cf. यवलपरे यवला वा. P. VIII. 3. 26 Vārt.1; (3) य् looked upon as possessed of a very little effort in production i. e. which appears as almost dropped but not completely dropped when its elision is prescribed at the end of a word. e. g. भोय् अच्युत; cf. ब्योलिद्युप्रयत्नतरः शाकटायनस्य P. VIII. 3.18.

**य** (1) the consonant य् with अ added to it merely for the sake of facility in pronunciation; यकार is also used in the same sense; e. g. लिटि वयो यः; P.VI.1.38 cf. T.Pr.I; 17,21; (2) kṛt affix (यत्) prescribed as कृत्य or potential passive participle; e.g. चेषम्, गेषम्, शप्यम्, शक्यम्, गद्यम्, अजर्यम् पण्यम् etc.; cf. अचो यत्...अजर्यं संगतम् P. III. 1.97-105; (3) kṛt. affix क्यप् which is also an affix called kṛtya; e. g. ब्रह्मोद्यम्, भान्यम्, घात्यम्, स्तुत्यम्, कल्प्यम्, खेप्यम्, भृत्यः, भिद्यः, पुष्यः, कृत्यम् also कार्यम्; cf. P. III. 1.106-123; (4) kṛt affix ण्यत् (which is also कृत्य), e. g. कार्यम्, हार्यम्, वाक्यम्, लान्यम्, कुण्डपाय्यम्. etc.; cf. P. III.



1.124-132; (5) tad. affix य affixed (a) in the sense of collection to पाश, वात etc., as also to खल, गो and रथ, e. g. पाश्या, रथ्या etc.; cf. P. IV. 2. 49, 50; (b) in the चातुरर्थिक senses to बल, कुल, तुल etc. e. g. बल्यः, कुल्यम्; cf. P. IV. 2. 80, (c) as a Śaiṣika tad. affix to ग्राम along with the affix खञ् e. g. ग्राम्यः, ग्रामीणः; cf. P. IV. 2.94; (d) in the sense of 'good therein' (तत्र साधुः) and other stated senses affixed to समा, सोदर, पूर्व, and सोम; e. g. सम्यः, पूर्व्यः; etc. cf. P. IV. 4.105, 109, 133, 137, 138; (e) in the sense of 'deserving it' to दण्ड and other words, e. g. दण्ड्य, अर्घ्य, मेघ्य, मेघ्य, etc.; cf. P. V. 1.66; (f) in the sense of quality or action to सखि e. g. सख्यम्; cf. P. V. 1.126; (6) tad. affix यत् applied to (a) राजन् श्वशुर, कुल, मनु in the sense of offspring, (b) शूल, उखा, वायु, ऋतु and others, under certain conditions; cf. P. IV. 2.17, 31, 32, 101, (c) to अर्ध, परार्ध, words in the class headed by दिग्, छन्दस् and others in specific senses; cf. P. IV. 3-46, 54 etc. and (d) in specific senses to specific words mentioned here and there in a number of sūtras from IV.4. 75 to V.4.25; (e) to शाखा, मुख, जवन and others in the sense of इव (similar to) e. g. शाख्यः, मुख्यः, etc.; cf. P. V. 3. 103; (7) case-ending य substituted for डे of the dative sing; e. g. रामाय cf. P. VII. 3.102; (8) verb-affix यक् applied to the nouns कण्डू and others to make them (denominative) roots; e. g. कण्डूय, मन्तूय etc. cf. कण्डूवादिभ्यो यक् P. III. 1.27; (9) Vikarana य ( यक् ) applied to any root before the Sārvadhātuka personal endings to form the base for the passive voice as also the base for the 'Karmakartari' voice e. g. क्रियते, भूयते, cf. सार्वधातुके यक् P.

III. 1.67; (10) Unādi affix य ( यक् ) applied to the root हन् to form the Vedic word अह्यः; cf. अह्यादयश्च; (11) augment य ( यक् ) added to the affix क्त्वा in Vedic Literature; e. g. दत्त्वाय; cf. क्तो यक् P. VII.1.47; (12) verb affix यङ् added to a root to form its Intensive base ( which sometimes is dropped ) and the root is doubled. e. g. चैकीयते, चर्करीति; cf. P. III. 1.22,24; (13) short term ( प्रत्याहार ) supposed to be beginning with य in the affix यङ् in the sūtra धातेरिकाचो ... यङ् III. 1.22, and ending with ङ् in the sūtra लिङ्याशिष्यङ् III. 1.86, with a view to include the various verb affixes and conjugational signs.

**यक्** the affix य; see य (8), (9), (10) and (11) above.

**यक्षवर्मन्** author of the commentary called चिन्तामणि on the Śabdānuśāsana of Śakaṭāyana.

**यङ्** see य (12) and (13) above.

**यङन्त** a secondary root formed by adding the affix यङ् in the sense of repetition and intensity, to roots having one syllable and beginning with a consonant; cf. धातेरिकाचो हलादेः क्रियासमाभिहारे यङ् P. III. 1.22, 23,24. See य (12) above.

**यङ्लुगन्त** a secondary root formed by adding the affix यङ् to roots specified in P. III. 1.22,23,24, which affix is sometimes dropped; cf. यङ्लेचि च; P. II. 4. 74. The yañlugaṅta roots take the parasmaipada personal endings and not the ātmanepada ones which are applied to yañanta roots.

**यङ्लुगन्तशिरोमणि** a grammar work dealing with the frequentative roots written by Paṇḍita Śeṣakṛṣṇa.

**यजादि** roots headed by the root यञ् which take the samprasāraṇa substitute for their semivowel before

terminations marked with the mute letter कृ; e.g. इज्यते, इष्टिः cf. वन्निस्वपियजादीनां किति P.VI.1.15. These roots are nine in number, यञ्, वप्, व्ह्, वस् and others which are of the first conjugation given by Pāṇini in his Dhātupāṭha at the end of the roots of the first conjugation.

**यञ्** (1) short term (प्रत्याहार) formed by the letter य of ह्यवस् and the mute letter ञ् of झमञ् including semi-vowels and the third and the fourth consonants excepting घ्, ढ् and घ् of the five consonant groups; cf. अतो दीर्घो यञि P. VII. 3. 101; (2) tad. affix added (a) in the sense of गोत्र (grand-children and their descendants) to words of the गर्ग class and some other words under specific conditions, e.g. गार्ग्यः वात्स्यः, काप्यः etc., cf. गर्गादिभ्यो यञ् and the following P.IV. 1. 105-108; (b) in the sense of collection to केदार, गाणिका, केश and अथ, cf. P.IV.2.40 and the Vārttika thereon and IV. 2.48; (c) in the Śaiṣṭika senses to the word द्वीप, cf. P.IV.3.10; (d) to the word केलीय e. g. कांस्यम् cf. P.IV.3.168, and (e) to the words अभिजित्, विदम्बत् and others when they have the tad. affix अण् added to them e.g. आभिजित्यः cf. P. V. 3. 118.

**यण्** a brief term for letters य्, व्, र् and ल् i.e. the semi-vowels; cf. इको यणद्धि P. VI. 1. 77; cf. also I. 1.45 and VI. 4. 81.

**यणवत्** containing a semi-vowel inside it; cf. संयोगादेरातो घातोर्णवतः P. VIII. 2.43.

**यत्** see य (6).

**यत्न** (1) effort in the utterance of a letter; the word which is generally used for such an effort is प्रयत्न. This effort is described to be of two kinds आभ्यन्तर internal i.e. below the

root of the tongue and बाह्य above the root of the tongue i.e. inside the mouth; cf. यत्नो द्विषा । आभ्यन्तरो बाह्यश्च । S. K. on P. I. 1.9; (2) specific effort, by adding a word to a rule for drawing some inference, with a view to removing some technical difficulty; cf. तेन पयो धावतीत्यादौ यत्नान्तरमास्थेयम् Kāś. on P. VIII. 2. 25. The phrase कर्तव्योत्र यत्नः often occurs in the Mahābhāṣya.

**यत्प्रकरण** lit. the topic or the section of यत्; the section where the tad. affix यत् is prescribed. This tad. affix यत् is prescribed in the fifth adhyāya of Pāṇini in a number of rules in different and different senses; cf. यत्प्रकरणे रथाच्च P.V. 1.6 Vārt.1; यत्प्रकरणे ब्रह्मवर्चसान्च P.V.1.39 Vārt. 1.

**यथागृहीतं** as they are actually found in Vedic recital with some irregularities of euphonic changes, lengthening of the vowel and the like. Specimens of such phrases are given in R.Pr.II.33 to 39.

**यथान्यासं** as it is actually put in the rule or a treatise by the author. The phrase is often used in the Mahābhāṣya when after a long discussion, involving further and further difficulties, the author reverts to the original stand and defends the writing of the sūtra as it stands. सिध्यत्येवमपाणिनीयं तु भवति or सूत्रं भिद्यते । तर्हि यथान्यासमेवास्तु is the usual expression found in the Mahābhāṣya; cf. M.Bh. I.1. Āhnika 1, I.1.1, 9, 20, 62, 65 etc.

**यथालक्षणं** as formed according to rules. The phrase यथालक्षणमप्रयुक्ते is very often found in the Mahābhāṣya as a general guiding remark that noun-forms or word-forms which are not found in use in the language of the people or in literature should be understood

as they are derived by observing all the rules that are applicable.

**यथावत्** as it is in the original Samhitāpāṭha without any change of accent, etc. when cited in the Padapāṭha; the word अव्ययवत् (not allowing any change or reduction) is given by Uvvaṭa in explanation of यथावत्; cf. दृश्यते पदं यथावत् R. Pr. XI.31.

**यथाश्रुतार्थग्राहिन** one who grasps the sense as given by the actual wording without going into details re: the use or application etc.; cf. यथाश्रुतप्राहित्तिपत्न्येक्षोयं यथोद्देशपक्षः इति कैयटः Par. Sek. Pari. 2.

**यथासंख्यं** in respective order, the first for the first, the second for the second, and so on; when the number of subjects and predicates is the same, they should be connected in the respective order; cf. यथासंख्यमनुदेशः समानाम् P.I.3.10.

**यथोद्देश** (परिभाषा) a short phrase or term for the Paribhāṣā or guiding statement यथोद्देशं संज्ञापरिभाषम्: 'technical terms and Paribhāṣās are to be interpreted at the place where they are stated, and not at the place or places of their application or utility.'

**यदागम** (परिभाषा) short familiar wording for the dictum or Paribhāṣā 'यदागमास्तद्गुणीभूतास्तास्तद्ग्रहणेन गृह्यन्ते ।' Par. Sek. Pari. 11.

**यदृच्छाशब्द** lit. a chance-word; Samjñā-śabda or proper noun which is given accidentally without any attention to derivation or authority; cf. अयं तर्हि यदृच्छाशब्दोऽपरिहार्यः । लुफिडः लुफिडुः M. Bh. on Śiva Sūtra 2.

**यद्योग** a connection with the word (pronoun) यत् by its use in the same sentence and context, which prevents the anudātta (grave) accent for the verb in the sentence;

cf. निपातैर्यद्यदिहन्तकुविलेचेच्चण्कच्चिच्चयुक्तम् P. VIII. 1.30; cf. also the usual expression यद्योगादनिघातः found in commentary works.

**यद्बृत्त** lit. a word formed from यत्; a word which contains the pronoun यत् in it which prevents sarvānudātta for a verb which follows; cf. यदस्मिन्वर्तते यद्बृत्तम् M. Bh. on P. VIII. 1.66; cf. also यद्बृत्तोपपदाच्च V. Pr. VI. 14, where Uvvaṭa explains यद्बृत्त as यदो वृत्तं यद्बृत्तं सर्वविभक्तयन्तं सर्वप्रत्ययान्तं च गृह्यन्ते । V. Pr. VI. 14 com.

**यम्** a short term (प्रत्याहार) for the consonants which begin with य् (in ह्यवरट्) and end (in जमङ्गनम्) before the mute म् i.e. all semivowels, and fifth consonants of the five classes; cf. हलो यमां यमि लोपः Pān. VIII.4.64.

**यम** (1) one of a pair, a twin letter available in pronunciation before a nasal letter and similar to it, when the nasal consonant is preceded by any one of the four consonants of the five classes; a transitional sound intervening between a non-nasal and the following nasal as a counterpart of the non-nasal; cf. वर्गेष्वानां चतुर्णां पञ्चमे परे मध्ये यमो नाम पूर्वसदृशो वर्णः प्रातिशाख्ये प्रसिद्धः S.K. on P.VIII. 1.1; (2) name given to the seven musical notes, found in the singing of Sāman; cf. मन्द्रमध्यमताराख्येषु त्रिषु वाचः स्थानेषु प्रत्येकं सत सरभेदा भवन्ति । कुग्रथमद्वितीयतृतीयचतुर्थमन्द्रातिस्वार्थाः यमाः । T. Pr. XXIII. 13.14.

**यमन्वा** an obscure term found used in the Phit-sūtras राजविशेषस्य यमन्वा चेत् (आद्युदात्तो भवति) Phit-sūtra II. 42, where the word यमन्वा is explained as वृद्ध by the commentator. For the meaning of वृद्ध, see वृद्धिर्यस्याच्चा-मादिस्तद् वृद्धम् P. 1.1.73.

**यय्** short term (प्रत्याहार) for the consonants beginning with य् (in

हयवरट्) and ending before the mute letter य् (in कपय्) i. e. all consonants except श्, व्, स्, and ह्; cf. अनुस्वारस्य ययि परसवर्णः P.VIII.4.58 by which an anusvāra is changed into a cognate letter of the following which is a letter included in यय्.

**यर्** a short term (प्रत्याहार) for any consonant except ह्, which, (1) standing at the end of a word is optionally changed to the nasal consonant of its class if followed by a nasal letter; cf. यरोनुनासिकेनुनासिका वा P. VIII.4.45; and (2) is doubled if preceded by र् or ह् as also if preceded by a vowel but not followed by a vowel; e.g. अर्कः, दद्वयत्र; cf. अन्नो रहान्यां द्वे; अनाच्च P. VIII.4.46,47.

**यल्** tad. affix य in the sense of possession found in Vedic Literature added optionally with the affix ख् (ईन) to the words वेशोभग and यशोभग; e. g. वेशोभग्यः; वेशोभगीनः; यशोभग्यः; यशोभगीनः; cf. P.IV.4.131.

**यलोप** dropping of the consonant य् which prevents the validity of a changed letter (स्थानिवद्भाव); cf. न पदान्तद्विर्वचनवरेयलोप.....विधिषु P.I.1.58.

**यवमध्या** lit. having the centre bulging out like the Yava grain; name given to a variety of the Gāyatri which has 7 letters in the first and third (last) feet and 10 letters in the second i.e. the middle foot; the name is also given to a Mahābhāṭi having the first and the last feet consisting of 8 letters and the middle one consisting of 12 syllables; cf. R.Pr.XVI.18 and 48.

**यवर्ग** the class of the consonants headed by य् i.e. the semi-vowels य, व्, र and ल्.

**यवादि** a class of words headed by the word यव, the taddhita affix मत्

after which does not get the consonant म् changed into व् although the affix मत् be added to a word ending in म् or अ, or having म् or अ as the penultimate letter; e. g. यवमान्, ऊर्मिमान्, भूमिमान् etc.; cf. Kās. on P.VIII.2.9. This यवादिगण is looked upon as आकृतिगण.

**यशःकचि** a grammarian, the author of a treatise named Bhāṣānusāsana.

**यशःसागर** a Jain grammarian, the author of a work named Samāsaśobhā.

**यशोवर्मदेव** the same as यक्षवर्मन् the author of 'चिन्तामणि' a commentary on the Śabdānusāsana of Śākaṭāyana.

**यस्** tad. affix य with mute स् to indicate the application of the term पद to the preceding base as a consequence of which the final म् of the words कम् and शम्, after which यस् is prescribed, gets changed into anusvāra; e. g. कयुः, शयुः; cf. P.V.2.138.

**यस्कादि** words headed by the word यस्क, the affixes in the sense of 'a descendant' placed after which are elided and the words are to be used in the plural number in the masculine gender; e. g. यस्काः; cf. Kās. on P. II.4.63.

**या** substitute for a case affix in Vedic Literature; e.g. उर्या, धृष्ण्या for उर्या, धृष्ण्या, cf. सुपां सुलक् P.VII.1.39.

**यान्** substitute for a case affix found in Vedic Literature; e.g. सायुया for सायु; cf. सुपां सुलक्...याजालः P.VII.1.39.

**याजकादि** a class of words headed by the words याजक, पूजक, परिचारक and others with which a word in the genitive case is compounded, in spite of the prohibition of compounds with such words, laid down by the

rule कर्तरि च P. II. 2.16; e.g. ब्राह्मण-याजकः. ब्राह्मणपूजकः etc.; cf. Kās. on P. II.2.9. These words, याजक and others standing as the second members of compounds have their last vowel accented acute; cf. P. VI. 2.151.

**याद्** augment या prefixed to the case-affixes marked with the mute letter ङ (i.e. the dat. sing. the abl. sing., the gen. sing. and the loc. sing.) after a feminine base ending in आ; e.g. रमायै, रमायाः, रमायाम्; cf. याडापः P. VII.3.113.

**यावदि** a class of words headed by the word याव to which the taddhita affix क (कन्) is added without any specific sense assigned to it; e.g. यावकः मणिकः etc.; cf. Kās. on P. V.4.29.

**यासुद्** augment यास् prefixed to the parasmaipada case-endings of ङिङ् (the potential and the benedictive) which is accented acute; e.g. कुर्यात्, क्रियात्.

**यास्क** a reputed ancient Nirukta-kāra or etymologist, of the 6th century B.C. or even a few centuries before that, whose work, the Nirukta, is looked upon as the oldest authoritative treatise regarding derivation of Vedic words. Yāska was preceded by a number of etymologists whom he has mentioned in his work and whose works he has utilised. Yāska's Nirukta threw into the back-ground the older treatises on etymology, all of which disappeared gradually in the course of time.

**यिद्** augment य् prefixed to the tad. affix इङ् when it is applied to the word बहु, in which case बहु is changed into भू; e.g. भूयिङ्; cf. बहोर्लोपो भू च बहोः; इङ्स्य यिद् च; P. VI. 4.158, 159.

**यु** general wording including the

affixes युच्, युद्, ट्युत्, ट्युल् and ष्युद् of which only यु remains as the affix, which is changed into अन by the rule युवोरनाकौ P. VII.1.1.

**युक्** augment य् (1) added to a verb-base or a root ending in आ before the affix चिण् and krt affixes marked with mute ज् or ण्; e.g. अदायि, दायकः; cf. आतो युक् चिण्कृतोः, P. VII.3.33; (2) added to the roots शा, (शो), छा (छो), सा (सो), हा (हे), व्या (व्ये), वा (वै) and पा (पा and पै) before the causal affix णिच्; e.g. निशाययति पाययति etc. cf. शाच्छासाहान्यावेपां युक् P. VII.3.37; (3) added in Vedic Literature to the frequentative base of the root मृज् of which मर्मृज्य is the form of perf. 1st and 3rd pers. sing. instead of समाज्; cf. दाधति...मर्मृज्यागनीगन्तीति च P. VII.4.65.

**युक्त** (1) proper, appropriate, justified; the word is very frequently used in the Mahābhāṣya and other grammar works; (2) the sense of the original base which is connected with the sense of the affix; cf. अथवा युक्तः प्रकृत्यर्थः प्रत्ययार्थेन संबद्धः, Kās. on P. I. 2.51; (3) connected with; cf. उकारश्चेतिकरणेन युक्तः R. Pr. I. 29; तथायुक्तं चानिषितम् P. I. 4.50.

**युक्तवत्** the sense of the original base, the affix after which is dropped by means of the term लुप् as contrasted with the terms लोप and लुक् which are used in the same sense; cf. लुतवदिति निष्ठाप्रत्ययेन क्तवतुना प्रकृत्यर्थ उच्यते । स हि प्रत्ययार्थमात्मना युनक्ति Kās. on P. I. 3.51.

**युक्तवद्भाव** lit. behaviour like the original base. The term is used in the sense of possession of, or getting, the same gender and number as was possessed by the base to which the tad. affix was added and subsequently dropped by a rule of Pāṇini in which the word लुप् is put in the sense of

dropping; e. g. कुरयः देशः or अज्ञाः देशः in the sense of कुहणां or अज्ञानां निवासो जनपदः cf. जनपदे लुप् P. IV.3.81 and लुपि युक्तवद् व्यक्तवचने P.I.2.51; cf. also M.Bh. on P. I. 2.51 and 52.

**युक्तारोह्यादि** a class of compound words headed by the word युक्तारोही which have their initial vowel accented acute in spite of the general dictum that a compound word except a Bahuvrihi compound word, has its last vowel accented acute; cf. Kās. on P. VI. 2.81.

**युक्तार्थ** the sense possessed by the original word to which the affix, subsequently dropped by means of the word लुप्, was added.

**युक्ति** (1) argumentation; reasoning; (2) current maxim; cf. युक्तिसिद्धमेतत्.

**युगपत्प्रसङ्ग** simultaneous possibility of the application of two rules or operations, when in grammar no option re: their application is admissible as it is admissible according to Mīmāṃsā rules re: two operations enjoined by Vedic behests. In Grammar, only one of such rules applies, the priority of application being based upon the criteria of परत्व, नित्यत्व, अन्तरङ्गत्व and अपवादत्व; cf. शब्दपरविप्रतिषेधो नाम भवति यत्रोभयोर्युगपत्प्रसङ्गः । M.Bh. on VI. 1.158 Vārt. 12.

**युगपदधिकरणवचनता** denotation of two or more things by one single member by virtue of their being put together in a dvandva compound of two or more words; the grammarians advocate this doctrine stating that in a dvandva compound such as घटपटौ or घटपटम्, the word घट has the capacity of expressing the sense of both घट and पट, which in a sentence घटः पटश्च, it does not possess. Similarly पट also

has the capacity of conveying the sense of both पट and घट. Possibly this theory is advocated by grammarians, on the analogy of words like पितरौ or मातरौ for मातापितरौ, द्यावा for द्यावापृथिवी and so on; cf. सिद्धे तु युगपदधिकरणवचने द्वन्द्ववचनात् P. II 2.29 Vārt. 2. For details see Vyākaraṇamahābhāṣya on चार्थे द्वन्द्वः P. II. 2.29.

**युगपदधिकरणविवक्षा** desire to express two or more senses simultaneously (by one word); cf. सर्वाणि द्वन्द्वे बह्वर्थानि । युगपदधिकरणविवक्षायां द्वन्द्वो भवति M. Bh. on P. II.4.62. See युगपदधिकरणवचनता.

**युगपद्वचनता** expression of the senses of two words together by one word; cf. विग्रहे खल्वपि युगपद्वचनता दृश्यते । द्यावा ह क्षामा । द्यावा चिदस्मै पृथिवी नेमेते । M. Bh. on P. II. 2.29 Vārt 6.

**युग्म** (1) lit. pair; the word is used for the second and fourth consonants ख, घ, छ, झ etc. of the five classes which, in a way are combinations of two consonants; cf. युग्मा; सोष्माणः R. T. 16; cf. also युग्मौ सोष्माणौ where the word सोष्मन् is explained as उष्म वायुस्तेन सह वर्तन्त इति सोष्माणः । खघ छझ टढ यघ फभ; cf. also युग्मयोर्द्वितीयचतुर्थयोः; (2) even, as opposed to odd, referring to the vowels ओ and औ which are even in the enumeration ए ओ ऐ औ. The consonants called युग्म viz. ख, घ and others which are defined as युग्म are also the even consonants in their classes.

**युच्** kṛt affix यु changed into अन, (1) applied in the sense of 'a habituated agent' to intransitive roots in the sense of movement or utterance, to Ātmanepadi roots beginning with a consonant, to the roots लु, चक्रम्, सृ, शुच्, कुष्, as also to roots in the sense of decoration; e.g. चलनः, शब्दनः; cf. P.III. 2. 148-151; (2) applied to causal roots; as also

to the roots आस् श्रन्थ् and others in the sense of verbal activity when the word so formed has always the feminine gender; e.g. कारणा, हारणा, आसना, घट्टना, वेदना etc.; cf. P.III.3.107 and the Vārttikas thereon; (3) applied to roots ending in आ and preceded by the indeclinables ईषद्, दुस् or सु in the sense of easy or difficult for obtainment and, wherever seen to any root in the Vedic language, as also to some other roots as found in actual use in the classical literature; e. g. ईषद्दानो गौर्भवता, दुष्पानः, सुपानः etc. सूप्सदनः, दुर्वोधनः, दुर्मर्षणः etc., cf. P.III.3.128-130.

**युद्** augment य् prefixed to the tad. affix फिञ् ( आयनि ) after the words दग्, कोसल, कर्मार, छाग and वृष; e.g. दागव्यायनिः, कौसल्यायनिः, कार्मार्यायणिः, वार्यायणिः; cf. P. IV. 1.155 Vārt. 1.

**युवन्** lit. young person; masculine; the word is given as a technical term in grammar in the sense of one, who is the son of the grandson or his descendant, provided his father is alive; the term is also applied to a nephew, brother, or a paternal relative of the grandson or his descendant, provided his elderly relative, if not his his father, is alive; it is also applied to the grandson, in case respect is to be shown to him; cf. P. IV. 1.163-167. The affixes prescribed in the sense of युवन् are always applied to a word ending with a tad. affix applied to it in the sense of an offspring (अपत्य) or grandson (गोत्र), in spite of the ruling that in the sense of grandson or his descendant (गोत्र), one affix only इञ् or अण् or the like is added to the base; e.g. गार्ग्यस्यापत्यं गार्ग्याभिः, दाक्षेस्पत्यं दाक्षायणः; गार्ग्ये जीवति तस्य भ्राता सपिण्डो वा गार्ग्याभिः तन्नभवान् गार्ग्यः; गार्ग्याभिः वा.

**युवपाद** a conventional term used for the first pāda of the seventh adhyāya which begins with the sūtra युवोरनाकौ P.VII.1.1.

**युवमत्यय** tad. affix फक् ( आयन ), फिञ् ( आयनि ) or any other in the sense of युवन् which is to be applied to a base ending with an affix in the sense of offspring ( अपत्यप्रत्ययान्त ) or with an affix in the sense of a grandson ( गोत्रप्रत्ययान्त ). The affix is not applied when a female offspring is meant.

**युवसंज्ञा** the technical term युवन् which is given to persons described or mentioned in P.IV.1.163 to 167.

**युवादि** a class of words headed by the word युवन् which have the taddhita affix अ ( अण् ) added to them in the sense of 'duty' or 'nature'; e.g. यौवनम् स्थाविरम्, हौत्रम् etc.; cf. Kāś. on P.V.1.130.

**युष्मत्पाद** conventional name given to the third pāda of the fourth adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the sūtra युष्मदस्मदोरन्यतरस्यां खञ् च P. IV. 3.1.

**युष्मद्** designation of the second person, used in the Jainendra Vyākaraṇa.

**युस्** tad. affix यु in the sense of possession applied to (1) the word ऊर्णा; e.g. ऊर्णायुः; cf. P. V. 2.123; (2) to the words कं, शं, अहं and शुभं; e.g. कयुः, शयुः, अहयुः, शुभयुः; cf. P.V.2.138-140.

**येननाप्राप्तन्याय** a term used by grammarians and commentators very frequently for the maxim "येन नाप्राप्ते यो विधिरारभ्यते स तस्य बाधको भवति" Par. Sek. on Pari. 57. The term अपवाद-न्याय is used in the Mahābhāṣya which is the same as येननाप्राप्तन्याय of later grammarians.

**योग** (1) a rule of grammar; the word योग in this sense is very fre-

quently found used in the Mahābhāṣya; cf. the frequent statements अयं योगः शक्योऽकुरुम् M. Bh. on P.I.1.6, 62, etc. or कान्यस्य योगस्य योजनानि M. Bh. on P. I. 1.31 Vart. 6, I.1. 57 etc.; (2) grammatical connection; cf. शास्त्रकृतो योगश्च Nir. I.2; cf. also षष्ठी स्थानेयोगा P.I.1.49.

**योगरूढ** a word that can be derived, but is always used in a specific sense, the derivative sense which is wider being limited; e.g. पङ्कजम्.

**योगवाह** a technical term used for phonetic elements or letters which are mentioned in the alphabet of Pāṇini, viz., the Māheśvara sūtras in contrast with the term अयोगवाह which is used by grammarians for the phonetic elements अनुस्वार, विसर्ग and others which are not mentioned. See अयोगवाह; cf. also M. Bh. on Śiva sūtra 5.

**योगविभाग** division of a rule which has been traditionally given as one single rule, into two for explaining the formation of certain words, which otherwise are likely to be stamped as ungrammatical formations. The writer of the Vārttikas and the author of the Mahābhāṣya have very frequently taken recourse to this method of योगविभाग; cf. P.I.1.3 Vārt. 8, I.1.17 Vārt.1, I.1.61, Vārt. 3; I. 4.59 Vārt. 1, II. 4. 2. Vārt.2, III.1.67 Vārt. 5, III.4.2. Vārt. 6, VI.1. 1 Vārt. 5, VI.1.33 Vārt.1 etc. Although this Yogavibhāga is not a happy method of removing difficulties and has to be followed as a last recourse, the Vārttikakāra has suggested it very often, and sometimes a sūtra which is divided by the Vārttikakāra into two, has been recognised as a couple of sūtras in the Sūtrapāṭha which has come down to us at present.

**योगाङ्ग** a part or portion of the rule of the grammarian; cf. सति च योगाङ्ग योगविभागः करिष्यते M. Bh. on P.I.1.30, II.1.4 etc.

**योगोपेक्ष** concerning only that particular rule to which it refers. The word is many times used in connection with a deduction ( ज्ञापक ) which is not to be applied in general, but which is restricted to the functions of that rule from which the deduction is drawn; cf. योगोपेक्ष ज्ञापकम् M. Bh. on P. I.1.23 Vārt.10, P.III.1.95 Vārt.2., P.IV. 1.87 Vārt. 2, cf. also M. Bh. on P.I.3.62 and V.1.1.

**योगारम्भ** laying down or citing a rule as done by the writers of sūtras; cf. नैकं प्रयोजनं योगारम्भं प्रयोजयति M. Bh. on P. III.1.67 Vārt. 5; P. VII. 1.96 Vārt. 2.

**योग्यता** compatibility of sense; cf. असत्यपि च गोहनने तस्य योग्यतया गोघ्न इत्यभिधीयते Kāś. on P. III.4.73.

**योजक** causal instrument or causal agent; the word is used in the sense of प्रयोजक in the Jainendra grammar; cf. Jain.I-2.125.

**योनि** place of origin; cf. तपः श्रुतं च योनिश्च एतद् ब्राह्मणकारणम्, M. Bh. on P. V.1.115; cf. also M. Bh. on P.IV.1. 48 Vārt. 9; cf. also ओष्ठयोनिरोष्ठ्यः.

**योषा** a woman; the word is used in the sense of feminine as applicable to gender.

**यौगपद्य** simultaneity of occurrence; simultaneous possibility of the application of two rules which evidently cannot apply simultaneously, but scope has to be given to one of the two, the priority being decided on the criteria of परत्व, नित्यत्व, अन्तरङ्गत्व and अपवादत्व; cf. न चास्ति यौगपद्येन संभवः M. Bh. on P.



I.1.57; cf. also M.Bh. on I. 4.1, I. 4.2, II.1.3 etc.

**यौगिक** based on derivation; etymological; one of the kinds of words रूढ, यौगिक, योगरूढ and यौगिकरूढ; cf. सैन्धवशब्दो लघणे उभयलिङ्गः । यौगिकस्याभिधेयवह्निङ्गम् । Kās. on P.II.4.31.

**यौधेयादि** a class of nine words headed by the word यौधेय, a taddhita affix applied to which is not to be elided even though the word be used in the plural number.

र

र (1) second letter of the यण् class (semi-vowels) which has got the properties नादभागित्व, घोषवत्त्व, संवृतत्व and अल्पप्राणता i. e. it is a sonant, inaspirate consonant. Regarding its स्थान or place of production, there is a difference of opinion : generally the consonant र is looked upon as a cerebral or lingual letter (मूर्धन्य); cf. ऋदुरषाणां मूर्धा S.K. also Pān. Siksā; but it is called by some as दन्त्य or दन्तमूलीय; cf. रेफस्तु दस्त्ये दन्तमूले वा RT. 8, by others as दन्तमूलीय and by still others as वत्स्ये gingival. In the Vājasaneyi-Prātiśākhya it is described as दन्तमूलीय; cf. रो दन्तमूले I. 68, while in the Taittiriya Prātiśākhya it is said to be produced by the touch of the middle part of the tip of the tongue just above the root of the teeth; cf. रेफे जिह्वाग्रमध्येन प्रत्यग्दन्तमूलेभ्यः T. Pr. II. 41; (2) substitute र् ( रेफ ) for the final letter of the word अहन्, as also for the final of अग्रस्, ऊधस्, अवस् and भुवस् optionally with र, which ( र ) is dropped before vowels, and changed to ओ before अ and soft consonants, while it is changed into visarga before hard consonants and surds. e.g. अग्रैव, अग्र एव; ऊधैव, ऊधएव; cf. Kās. on P. VIII. 2-70; (3) the consonant र (technically called रु in

Pāṇini's grammar) which is substituted for the consonant स् and for the consonant न् of the word अहन् when the consonant स् or न् stands at the end of a word. This substitute रु, unlike the substitute र् is liable to be changed into visarga, or the consonant य्, or the vowel उ by P. VIII.3.15, 17, VI.1.113, 114.

र (1) the consonant र, generally cited as रेफ; the vowel अ is added to र् for facility of utterance; cf. T. Pr. I.21; (2) short term ( प्रत्याहार ) for र् and लृ; cf. उरण् स्परः, P. I. 1.51; (3) कृत affix र applied to the roots नम्, कम् etc. in the sense of agent who is habituated to, or expert in the action expressed by the root; e. g. नम्रः, कम्प्रः; cf. नसिकम्पिरम्यजसकमहिंसदीपो रः P. III. 2. 167; (4) tad. affix र as a Cāturarthika affix applied to the words headed by अस्मन्; e. g. अस्मरः; cf. वुञ्छण् P. IV. 2. 80; (5) tad affix र in the sense of possession affixed to the words ऊष, सुषि, मुष्क, मधु, and तमस् with अ of तमस् changed to इ; e. g. ऊषरम्, सुषिरम्, मधुरः, तमिस्ता; cf. Kās. on P.V. 2.107 and 114; (6) tad. affix र in the sense of diminution affixed to the words कुटी, शमी and शुण्डा; e.g. कुटीरः, शमीरः, शुण्डारः; cf. Kās. on P. V. 3. 88; (7) tad. affix रक् which see below; (8) कृत affix रक् which see below; (9) a term for द्विगुसमास in the Jainendra Vyākaraṇa.

**रक्** (1) tad. affix र proposed by the Vārttikakāra instead of आरक् for being affixed to the word गोधा to form the word गौधारः; cf. आरग्वचनमनर्थके रक्का सिद्धत्वात् P.IV.1.130 Vārt. 1; (2) कृत affix रक् applied to the root ल्या; cf. रकि ज्यः प्रसारणम् P. I.1.4 Vārt. 6.

**रक्त** lit. coloured i.e. coloured by nasalization; a term used by ancient grammarians for a nasalized letter ( अनुनासिक ); cf. रक्तसंज्ञो-

नुनासिकः R.Pr.I.17on which Uvvaṭa comments :— अनुनासिको वणो रक्त इत्युच्यते; also cf. अरक्तसंध्येत्यपवाच्यते पदे R. Pr. XI. 18, where unnasalized आ is stated as अरक्तसंधि and illustrated by the commentator by quoting the passage मन्द्रमा-वरेण्यम् as contrasted with अभ्र औ अपः ।

**रक्तपाद** conventional name given to the second pāda of the fourth Adhyāya of Pāṇini's Aṣṭādhyāyī as the Pāda begins with the Sūtra तेन रक्तं रागात् P. IV. 2.1.

**रक्षित** named मैत्रेयरक्षित or मैत्रेय also; a famous grammarian of the Eastern school of grammarians which flourished in Bihar and Bengal in the ninth, tenth, eleventh and twelfth centuries, claiming मैत्रेयरक्षित, पुरुषोत्तमदेव, सीरदेव and others as prominent grammar scholars among others. See the word मैत्रेयरक्षित.

**रघुनाथ** a grammarian of the seventeenth century, who was a pupil of Bhaṭṭoji Dikṣita and who wrote a small gloss ( लघुभाष्य ) on the topic named ' पञ्चसंधि ' of the Siddhāntakaumudī.

**रङ्ग** nasalisation; colouring of a letter by its nasalisation; cf. रङ्गवर्णं प्रयुञ्जीरन् नो अयेत् पूर्वमक्षरम् Pāṇ. Śikṣā. 27.

**रङ्गनाथ** a grammarian, son of नारायणयन्त्रा, who wrote a commentary named मकरन्द on Haradatta's Padamañjarī.

**रजतादे** a class of words headed by the word रजत to which the taddhita affix अ ( अञ् ) is added in the sense of ' a product ' or ' a part ' ; e.g. राजतम्, लौहम्, औदुम्बरम् etc. ; cf. Kāś. on P. IV.3.154.

**रञ्** tad. affix र causing vṛddhi, applied to the word अग्नीध्र in the sense of Śaraṇa i.e. a room or a place; e.g. अग्नीध्रम् cf. अग्नीधः शरणे रञ् भं च P. IV.3.120 Vārt. 9.

**रण्** same as रञ् being only a variant. See रञ्.

**रत्नपाणि** a grammarian of the eighteenth century who wrote a short treatise on the Kāraka relations named षट्कारकविवरण.

**रत्नार्णव** name of a commentary on the Siddhāntakaumudī written by Kṛṣṇamitra, a famous grammarian and Naiyāyika who lived in the eighteenth century and wrote many commentary works on books in the Vyākaraṇa and Nyāya Śāstras.

**रत्नेश** a grammarian who wrote a grammar work named लक्षणसंग्रह.

**रथ** name of one of the eight kinds of recitals of the Veda Saṁhitā by dividing it into the component words ( पद ) and reciting the component words by repeating them; in their regular order and reverse order too.

**रदानुक्** kṛt affix रदानु applied to the root जीव्; e.g. जीरदानु; cf. जीवे रदानुक् । जीरदानुः M. Bh. on Śiva Sūtra 5, Vārt. 5.

**रथादि** a class of eight roots headed by the root रथ् which allow the addition of the augment इ ( इद् ) optionally to the ārdhadhātuka affix beginning with any consonant except य्, placed after them; e.g. रथिता रथा, रत्ता रती, रथिता etc. cf. P.VII.2.35 and VII.2.45.

**रन्** personal ending रन् substituted for the personal ending झ् of the प्रथमपुरुष (third person) Ātmanepada of 'lin' (potential and benedictive); cf. झस्य रन् P.III. 4.105.

**रनु** [RENOU, LOUIS] a sound Sanskrit scholar of France of the present time who has written some treatises and many articles on Sanskrit grammar out of which his works on the Terminology of Sanskrit

Grammar, Kāśikā and Durghaṭa-vṛtti require a special mention.

**रपर** with the letter र inserted after it; the term is used in connection with the guṇa and vṛddhi substitutes for ऋ. These substitutes are respectively अ and आ, which, by the addition of र्, always become अर् and आर्; cf. उरण् रपरः P.I. 1. 51, cf. ऋकारस्य गुणवृद्धी रेफशिखा अरारावेवेति cf. also वृद्धिर्भवति गुणो भवतीति रेफशिखा गुणवृद्धिसंज्ञकोभिर्निर्वर्तते; M.Bh. on P.VI. 4.121, VIII.2.42.

**रप्रत्याहारखण्डन** a small article showing that the short term र for the consonants and लृ need not be advocated as done by the learned old grammarians. The treatise was written by Vaidyanātha Pāyagunde, the prominent pupil of Nagesabhaṭṭa.

**रप्रत्याहारमण्डन** an anonymous work, comparatively modern, refuting the arguments advanced in the रप्रत्याहारखण्डन by Vaidyanātha Pāyagunde.

**रम्** augment र inserted after the vowel अ of the root भ्रस्ञ्, when the letter र् which is already present in भ्रस्ञ् (before अ) and the penultimate स् are dropped; the result is that the word भ्रञ्, in short, becomes substituted in the place of भ्रस्ञ्; cf. भ्रञ्जो रोपधयो स्मन्यतरस्याम् P.VI. 4.47, and भ्रञ्जो रोपधयोलौप आगमो र्म विधीयते as Bhāradvājīya Vārttika thereon.

**रमानाथशर्मा** a grammarian of the Kātantra school who lived in the fifteenth century and wrote a commentary named Manoramā on the Kātantradhātuvṛtti and Śabdāsādhyaprayoga.

**रल्** a short term (प्रत्याहार) used for all consonants excepting य् and वृ; cf. रलो व्युपधाद्दलादेः संश्र्, P.I.2.26.

**रस्** personal ending of the third pers.

(प्रथमपुरुष) substituted for the affix झि in the first future (लृट्); cf. लृट्: प्रथमस्य डारौरसः II.4.85.

**रसवती** name of a commentary on his own work 'Saṅkṣiptasāra Vyākaraṇa' by Kramadīśvara, a sound scholar of grammar in the thirteenth century A.D.

**रसादि** a class of words headed by the word रस which have the tad. affix मत्तुप् added to them in the sense of possession in preference to other affixes like इन्; e.g. रसवान्, रूपवान् etc.; cf. Kāś. on P.V. 2.95.

**राघवेन्द्राचार्य** (गजेन्द्रगडकर) a famous scholar of Grammar in the nineteenth century, who taught many pupils and wrote some commentary works, the well-known being प्रभा on the Śabdakaustubha, विषमपदव्याख्या on the Laghuśabden-ḍuśekhara and त्रिपथगा on the Paribhāṣenduśekhara. For details see p. 27 Vyākaraṇa Mahābhāṣya Vol. VII D. E. Society's Edition.

**राजदन्तादि** a class of compound words headed by राजदन्त in which the order of words or the constituent members is fixed. There are about 50 words in the class; some of them are tatpuruṣa compounds such as राजदन्त or अग्नेवण in which the subordinate word which ought to have been placed first is placed second. There are some karmadhāraya compounds in which one particular word is always placed first and not any one of the two; e.g. लिखितवासितम्, सिक्तसंमृष्टम् etc. There are some dvandva compounds such as उद्धवलमुसलम्, चित्रास्वाती, भार्यापती etc. in which a definite order of words is laid down. For details see Kāśikā on राजदन्तादिषु परम् P. II. 2.31.

**राजन्यादि** a class of words headed by the word राजन्य to which the

taddhita affix अकृ ( वृच् ) is added in the sense of ' the place of residence ' ; e. g. राजन्यकः, औदुम्बरकः etc. This class named राजन्यादि is called आकृतिगण and similar words can be included in this class such as मालव, विराट्, त्रिगतं and others from which the words मालवकः वैराटकः त्रैगतकः etc. can be arrived at; cf. Kāś. on P. IV. 2.53.

**राजारामशास्त्री** ( कल्लेकर ) a reputed scholar of Sanskrit grammar who resided at Vārāṇasī and established a school of Sanskrit Grammarians there in the nineteenth century. He wrote a treatise on grammar named शब्दव्युत्पत्तिकौमुदी.

**राधाकृष्ण** ( गोस्वामी ) a grammarian who wrote two elementary grammar treatises (1) अन्वयार्थ and (2) वैयाकरणसर्वस्वसूची.

**राधावल्लभ** titled तर्कपञ्चानन, who wrote a commentary named सुबोधिनी on the Mugdhabodha Vyākaraṇa.

**राम** or रामभट्ट who wrote a commentary on the Prakriyākaumudī of Rāmacandra Śeṣa.

**राम** inhabitant of Mithilā who wrote a commentary by name विद्वत्प्रबोधिनी on the Sārasvata Prakriyā.

**रामकिकरसरस्वती** a grammarian who wrote a small grammar treatise named आशुबोधन्याकरण which is different from the well-known आशुबोध of तारानाथतर्कवाचस्पति.

**रामकिशोर** ( चक्रवर्ती ) author of (1) अष्टमङ्गल a commentary on the कातन्त्रवृत्ति of Durgasiṃha, as also of (2) शाब्दबोधप्रकाशिका, a small work on the import of words.

**रामकृष्ण** a grammarian who wrote a treatise on Kāraka relations known by the name शाब्दबोधप्रक्रिया.

**रामकृष्णभट्ट** a grammarian of the 17th century who wrote वैयाकरणसिद्धान्त-रत्नाकर, a commentary on the diffe-

rent portions of the Siddhānta Kaumudī.

**रामकृष्णानन्द** writer of a commentary on the Mahābhāṣya which is available in a fragmentary form.

**रामचन्द्र** (1) रामचन्द्राचार्य (son of कृष्णाचार्य) the well-known author of the Prakriyākaumudī. He belonged to the Śeṣa family and the latter half of the fifteenth century is assigned as his date. He is believed to have been a resident of Āndhra. His work, the Prakriyākaumudī, was a popular grammar treatise for some time before Bhaṭṭoji's Siddhānta-Kaumudī got its hold, and it had a number of commentaries written upon it especially by his descendants and members of his family which became well-known as the Śeṣa family of grammarians. The Prakriyākaumudī is named कृष्णकिकरप्रक्रिया also. (2) There was a grammarian named Rāmacandra who wrote a small treatise on grammar named विदग्धबोध. (3) There was another grammarian of the same name who was a pupil of Nāgeśabhāṭṭa of the eighteenth century and who wrote a small commentary called वृत्तिसंग्रह on Pāṇini's Aṣṭādhyāyī. (4) There was also another Rāmacandra who was a scholar of Vedic grammar and who wrote the commentary named ज्योत्स्ना on the Vājasaneyi-Prātisākhya.

**रामचन्द्र दीक्षित** a grammarian who wrote (1) Uṇādikośa, (2) Maṇḍipikā, a commentary on the Uṇādisūtras, and (3) Śabdabhedanirūpaṇa.

**रामचन्द्रभट्ट तारे** one of the senior pupils of Nāgeśabhāṭṭa who was a teacher of Vaidyanātha Pāyagūṇḍe. He wrote a small gloss on the Aṣṭādhyāyī which is named पाणिनिसूत्रवृत्ति.

He lived in the first half of the eighteenth century and taught several pupils at Vārāṇasī.

**रामचन्द्रशेष** See रामचन्द्र (1).

**रामचन्द्रसरस्वती** pupil of वासुदेवचन्द्रसरस्वती of the sixteenth century who has written a gloss named विवरण on the Mahābhāṣyapradīpa of Kaiyaṭa.

**रामतर्कवागीश** a learned grammarian who held the titles महामहोपाध्याय and भट्टाचार्य. He was an advocate of the Mugdhabodha School and wrote commentaries on (1) the Mugdhabodha, (2) the Kavikalpadruma, (3) the Amarakośa and (4) the Uṇādi sūtras. He also wrote a short gloss on case-relations, his treatise on the subject being named कारकटिप्पणी.

**रामदास** (चक्रवर्ती) a follower of the Kātantra school of grammar who wrote (1) चन्द्रिका, a commentary on Kātantrapariśiṣṭa and (2) कातन्त्रव्याख्यासार.

**रामनाथ** (चक्रवर्ती) who wrote short glosses on the Kātantra and the Kālāpa Vyākaraṇa.

**रामनाथ** (चोबे) a grammarian of the nineteenth century who wrote (1) शब्देन्दुशेखरटीका, (2) वैयाकरणभूषणटीका and (3) वैयाकरणसिद्धान्तमञ्जुषाटीका.

**रामनाथ** (विद्यावाचस्पति) a Sanskrit scholar of the 17th century who studied Vyākaraṇa, Dharma, Alarṅkāra and other Śāstras and wrote a grammar work कातन्त्ररहस्य, besides many books on other Śāstras.

**रामनारायण** writer of a commentary on the Sārasvatapraṅgī.

**रामभट्ट** writer of a commentary on the Prakriyākaumudī.

**रामभट्ट दीक्षित** son of यशराम दीक्षित, a grammarian of Tanjore of the seventeenth century who wrote a

commentary on the Paribhāṣāvṛtti of Śiradeva named परिभाषावृत्तिव्याख्या. He has also written the 'life of Patañjali' ( पतञ्जलिचरित ) and many miscellaneous works, such as उणादिमणिदीपिका and others.

**रामराम** a grammarian who has written a commentary on the Kavikalpadruma of Bopadeva.

**रामशर्मा** the same as रामतर्कवागीश. See रामतर्कवागीश.

**रामसिंहवर्मा** possibly the same king of Śringaberapura who patronised Nāgésabhaṭṭa. He is said to have written some small comments on the Rāmāyaṇa and a small grammar work named धातुरत्नमञ्जरी.

**रामानन्द** a grammarian of the seventeenth century who wrote a commentary on Bopadeva's Mugdhabodha. He was possibly the same as Rāmārāma (see above) and Rāmānandatīrtha who wrote the Kātantrasaṅgraha, although different from the well-known रामानन्दतीर्थ of the sixteenth century who was a saṁnyāsin and who wrote many philosophical and religious booklets.

**रामालंकार** possibly the same as रामराम (see above) who wrote Dhātudīpikā, a commentary on the Kavikalpadruma of Bopadeva.

**रामाश्रम** a grammarian of the seventeenth century who wrote a commentary named Siddhāntacandrikā on the Sārasvata Vyākaraṇa.

**रामेश्वर** a grammarian who wrote a small compendium on grammar named शुद्धाशुबोध.

**राशि** usually used in the sense of a collection or a heap or a lunar constellation; the word is often used after the word वर्ण when it means the traditional collection of

letters or the alphabet. The words अक्षरराशि, ब्रह्मराशि and अक्षरसमाम्नाय are also used in the same sense.

**रिक्** an augment added optionally with हक् and रीक् to the reduplicative syllable of the frequentative root from a primitive root which ends in ऋ or has a penultimate ऋ; e. g. चरिर्कति, नरिनर्ति भरिभ्रत् etc.; cf. रुमिकौ च लुकि, P.VII. 4.91 and ऋतश्च VII.4.92.

**रिङ्** substitute रि for a verbal base ending in ऋ before श (the sign of the 6th conj.) यक् (sign of the pass. voice) and a लिङ् affix beginning with य which is not a Sārvadhātuka affix; e. g. आद्रियते, क्रियते, क्रियात्; cf. रिङ् शयग्लिङ्क्षु P.VII.4.28.

**रित्** (1) characterized by the mute consonant र् signifying the acute accent for the penultimate vowel; cf. उपोत्तमं रिति P. VI. 1. 217; (2) the same as रिफित् or रेफि, a visarga which is changeable into र् when euphonically combined; cf. विसर्जनीयो रिफितः V.Pr.I.160; cf. also भाव्युपधं च रिद्विसर्जनीयान्तानि रेफेण; V.Pr. VII.9. The terms रिफित्, रेफि and रित् are given in the Padapāṭha to a pad or word which ends in a Visarga which has originated from र् in the Samhitāpāṭha; e. g. the Visarga in कः, प्रातः etc.; cf. R.Pr.I.30 to 32.

**रिफित्** (1) a Visarga in the Padapāṭha which has originated from र् in the Samhitāpāṭha; (2) a word or pada which has got a रिफित् at its end; cf. कः, स्वः प्रातः etc. (which in the Samhitāpāṭha are कर्, स्वर, प्रातर् etc.); cf. R.Pr. I.30 to 36 V.Pr.IV. 18.192.

**रिल्** tad. affix री added optionally with रिष्टत् to the word ऊर्ध्व which becomes changed into उप; e.g. उपरि, उपरिष्टत्; cf. ऊर्ध्वस्य उपभावो रिल्रिष्टातिलौ च P.V.3.31 Vārt. 1.

**रिष्टातिल्** tad. affix रिष्टत् added to ऊर्ध्व; see रिल्.

**रीक्** augment री added optionally with हक् and रिक् to the reduplicative syllable ( अभ्यास ) of the frequentative base of roots having ऋ as their penultimate vowel; e.g. वरीवृश्चयते वरीवृश्चीति, नरीनर्ति, चरीकर्ति; cf. रीगदुपधस्य च P.VII. 4.90.

**रीङ्** substitute री for the vowel ऋ at the end of a base ( अङ्ग ) before the affix च्चि as also before य which does not belong to a kṛt or Sārvadhātuka affix; e.g. मात्रीभूतः, मात्रीयते; cf. रीङ् ऋतः P.VII.4.27.

**रु** (1) substitute र् for the consonant स् at the end of a word as also for the ष् of सञ्चुर्, न् of अहन् and optionally with र् for the final स् of अन्नस्, ऊधस् and अवस् in Veda; e.g. अन्निरत्र, वायुरत्र, सजूद्वेभिः cf. P.VIII. 2.66; the र् of this रु (as contrasted with the substitute र् which see above) is further changed into उ before a soft consonant and before the vowel अ provided it is preceded by the vowel अ, while र्, prescribed as substitute र (which see above), remains unchanged; e.g. शिवोर्च्यः, शिवो वन्द्यः as contrasted with अहरत्र, अहर्गणः; (2) substitute र् for the final ज् of अवयज् (e.g. अवयाः), for ह् of श्वेतवह् (e.g. श्वेतवाः), and for श् of पुरोडाश् (e.g. पुरोडाः) before the case affix सु; cf. P.VIII.4.67; (3) substitute र् (or ढ्) for the final स् or ढ् of a verb-form ending with the personal ending सिप् of the 2nd pers. sing; cf. P. VIII.2.74,75; (4) substitute र् for the final न् of words ending with the affix मत् or वस् in Veda; e.g. मरुत्वः हरिवः; cf. Kās. on P.VIII.3.1; (5) substitute र् for the final न् at the end of a word when it is followed by a छ्व letter i.e. the first or a second consonant excepting ख् and

रुक्; e.g. भवांश्चिनोति; cf. P.VIII. 3.7; (6) substitute र् for the final न् of नून before the letter प् as also for the final न् of स्वतवान् and कान् under certain conditions; cf. P. VIII.3. 10.12.

**रुक्** augment र् added optionally with रिक् to the reduplicative syllable; (see रिक् above); e.g. चर्कति, नर्नक्ति; cf. P. VII. 4. 91, 92 as also VII. 4.65.

**रुक्मन्** the primary Yama letter; a term used in the Śikṣā treatises.

**रुक्** augment र्, prefixed to the pers. ending झ of the प्रथमपुरुष (3rd pers. plural) after the root शो, विद् and in Vedic literature after a few other roots e.g. शेरते, संविद्रेते, अदुह्; cf. शीङो रुक्; P.VII. 1.6-8.

**रुदादि** a term used for the five roots headed by the root रुद्, which have the augment इ added to a Sārva-dhātuka affix in certain cases; e.g. रोदिति, श्वासिति, अरोदीत्, अस्वपीत् etc.; cf. P.VII. 2. 76, VII.3.98.

**रुद्रदेव** a grammarian who has written a commentary on the Vaiyākaraṇa-Siddhānta-Bhūṣaṇa of Koṇḍabhāṭṭa.

**रुघादि** a class of roots headed by the root रुघ् which take अम् ( न् ) as the conjugational sign inserted after the final vowel, e. g. रुगद्धि ( where रुघ् becomes रुगध् ). These roots are popularly called roots of the 8th conjugation.

**रुढ** conventional; traditional; one of the four senses in which words are used. The senses are यौगिक ( derivative ), रुढ ( conventional ), योगरुढ and यौगिकरुढ; The term रुढ is also used in the sense of 'a conventional word' cf. प्रथमाशब्दो विभक्तिविशेषे रुढः Kās. on P. VI. 1.102.

**रुढा** Saṁhitāpāṭha, as contrasted with the Padapāṭha.

**रुढि** convention; usage; custom. The word रुढि is given along with योग ( derivation ) as the basis of the use of words which are described to be of four kinds; see रुढ above. cf. नैगमरुढिभवं हि सुसाधु P. III 3. 1. Vārt. 1.

**रूप** (1) word-form which is complete with प्रकृति ( the base ) and प्रत्यय, i.e. the affix which is attached to it; cf. रूपनिर्ग्रहश्च शब्दस्य नान्तरेण लौकिकं प्रयोगम् M. Bh. on P. I. 1.22 Vārt. 3; cf. also the usual expression का रूपसिद्धिः in the Mahābhāṣya; cf. M. Bh. on I. 1.51, 1.2.58 etc. ; the word is also used in the sense of a word-base ( धातु or प्रातिपदिक ); cf. स्वं रूपं शब्दस्याशब्दसंज्ञा P. I. 1.68; (2) the word form as characterized by its derivation and properties: cf. तस्य रूपान्यत्वे वर्णान्यत्वम् explained as तस्य शब्दस्य अनुप्रदानादिभिः कारणै रूपभेद जन्वमाने वर्णभेदः संपद्यते T. Pr. XXII. 2.

**रूपनारायण** a grammarian of Bengal of the fifteenth century who wrote short comments on some sections of the Supadma Vyākaraṇa under the names सुपद्मषट्कारक and सुपद्मसमाससंग्रह.

**रूपप्** tad. affix in the sense of 'praise' which is, in fact, possessed by the word to which the affix रूपप् is added, without making any change in the sense of the word, the affix being called 'स्वार्थे' i. e. an affix in the sense of the base or प्रकृति cf. स्वार्थिकाः प्रत्ययाः प्रकृत्यर्थविशेषस्य द्योतका भवन्ति । प्रशस्तो वैयाकरणो वैयाकरणरूपः । याज्ञिकरूपः । प्रकृत्यर्थस्य वैशिष्ट्ये प्रशंसा भवति । वृषलरूपोऽयं यः पलाण्डुना सुरां पिबति । चौररूपः । Kās. on P. V. 3.66.

**रूपमाला** (1) an elementary work on Sanskrit grammar composed by Vimalasarasvatī, in which the Sūtras of Pāṇini are arranged in different topics many of which are

called माला, such as अजन्तमाला, हलन्तमाला, छान्दसमाला, अव्ययमाला and so on. (2) the name रूपमाला is also found given to a work giving collections of formed words written by Puṇyanandana.

**रूपसिद्धि** lit. the formation of words; the name रूपसिद्धि is given to a small literary work on the formation of words written by Dayānandasarasvatī.

**रूपतिदेश** the actual replacement of the original in the place of the substitute by virtue of the rule स्थानिवदादेशान्त्वधौ P. I. 1. 56; one of the two kinds of स्थानिवद्भाव wherein the word-form of the original (स्थानी) is put in the place of the substitute (आदेश); the other kind of स्थानिवद्भाव being called कार्यातिदेश by means of which grammatical operations caused by the original (स्थानी) take place although the substitute (आदेश) has been actually put in the place of the original. About the interpretation of the rule द्विवचनेचि P. I. 1. 59, the grammarians accept the view of रूपतिदेश; cf. रूपतिदेशश्चायं नियतकालत्वेन कृते द्विवचने पुनः आदेशरूपमेवावतिष्ठते । पपतुः पपुः । आतो लोप इटि च इत्याकारलोपे कृते तस्य स्थानिवद्भावात् एकाचो द्वे० इति द्विवचनं भवति Kās on P. I. 1. 59; cf. also रूपतिदेशश्चायम् । द्विवचनेचि इत्यत्रास्य भाष्ये पाठात् । Pari. Bhaskara Pari. 97. For details see Mahābhāṣya on P. VII. 1. 95 96.

**रूपवतार** a well-known work on word formation written by वर्र्मकीर्ति a Jain grammarian of the twelfth century. Scholars believe that this work was the first work of the form of topics which was taken as a model by the authors of the Prakriyākāumudī and the Siddhāntakāumudī.

**रूप्य** (1) a tad, affix applied to a word

meaning 'a cause' or expressing 'a human being' in the sense of 'proceeding therefrom' e.g. समादागतं सवरूप्यम्; देवदत्तरूप्यम्; cf. हेतुमनुष्येभ्योन्यतरस्यां रूप्यः P. IV. 3. 81; (2) a tad, affix applied to a word in the genitive case in the sense of भूतपूर्व, 'formerly belonging to'; e.g. देवदत्तस्य भूतपूर्वो गौः देवदत्तरूप्यः; cf. Kās. on षट्ठया रूप्य च P. V. 3. 54.

**ऋ** word-form of the ajbhakti or svarabhakti (a term used in the ancient Prātiśākhya works), where ऋ is looked upon as the consonant र surrounded by, or followed by the nature of a vowel. ऋ as a vowel is possessed of one mātrā of which in svarabhakti, the consonant र possesses half and the svarabhakti possesses half; cf. रेफात् स्वरोपहिताद्यञ्जनोदयाद् ऋकारवर्णां स्वरभाक्तिरुत्तरा R. Pr. VI. 13.

**रे** (रेश्) personal ending in Vedic Literature, substituted for त of the प्रथमपुरुष (3rd pers.) plural in the Perfect tense; cf. लिटस्तज्ञयो रे इरेच् P. III. 4. 81.

**रेखा** termed also 'लेखा'; one of the subdivisions of the krama-pāṭha.

**रेफ** the consonant र; generally the word रेफ is used for र and not रकार; cf. वर्णाल्कारः । रादिफः P. III. 3. 108 Vārt. 3, 4. The consonant र is described as one pronounced like the tearing of a piece of cloth and resembling a snarl or a growl; cf. रिभ्यते विपाटयते वस्त्रादिपाटनध्वनिवदुच्चार्यते इति रेफः ।

**रेफशिरस्** (the guṇa or the vṛddhi substitute for ऋ viz. अर् or आर्) with the letter र represented in script by a sign on the top; e.g. अर्कः, आर्जवम्; cf. वृद्धिर्भवति गुणा भवतीति रेफशिरा गुणवृद्धिसंज्ञकोऽभिनिर्वर्तते M. Bh. on P. VI. 4. 121.

**रेफिन्** a term applied (1) to the Visarjaniya letter preceded by any vowel



excepting अ and आ, ( 2 ) to the Visarjaniya preceded by अ in some specified words such as प्रातः, भाः, अविभः, आदः, कः etc. under certain conditions, as also, (3) to the Visarjaniya in हातः, सनितः etc. For details see R. Pr. I.30-36.

**रेवत्यादि** a class of words headed by the word रेवती to which the affix ठक् is added in the sense of 'an offspring'; e. g. रैवतिकः, आश्वपालिकः, द्वारपालिकः etc. cf. Kās. on P. IV. 1.146.

**रैवतिकादि** a class of words headed by रैवतिक to which the taddhita affix ईय ( छ ) is added in the sense of 'belonging to'; e. g. रैवतिकीयः, औदवाहीयः, नैजवापीयः etc. cf. Kās. on P. IV. 3.131.

**रोमश** one of the faults in pronunciation; cf. प्रगीत उपगीतः क्षिण्णो रोमश इति M. Bh I. 1. Ah. 1.

**रौ** personal ending substituted for the प्रथमपुरुषद्विवचन (3rd pers. dual affix तस्) in the periphrastic or first future; e. g. कर्तारौ; cf. लुटः प्रथमस्य डारौरसः P. II. 4.85.

**रौढीय** a term jocularly used with the word वृत preceding it, for students of a famous scholar named धृतरौढि; cf. ओदनपाणिनीयाः धृतरौढीयाः M. Bh. on P. 1.1.73.

**रौड्यादि** another name given to the क्रौड्यादि class of words which are headed by क्रौडि and which take the affix ष्यङ् to form their base in the feminine; e. g. क्रौड्या लाड्या; cf. सिद्धं तु रौड्यादिषूपसंख्यानात् । के पुना रौड्यादयः । ये क्रौड्यादयः M. Bh. on P. IV. 1.79.

**रौधादिक** a root belonging to the class of roots headed by रुध् which take the conjugational sign न् (श्म). See रुधादि above.

**हिँल्** (1) a tad. affix termed also विभक्ति which is applied to the word इदम् in the sense of the locative case, the word इदम् being changed into एत;

e. g. एतर्हिः cf. इदमो हिँल् P. V. 3.16 and एततौ रथोः P. V. 3.4. (2) tad. affix applied in Veda to तत् and other pronouns; e.g. तर्हि, कर्हि, यर्हि, cf. P. V. 3.20, 21.

ल

**ल्** (1) a consonant of the dental class which is a semi-vowel ( यण् ) with liquid contact in the mouth, and which is inaspirate ( अल्पप्राण ),voiced ( घोष ) and both nasalised and unnasalised; (2) name in general ( लकार ) given to the personal endings applied to roots in the ten tenses and moods which take different substitutes ति, तः, अन्ति etc. and have various modifications and augments in the different tenses and moods; (3) substituted as a semi-vowel ( यण् ) for the vowel लृ followed by any other vowel in the euphonic combinations; (4) applied at the beginning of non-taddhita affixes as a mute letter indicating the acute accent for the vowel preceding the affix; cf. लिति; P. VI. 1.193; (5) substituted for त्, थ्, द्, ध् or न् before लृ cf. P. VIII.4. 60; (6) substituted under certain conditions for the consonant र् (a) of the root कृप्, (b) of prefixes प्र and परा before the root अय्, (c) of the root गृ in frequentative forms and optionally before affixes beginning with a vowel, and (d) of the word परि before घ and अङ्क; cf. P. VIII. 2. 18 to 22.

**लृ** (1) consonant लृ; see लृ above (2) a general term usually used by ancient grammarians to signify-लोप (elision or disappearance) of a letter or a syllable or a word; cf. सर्वसादेर्द्विगोश्च लः । सवार्तिकः, द्वितन्त्रः M. Bh. on P. IV. 2.60; (3) tad. affix

ल added to the word क्लिन्न when चिह्न and पिह्न are substituted for the word क्लिन्न; e.g. चिह्नः, पिह्नः cf. P. V. 2.33 Vārt 2.

**लकार** (1) the consonant ल्; see ल् (1) above; (2) the personal endings affixed to roots; see ल् (2).

**लक्षण** (1) a rule or a sūtra composed by the ancient Sūtrakāras; the word is very frequently used in this sense by the Bhāṣyākāra and later commentators; cf. लक्ष्यलक्षणे व्याकरणम्; cf. also लक्षणं हि नाम ध्वनति, भ्रमति मुहूर्तमपि नावतिष्ठते M.Bh. on P.I.1.3 Vārt 10; (2) characteristic or sign; cf. लक्षणेनाभिप्रती आभिमुख्ये P. II. 1. 14; cf. also P.I.4.90 and III. 2.12; (3) indirect way of expression; cf. लक्षणप्रतिपदोक्तयोः प्रतिपदोक्तस्यैव ग्रहणम् Par. Śek. Pari. 105.

**लक्षणप्रतिपदोक्त** a short term used for the well-known Paribhāṣā लक्षणप्रतिपदोक्तयोः प्रतिपदोक्तस्यैव ग्रहणम् Par. Śek. Pari. 105, laying down that when a question arises as to which of the two words लक्षणोक्त (arrived at by certain changes or modifications) and प्रतिपदोक्त, (directly expressed) be accepted, the latter should be preferred.

**लक्षणसंग्रह** a work on grammar written by a grammarian named रत्नेश.

**लक्षणा** implication; potentiality of implication; this potentiality of words viz. लक्षणा is not recognised by grammarians as a potentiality different from the अभिप्रायक्ति or the power of denotation. Later grammarians, however, like the Ālankārikas, have used the word in the sense of potentiality of implication as different from that of denotation; cf. अन्त्यशब्दे लक्षणा न च Paribhāṣenduśekhara.

**लक्ष्मणसुरि** a grammarian who has

written a booklet on the six dialects, which is named षड्भाषाचन्द्रिका.

**लक्ष्मीनृसिंह** a grammarian of the eighteenth century who has written (1) Siddhāntakaumudīvilāsa, a commentary on the Siddhāntakaumudī and (2) Trisīkhā, a commentary on Nāgeśa's Paribhāṣenduśekhara.

**लक्ष्य** lit. target; illustration; example of a grammatical rule; cf. लक्ष्ये लक्षणं सकृदेव प्रवर्तते Paribhāṣā; also लक्ष्यानुसारि व्याख्यानमेव शरणम् Paribhāṣenduśekhara; cf. also शब्दो लक्ष्यः सूत्रं लक्षणम् M. Bh. on P.I.1.1 Vārt. 14.

**लक्ष्यार्थ** implied sense. See the word लक्षणा.

**लघु** (1) a term used in the sense of light or short as contrasted with गुरु meaning heavy or long, which is applied to vowels like अ, इ etc. cf. ह्रस्वं लघु P.I. 4. 10; (2) brevity; brief expression; cf. लघ्वर्थं हि संज्ञाकरणम् M.Bh. on P.I.2,27 Vārt. 6 also संज्ञा हि नाम यतो न लघ्वीयः; (3) small, as qualifying an effort in writing or explaining something as also in utterance; cf. व्योर्लघुप्रयत्नतरः शाकटायनस्य P.VIII.3.18.

**लघुकौमुदी** known as लघुसिद्धान्तकौमुदी also, an abridged work based upon the Siddhāntakaumudī of Bhaṭṭojī Dikṣita, written by Bhaṭṭojī's pupil Varadarāja. The work is very valuable and helpful to beginners in grammar. It has got the same topics as the Siddhāntakaumudī, but arranged differently. The work, named सारसिद्धान्तकौमुदी is the same as लघुसिद्धान्तकौमुदी. Possibly सारसिद्धान्तकौमुदी was the original name given by the author.

**लघुता** smallness of effort as contrasted with गुरुता; cf. तत्राप्यर्थं नावश्यं गुरुलघुतामेवोपलक्षयितुमर्हति, M.Bh. on P. I.1.3 Vārt. 7.

**लघुन्यास** (1) short writing, brief putting in, brief expression; cf. सोयमेधं लघुना न्यासेन सिद्धे etc.; (2) the word is given as a name to a grammatical work, written by देवेन्द्रचरि on the शब्दानुशासन of Hemacandra, possibly in contrast with the बृहन्न्यास written by Hemacandra himself or with Kāśīkāvivarāṇapañjikā popularly called न्यास written by Jinendrabuddhi on the Kāśīkāvṛtti of Jayāditya and Vāmana. See न्यास.

**लघुपरिभाषावृत्ति** an independent work on Paribhāṣās written by Puruṣottamadeva in the twelfth century A. D. called लघुपरिभाषावृत्ति in contrast with the बृहत्परिभाषावृत्ति of सीरदेव. The Vṛtti is named 'Lalitā' also, by the author.

**लघुप्रक्रिया** name of a grammar treatise based on the Śabdānuśāsana of Hemacandra written by Vinayavijaya where the sūtras of Hemacandra are arranged in different topics as in the Siddhāntakaumudī of Bhoṭṭojī.

**लघुप्रयत्नतर** requiring still less effort for utterance than that required for the usual utterance; the term is used in connection with the utterance of the consonant य् which is substituted for Visarga following upon long आ and followed by any vowel. In such cases य् is not pronounced at all according to Śākalya, while it is somewhat audibly pronounced according to Śākaṭāyana; cf. व्योर्लघुप्रयत्नतरः शाकटायनस्य P. VIII. 3.18.

**लघुभूषणकान्ति** name of a commentary work by Harivallabha on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra.

**लघुभूषणदर्पण** or **लघुदर्पणा** name of a commentary by Mannudeva on

Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra.

**लघुमञ्जूषा** name of an independent work on the meaning of words and their interpretation written by Nāgeśa of which the परमलघुमञ्जूषा is a popular short extract by the author himself.

**लघुशब्दरत्न** name of a commentary on Bhaṭṭojī's Manoramā by his grandson Hari Dikṣita, which is generally read together with the Manoramā, by students upto the end of the Kāraka Chapter after they have completely read and mastered the Siddhāntakaumudī. The commentary is called लघुशब्दरत्न which differentiates it from the बृहच्छब्दरत्न written by the same author viz. Hari Dikṣita.

**लघुशब्देन्दुशेखर** name of a commentary on Bhaṭṭojī's Siddhāntakaumudī written by Nāgeśa Bhaṭṭa, the stalwart Grammarian of the eighteenth century. The work is named लघुशब्देन्दुशेखर which differentiates it from the author's another work बृहच्छब्देन्दुशेखर of which the former is an abridgment. As the study of the Laghuśabdenduśekhara is very common and as the Bṛhatśabdenduśekhara is seldom studied, it is always the Laghuśabdenduśekhara that is understood by the simple and popular name Śekhara.

**लघुशब्देन्दुशेखरव्याख्या** a commentary on the Laghuśabdenduśekhara. There are more than a dozen commentary works on the popular Laghuśabdenduśekhara called by the usual names टीका or व्याख्या the prominent among which are गदा, भैरवी and विजया. A few of them have special names e. g. चिदस्थिमाला, चन्द्रकला, ज्योत्स्ना, विषमी etc.

**लघुसारस्वत** an epitome of the Sārasvata Vyākaraṇa, by कल्याणसरस्वती.

**लघुसिद्धान्तकौमुदी** see लघुकौमुदी.

**लङ्** name given to the affixes of the imperfect tense; cf. अनद्यतने लङ् P. III. 2.111, explained by Bhaṭṭoji as भूतानद्यतने लङ् स्यात् in his Siddhānta-Kaumudī.

**लच्** tad. affix ल applied optionally with the affix मनुप् to words ending in आ and meaning a detachable or undetachable part of an animal, as also to words mentioned in the group headed by the word सिध्म, as also to words वत्स and अंस showing affection and strength respectively; e. g. चूडालः, सिध्मलः, वत्सलः, etc.; cf. P. V. 2. 96-98.

**लट्** general personal ending applied to roots (1) to show the present time for which the personal endings ति तः...महि are substituted for the formation of verbs and अत् ( शतृ ) and आन or मान ( ज्ञानच् ) for the formation of the present participle; (2) to show past time when the indeclinable स्म is used in the sentence along with the verbal form or when the indeclinables ननु, न, नु, पुरा, यावत्, कदा, कर्हि etc. are used along with the verbal form under specific conditions; e. g. कटं करोति देवदत्तः, यजति स्म युधिष्ठिरः, अहं नु करोमि, वसन्तीह पुरा छात्राः, यावद् भुङ्क्ते etc.; cf. P. III. 2.118-123, III. 3.4-9.

**लत्व** change of र् into ल्. See ल above.

**ललितावृत्ति** name given to the Paribhāṣāvṛtti written by Puruṣottama-deva, a famous grammarian of the Eastern branch of Pāṇini's system which prevailed in Bengal from the eighth to the end of the twelfth century A.D. See पुरुषोत्तमदेव.

**लसार्धधातुक** a personal ending substituted for ल् which in certain cases gets the grave accent in

spite of the general rule that affixes ( which include personal endings ) are acute; cf. तास्यनुदात्ते-न्डिदुपदेशालसार्धधातुकमह्वन्विडोः P. VI. 1. 186.

**लाक्षणिक** ( 1 ) secondary; taken or understood in the secondary sense; (2) stated by a rule ( लक्षण ); cf. एवं तर्हि न लाक्षणिकस्य स्वरस्य प्रतिषेधं शिष्यः M.Bh. on P. I. 4.2 Vārt. 9.

**लाघव** brevity of expression; expressing in as few words as possible; brevity of thought and conception. About brevity of expression, rules or sūtras of the ancient Sūtrakāras are noteworthy especially those of the grammarian Pāṇini, whose brevity of expression is aptly extolled in the familiar expression अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Śek. Pari. 122; cf. also in contrast पर्यायशब्दानां लाघवगौरवचर्चा नाद्रियते Par. Śek. Pari. 115.

**लाघवव्याय** law of minimisation, parsimony in the use of words or parsimony in expression, followed generally by the Sūtra writers.

**लादेश** substitutes तिप्, तस् झि ( अन्ति ) सिप् ....महिङ् for ल्, signifying the ten ल् affixes or lakāras लट्, लिट्, लृट् etc., applied to roots in the senses of the different tenses and moods; cf. P. III. 4.78.

**लालविहारिन** a grammarian of the nineteenth century who wrote a gloss on Nāgeśa's Paribhāṣendu-śekhara.

**लावस्था** the original condition of ल् or the personal endings before the affixes तिप्, तस् and others are substituted for them in accordance with the time or mood, as also the person and the number in view; cf. लावस्थायामेव स्यादयः, सार्धधातुके ष्यनादयः M. Bh. on P. III. 1. 33.

**लि** a common term used (1) for the aorist vikaraṇa affix लि for which

सिच्, वस, अङ् etc. are substituted as prescribed; (2) for लिट् and लिङ् affixes; e.g. मन्त्रे घसह्वरणशवृदहाद्-वृच्छृगाभिजनिभ्यो लः P.II.4.80.

**लिङ्** general term for the affixes called लिङ् (optative) which includes the potential ( विधिलिङ् ) and the conditional ( आशीर्लिङ् ) affixes; cf. विधिनमन्त्रणामन्त्रणाधीष्टसंप्रश्रार्थनेषु लिङ् and आशिषि लिङ्लोटौ P. III. 3. 161 and 173.

**लिङ्ग** (1) sign or characteristic mark; generally the mute letter prefixed or suffixed to roots, affixes, or augments and their substitutes with a specific purpose; cf. किञ्चिल्लिङ्गमासव्य वक्ष्यामि M. Bh. on I.1.1 Vārt.7, अवयवे कृतं लिङ्गं समुदायस्य विशेषकं भवति M. Bh. on P.I.3.62 Vārt. 5; (2) proof, evidence ( प्रमाण ); the word is often used in the Paribhāṣenduśekhara and other works in connection with a rule or part of a rule quoted as an evidence to deduce some general dictum or Paribhāṣā; (3) gender; cf. लिङ्गं स्त्रीलिङ्गपुंलिङ्गनपुंसकानि Kāś. on P. II. 3. 46; cf. also प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम्. Par. Śek. Pari. 71. The gender of a word in Sanskrit language does not depend on any specific properties of a thing; it simply depends on the current usage; cf. लोकाश्रयत्वाल्लिङ्गस्य which is often quoted in the Mahābhāṣya; cf. M. Bh. on P. II. 1.36, II.2.29, II.4.12, IV. 1.3, V.3.66, V.4.68, VIII.1.15. For details see Mahābhāṣya on P.IV.1. 3 where after a long enlightening discussion the definition संस्त्यानप्रसवौ लिङ्गम् is given.

**लिङ्गनिर्णयभूषण** a work on genders by a southern grammarian अण्णयाचार्य.

**लिङ्गवाचकप्रत्यय** an affix such as आ ( यप्, डप्, चाप् ) or ई ( डीप्, डीष्, डीन् ) which is added to a masculine base; cf. P.IV. 1.3 to IV.1.77.

**लिङ्गविशिष्टग्रहण** inclusion of the feminine form of a word when a word in the masculine gender is used in a rule, for certain operations such as the application of affixes and the like; cf. the usual dictum regarding this practice viz. the Paribhāṣā प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम् Par. Śek. Pari. 71. as also M. Bh. on P. IV. 1. 1 Vārt. 5 to Vārt. 15 for places of the application of the dictum and those of its rejection.

**लिङ्गविशिष्टपरिभाषा** the dictum to include the feminine form of a word when in a rule the word is used in the masculine gender : प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम् Par. Śek. Pari. 71. See लिङ्ग-विशिष्टग्रहण.

**लिङ्गव्यत्यय** transposition of genders, as noticed often in Vedic language; e. g. मधोर्गृह्णाति or मधोस्तृताः for मधुनः; cf. M. Bh. on P. I. 4.9.

**लिङ्गानुशासन** lit. science of genders; a short comprehensive old treatise on the gender of words attributed to Pāṇini as its author. Other works with the same designation are attributed to वामन, दुर्गात्तम and others.

**लिङ्गानुशासनटीका** name of a commentary on Pāṇini's लिङ्गानुशासन; some commentaries of this kind are the लिङ्गार्थचन्द्रिका by सुजनपण्डित, लिङ्गार्थचन्द्रिकाप्रकाश by चकोर, लिङ्गानुशासनटीका by दुर्गात्तम and लिङ्गानुशासनटीका by तारानाथ.

**लिङ्गार्थचन्द्रिका** see लिङ्गानुशासनटीका.

**लिङ्प्रत्ययार्थ** sense of the optative and the potential moods given or expressed by affixes under the common name लिङ् prescribed by P.III.3.161, 164, 173.

**लिट्** an affix of the perfect tense; cf. परोक्षे लिट् P.III.2.115 for which the specific affixes णल्, अतुस् उस् etc. are substituted after roots which take Paśasmaipada affixes. Before the lit

affixes, a monosyllabic root is reduplicated while dissyllabic roots and denominative and other secondary roots, formed by adding an affix to an original root, take the affix आम् after which all 'lit' personal endings are dropped and the forms of the roots कृ, भू and अस् with the necessary personal-endings, are placed immediately after the word ending in आम्, but often with the intervention of a word or more in the Vedic language and rarely in the classical language; cf. तं पातयां प्रथममास पपात पश्चात्; cf. कास्पृत्यया-दाममन्त्रे लिटि P.III.1. 35 to 42.

**लित्** an affix marked with the mute letter ल् such as ल्युट्, तातिल्, तल्, तसिल्, विधल्, भक्तल् etc. where the mute ल् signifies the acute accent for the vowel of the base which immediately precedes the affix; e. g. चिकीर्षकः; in which the vowel ई is acute; cf. लिटि VI.1.193.

**लिस्वर** the acute accent for the vowel immediately preceding the affix caused by that affix being marked with the mute consonant ल्. See लिट् above; cf. अनुदात्तत्वं क्रियतां लिस्वर इति किमत्र कर्तव्यम् M. Bh. on P. II. 4.33.

**लीबिग्** [LIEBICH, BRUNO] a European grammarian belonging to Breslau who lived in the last quarter of the nineteenth and the first quarter of the twentieth century. He made a critical study of Sanskrit grammar and edited the Cāndra Vyākaraṇa and the Kṣīrataraṅgīnī.

**लु** elision of an affix or its part in the process of the formation of a word as prescribed by the specific mention of the words लुक्, श्लु and लुप् which have the syllable लु as common. The specific feature of

the elision by the use of these letters is the prohibition of any such operation for the preceding base as is conditioned by the elided affix; cf. प्रत्ययलोपे प्रत्ययलक्षणम् । न लुमताङ्गस्य P.I.1.62,63.

**लुक्** (1) disappearance (लुच्यते इति लुक्); a term used by Pāṇini for the disappearance of an affix or its part under specified conditions as prescribed by a grammar rule with the mention of the word लुक्; e.g. प्रत्ययस्य लुक्श्लुलुपः P. I.1.61; (2) augment ल् added to the root ल् in the sense of melting (an oily thing); cf. घृतं विलालयति. See Kāś, on P.VII.3. 39.

**लुग्विकरण** a term used by grammarians especially in the Mahābhāṣya; (cf. M. Bh. on P. I. 2.4, I.2.12, II.4. 77 etc.) for such roots as have their Vikaraṇa (conjugational sign) dropped by a rule with the mention of the word लुक्; e.g. the roots of the second conjugation as contrasted with other roots; cf. लुग्विकरणालु-ग्विकरणयोश्चलुग्विकरणस्य Par. Śek. Pari. 90.

**लुट्** an affix applied to a root, showing action of immediate past time as contrasted with affixes called लिट् or लङ्. The affix लुट् is found used, however, in the sense of the past time in general, and irrespective of time in Vedic Literature; cf. छन्दसि लुट् लङ् लिटिः P. III. 4.6. The conjugational affixes ति, तः, etc. are substituted for लुट् as for the lakāras of other tenses and moods and the distinguishing sign or विकरण is added to a root before the affix called लुट्; cf. चिञ् लुटि and the following P. III. 1.43 etc.

**लुट्** general name for affixes of the first future which are added to roots when the future time is not the present day, but the next and the succeeding ones; cf. अनद्यत्ने लुट्

P. III. 3.15. The affixes ति, तः etc. replace the affix लुट् in accordance with the number and person in view; cf. तिप्तस्झिसिप् . . . . P. III. 4 78.

**लुप्** disappearance ( लुप्यते इति लुप् ); a term used by Pāṇini with reference to the disappearance of an affix or its part under specified conditions by the express mention of the word लुप्. Although after the disappearance of an affix no operation for the base before, can take place as conditioned by the affix, i. e. although there is no प्रत्ययलक्षण, still, when the disappearance is mentioned as लुप्, the base gets the gender and number of that original form of it which existed before the affix, which has disappeared, was applied; cf. कुरुवः देशः, चञ्चव पुरुषः चञ्चा; cf. लुपि युक्तवद् व्यक्तिवचने. P. I. 2.51 and Kāśikā thereon.

**लुप्त** that which has been elided or dropped during the process of the formation of words. As elision or लोप is looked upon as a kind of substitute, in short a zero-substitutē, the convention of the substitute being looked upon as the original one, viz. the sthāni-vadbhāva, applies to it.

**लुप्तनिर्दिष्ट** supposed to be mentioned although not seen or heard in a particular rule, for the sake of bringing about some grammatical operation with a view to arriving at some desired forms; cf. ल्रान्तस्येत्यत्र वकारोऽपि निर्दिश्यते । किं वकारो न ध्रुयते । लुप्तनिर्दिष्टो वकारः । M. Bh. on P. I.1.3. Vārt. 10; cf. also M. Bh. on I.3.7, III. 1.44 etc.; also cf. कृति च P. I. 1.5 where the consonant ग् is supposed to be present in the word कृति.

**लुप्तविकरण** a term applied to roots after which the conjugational sign is dropped; e. g. roots of the second and third conjugations; cf. न लुप्तविकरणेभ्योनुदात्तत्वं भवति, M. Bh. on P. VI.1. 186.

**लुमत** lit. possessed of the syllable or wording लु. The word is applied to the terms लुक्, श्लु, and लुप् which contain the letter लु and which all mean the disappearance of a word-element; cf. न लुमताङ्गस्य । लुक् श्लु लुप् एते लुमन्तः S.K. on P. I. 1.63.

**लृ** common term for the affixes लृट् ( second Future ) and लृङ् (conditional), the remnant being लृ after the mute consonants ङ् and ट् have been dropped.

**लृङ्** general term for the personal affixes of the conditional, which are applied to a root to show the happening of an action only if there was another preceding action, both the actions being expressed by लृङ् or conditional affixes; e.g. देवश्चैदवधिष्यत् सुभिक्षमभविष्यत्; cf. लिङ्निमित्ते लृङ् क्रियातिपत्तौ P. III.3.139, 140. लृङ् is also used under certain other conditions when some specific particles are used; cf. P.III.3.141-146, 151.

**लृट्** a general term for the general affix लृ of the second future which is applied in the sense of future time in general, without any specific conditions, the affixes ति, तः, अन्ति being substituted for the लृ and the sign (vikaraṇa) स्य being added to the root; cf. P.III.3.13 and III. 3. 133. The terminations अत् and आन are substituted for the affix लृट् to form future participles; e.g. भविष्यत्, एषिष्यमाण, cf. लृट् सद्वा P.III.3.14.

**लेखा** one of the varieties or developments of the क्रमपाठ or the artificial recitation of the separate words of the Saṁhitā,

**लेट्** a general term for the affixes of the Vedic subjunctive, the usual personal-endings ति, तस् etc. being substituted for लेट् as in the case of other tenses and moods. The augments अट् and आट् are sometimes prefixed to the लेट् affix and the sign ( विकरण ) स् ( सिप् ) is sometimes added to the roots. The forms of लेट् are to be arrived at as they are found actually used in Vedic language, even by placing personal-endings of a person or number different from what is actually required.

**लेश** such a slow or indistinct utterance or pronunciation of the letter य् or व् preceded by अ, as shows that it is almost dropped. This indistinct or slurred utterance of य् or व्, which is described as advocated by the Prāṭisākhya-kāra Vātsapra, corresponds to the utterance of य् or व् with a very low tone as mentioned by Pāṇini in the rule व्योर्लघुप्रयत्नतरः शकटाद्यनस्य; e.g. आप उन्दन्तु; या जाता ओषधयः etc.; cf. लेशो वासप्रस्य एतयोः T.Pr. 10.23; cf. also लेशेन प्रयत्नदौथित्येन व्यञ्जनानां वचनमुच्चारणं क्रियते Uvvaṭa on R.Pr. XIV.5.

**लैङ्ग** a grammatical operation or a rule of grammar concerning gender; cf. यदि तीर्हि कृत्स्नः पदार्थोभिधीयते लैङ्गाः सांख्याश्च विधयो न सिध्यन्ति M.Bh. on P.II.2.24 Vārt. 8, 9.

**लोक** a term used in the Mahābhāṣya in contrast with the term वेद, signifying common people speaking the language correctly; the term लोक is also used in contrast with the term शास्त्र or its technique; cf. यथा लोके or लोकतः M. Bh. on P.VII. 1. 9, I.1.44 Vārt. 3; also cf. न यथा लोके तथा व्याकरणे M. Bh. on P.I.1.1 Vārt. 7.

**लोकविज्ञान** use or understanding of a word current among the people; cf. अन्तरेणैव वचनं लोकविज्ञानात्सिद्धमेतत् M. Bh. on P. I.1.21 Vārt. 5.

**लोकश्रयत्व** dependence upon the people for the use. The phrase लोकश्रयत्वा-ल्लिङ्गस्य, referring to the fixation of gender depending entirely on the people's usage, is very common in the Mahābhāṣya; cf. M.Bh. on P. II.1.36, II.2.29, etc.

**लोट्** a term for the affixes of the imperative mood or आज्ञार्थ, applied to roots in the same sense in which the 'lūn' affixes are applied; cf. विधि-निमन्त्रणामन्त्रणाधीष्टसंप्रश्नप्रार्थनेषु लिङ् । लोट् च P. III.3.161, 162. These affixes, specifically the affixes of the second person singular and plural, are also applied in the sense of frequency or collection, to a root when that root is repeated to show that frequency; e.g. लुनीहि लुनीहि इति लुनाति; भ्राष्ट्रमट मटमट खदूरमट इति अटति; cf. Kās. on P. III. 4. 2,3.

**लोप** disappearance of a word or part of a word enjoined in grammar for arriving at the required forms of a word; cf. अदर्शनं लोपः P. I.1.52; cf. अदर्शनमश्रवणमनुच्चारणमनुपलब्धिरभावो वर्णविनाश इत्यनर्थान्तरम् । एतैः शब्दैर्यथोभिधीयते तस्य लोप इतीयं संज्ञा भवति Kās. on P.I.1. 52. This disappearance in the case of an affix is tantamount to its notional presence or imaginary presence, as operations caused by it do take place although the word element has disappeared; cf. प्रत्ययलोपे प्रत्ययलक्षणम् । प्रत्यये लुतेपि तद्धेतुर्कं कार्यं भवति Kās. on P. I.1.62.

**लोपबलीयस्त्व** the superior strength or superiority of elision as a grammatical operation in contrast with other operations, by virtue of which the elision, which is prescribed, takes place first and then



other operations get a scope for their application; cf. सर्वविधिभ्यो लोपविधिर्वलीयान् Par. Śek. Pari. 93.

**लोमश्च** the utterance of an aspirate letter rather harshly, with a stress on it, when that utterance is looked upon as a fault; cf. ऊष्मणां त्रोष्मणां लोमश्चमसौकुमार्यं क्षेडनम् अधिको वर्णस्य ध्वनिः Uvvaṭa on R. Pr. XIV.6.

**लोमादि** a class of words headed by the word लोमन् to which the tad. affix, श, in the sense 'possessed of' is added optionally along with the usual affix मत् ( मत्तुप् ); e.g. लोमशः, लोमवान्, रोमशः रोमवान् बभ्रुशः, हरिशः, कपिशः etc. cf. Kāś. on P. V. 2.100.

**लोहितादि**(1) a class of words headed by लोहित to which the affix क्यच् ( य ) is added in the sense of 'becoming', to form a denominative root-base which gets the verb-endings of both the padas; e. g. लोहितायति, लोहितायते; निद्रायति, निद्रायते; the class लोहितादि is considered as आकृतिगण so that similar denominative verb-bases could be explained; cf. Kāś. on P.III.1. 13; (2) a class of words headed by लोहित, to which the fem. affix ष्फ ( आयनी ) is added after they have got the taddhita affix यञ् added to them in the sense of 'a grandchild'; e. g. लौहित्यायनी, कात्यायनी etc.; cf. Kāś. on P. IV. 1.18.

**लौकिक** prevalent in common utterance of the people as contrasted with वैदिक; cf. यथा लौकिकवैदिकेषु कृतान्तेषु M. Bh. on Āhnika 1. See लोक above.

**ल्यप्** krt affix य substituted for the gerund termination क्त्वा when the root, to which त्वा has been applied, is preceded by a prefix with which it (the root with the affix) is compounded; cf. समासेऽनन्पूर्वे क्त्वो ल्यप् P. VII. 1. 37.

**ल्यु** krt affix यु changed into अन in the sense of an agent applied to the

root नन्द् and others (after which it is seen actually used in language); e.g. नन्दनः, दूषणः, साधनः, रोचनः cf. नन्दिभ्रह्मिचिदिभ्यो ल्युणिन्यचः P.III.1.134.

**ल्युद्** krt affix अन in the sense of verbal activity as also in the sense of an 'abode' or 'an instrument'; cf. P. III.3.113, 115, 116, 117.

**त्वादि** a class of roots, headed by the root त्, the past. pass. part. affix त् placed after which becomes changed into न; e.g. लूनः, लूनवान्; जौनः, जौनवान्; etc. cf. Kāś. on P. VII. 2.44.

व

**व्** (1) fourth letter of the class of consonants headed by व्, which are looked upon as semi-vowels; व् is a dental, soft, non-aspirate consonant pronounced as व् in some provinces and written also sometimes like व्, especially when it stands at the beginning of a word; (2) substitute for उ which is followed by a vowel excepting उ; e. g. मधु + अरिः = मध्वरिः; cf. इको यणचि P. VI. 1. 77; (3) the consonant व्, which is sometimes uttered with very little effort when it is at the end of a word and followed by a vowel or a semi-vowel, or a fifth, fourth or third consonant or the consonant ह्. In such cases it is called लञ्च्चारणः; cf. यस्योच्चारणे जिह्वाप्रोपाग्रमध्यमूलानां शैथिल्यं जायते स लञ्च्चारणः S. K. on P. VIII. 3. 18; (4) solitary remnant of the affixes क्तिप्, क्तिन्, षिव and the like, when the other letters which are mute are dropped and the affix क्तिप् or the like becomes a zero affix. This व् also is finally dropped; cf. वेरपुक्तस्य P. VI. 1. 67.

**व** (1) the semivowel व्; see व्; (2)

personal-ending substituted for वस् in the perfect ( लिट् ) first person (उत्तमपुरुष), and in the present tense in the case of the root विद्; cf. परस्मैपदानां णलतुसुस्० and विदो लटो वा. P. III. 4.82,83; (3) कृत् affix क्तिप्, क्तिन् or वि of which only व् remains; cf. आनिगन्तोञ्चतौ वप्रत्यये P. VI. 2.52; cf. also विष्वादेवयोश्च टेरद्यञ्चतौ वप्रत्यये VI.3.92, the affix is mentioned as वप्रत्यय by Pāṇini, but, in fact, it is व्, अ being added for ease in pronunciation; (4) tad. affix in the sense of possession added along with the other affixes इन्, इक्, and वत् to the word केश and to some other words such as मणि, हिरण्य, राजी, अर्णस् etc. as also to गाण्डी and अजग; cf. P. V. 2. 109, 110.

**वंशादि** a class of words headed by the word वंश, the word भार placed after which gets the taddhita affixes added to it, as prescribed in the senses ' takes it', ' carries it ' or ' produces it'; e.g. वांशभारिकः; cf. Kās. on P.V. 1.50. The tad. affixes as prescribed in the senses mentioned above are added to the words वंश etc. and not to भार according to some commentators; e.g. वांशिकः, कौटजिकः etc.; cf. Kās. on P. V. 1.50.

**वकार** the consonant व् with the vowel अ and कार being added for facility of utterance; cf. T. Pr. I. 17, 21, also वर्णाकारः P. III.3.108, Vārt. 3.

**वक्तव्य** that which ought to be stated or prescribed; the word is frequently found used by the Vārttikakāra when he suggests any addition to, or modification in Pāṇini's rules. Sometimes, the word is added by the author of the Mahābhāṣya in the explanation of a Vārttika after stating what is lacking in the Vārttika.

**वक्त्र** mouth, or orifice of the mouth which, in general is the place of utterance for all letters, but especially for the vowel अ; cf. सर्वमुखस्थानमवर्णस्य केचिदिच्छन्ति ।

**वङ्गसेन** a grammarian who wrote a grammatical work on verbs named आख्यातप्रकरण.

**वचन** (1) lit. statement; an authoritative statement made by the authors of the Sūtras and the Vārttikas as also of the Mahābhāṣya; cf. अस्ति ह्यन्येदेतस्य वचने प्रयोजनम् M. Bh. on Śiva Sūtra 1 Vārt. 1. The word is also used predicatively in the sense of वक्तव्यम् by the Vārttikakāra; cf. लृति ल् वावचनम्, ऋति ऋ वावचनम् ; (2) number, such as एकवचन, द्विवचन, बहुवचन etc.; cf. वचनमेकत्वद्वित्वबहुत्वानि Kās. on P.I.2.51; cf. लृपि युक्तिवद् व्यक्तवचने । लृकि अभिधेयवलिङ्गवचनानि भवन्ति । लवणः सूपः । लवणा यवाग्ः । M. Bh. on P.I. 2.57; (3) expressive word; cf. गुणवचनब्राह्मणादिभ्यः कर्मणि च P. V.1.124 where the Kāsikā explains the word गुणवचन as गुणमुक्तवन्तो गुणवचनाः; cf. also the terms गुणवचन, जातिवचन, क्रियावचन etc. as classes of words; cf. also अभिज्ञावचने लृट् P.III.2.112; (4) that which is uttered; cf. मुखनासिकावचनोनुनासिकः । मुखसहिता नासिका मुखनासिका । तथा य उच्चारयते असौ वर्णः Kās. on P. I.1.8.

**वज्राकृति** the form of वज्र or thunderbolt, in which ( form ) the Jihvāmūliya ( letter ) is shown in writing; cf. वज्राकृतिजिह्वामूलीयः Kāt. I.1.17. See जिह्वामूलीय.

**वत्** substitute for मत् of मतुप्. See मतुप्.

**वति** (1) tad. affix वत् in the sense of similar activity or thing; e. g. राजवद्वर्तते, मथुरावत् छुम्ने प्राकारः; cf. तेन तुल्यं क्रिया चेद्वतिः । तत्र तस्येव P.V.1.115, 116; (2) tad. affix वत् in the sense of deserving; e.g. राजवत् पालनम् ; cf. तदर्हम् P.V.1.117; (3) tad. affix वत्

applied to prefixes in Vedic Literature without any sense of its own; e.g. यदुद्धतो निवतो याति वप्सत् ; cf. उपसर्गा-च्छन्दसि घात्वर्थे P.V. 1. 118.

**वतिनिर्देश** specific statement by putting the word वत् for the sake of extended application (अतिदेश); e.g. ब्राह्मणवदधीते; cf. स तर्हि वतिनिर्देशः कर्तव्यः । न ह्यन्तरेण वतिमतिदेशो गम्यते । M.Bh. on P. I.1.23 Vārt. 4.

**वती** the possessive affix वत् ( मत् ) with fem. ई added; cf. विश्वदेव्यसोमौ वत्याम् ( दीर्घमापद्यते ) V.Pr.III.117.

**वतु** or वतुप् tad. affix वत् applied to the pronouns यत्, तद्, एतद्, किम् and इदम् in the sense of measurement; e.g. यावान्, तावान्, एतावान्, कियान्, इयान्, क्रीवान् ;cf. यत्तदेतेभ्यः परिमाणे वतुप्, किमिदंभ्यां वो वः P. V. 2.39,40. Words ending with this affix वतु are designated संख्या; cf. बहुगणवतुडति संख्या P.I.1.23.

**वनमालिन्** a grammarian of the seventeenth century who wrote a commentary named मतोन्मजा on Kōṇḍabhaṭṭa's Vaiyākaraṇa-bhūṣaṇa and a grammar work named सिद्धान्ततत्त्वविवेक.

**वनस्पत्यादि** a class of compound words headed by वनस्पति which retain the original accent of the members of the compound, as for example, in the compound word वनस्पति both the words वन and पति have got their initial vowel अ accented acute; cf. Kāś. on P.VI.2.140.

**वनिप्** krt affix वन् applied in the sense of agent in Vedic literature to a root ending in आ and in spoken language to any root where forms are seen; e.g. भूरिदावा, विजावा; cf. आतो मनिन्कानिन्वनिपश्च । अन्येभ्योपि दृश्यते P. III. 2. 74, 75.

**वय** tad. affix वय applied to the word द्रु in the sense of मान (a peculiar product); e.g. द्रुवयस्; cf. माने वयः P. IV. 3.162.

**वर** or वरच् krt affix वर applied to the roots स्था, ईश, भास्, पिस् and कस्, as also to the intensive base of या in the sense of a habituated agent; e. g. स्थावर, ईश्वर, यायावर etc. cf. स्थेशभास-पिसकसो वरच् । यश्च यडः P. III. 2. 175, 176.

**वरणादि** a class of words headed by वरण which have the taddhita affix elided, if it is added to them in the four senses mentioned in P.IV.2.67-70; cf. वरणानामदूरभवं नगरं वरणाः । कटुकवदर्या अदूरभवो ग्रामः कटुकवदरी । cf. Kāś. on P.IV.2.82.

**वरदराज** a scholar of grammar and a pupil of Bhaṭṭojī Dikṣita who flourished in the end of the seventeenth century and wrote abridgments of the Siddhānta-kaumudī for beginners in grammar named लघुसिद्धान्तकौमुदी and मध्यसिद्धान्तकौमुदी as also धातुकारिकावली and गीर्वाणपदमञ्जरी. The work under the name सारसिद्धान्तकौमुदी, which is the shortest abridgment, is, in fact, the लघुसिद्धान्तकौमुदी itself. It is possible that the auother first prepared the सारसिद्धान्तकौमुदी and then, he himself or a pupil of his, put additional necessary matter and prepared the Laghusiddhānta-kaumudī.

**वररुचि** (1) a reputed ancient grammarian who is identified with Kātyāyana, the prominent author of the Vārttikas on the Sūtras of Pāṇini. Both the names वररुचि and कात्यायन are mentioned in commentary works in connection with the Vārttikas on the Sūtras of Pāṇini, and it is very likely that Vararuci was the individual name of the scholar, and Kātyāyana his family name. The words कास्य and कात्यायन are found used in Śloka-vārttikas in the Mahābhāṣya on P.III.2.3 and III.2.118 where references made are actually found in the prose

Vārttikas (see कविष्वौ सर्वत्र प्रसारणभ्यो ङः P.III. 2. 3 Vārt. 1 and स्मपुरा भूतमत्रि न स्मपुराद्यत्ने P.III.2.118 Vārt. 1) indicating that the Śloka-vārttika-kāra believed that the Vārttikas were composed by Kātyāyana. There is no reference at all in the Mahābhāṣya to Vararuci as a writer of the Vārttikas; there is only one reference which shows that there was a scholar by name Vararuci known to Patañjali, but he was a poet; cf. वाररुचि काव्ये in the sense of 'composed' (कृत and not प्रोक्त) by वररुचि M. Bh. on P. IV. 2.4. (2) वररुचि is also mentioned as the author of the Prākṛta Grammar known by the name प्राकृतप्रकाश or प्राकृतमञ्जरी. This वररुचि, who also was कात्यायन by Gotra name, was a grammarian later than Patañjali, who has been associated with Śarvvarman, (the author of the first three Adhyāyas of the Kātantra Sūtras), as the author of the fourth Adhyāya. Patañjali does not associate वररुचि with Kātyāyana at all. His mention of वररुचि as a writer of a Kāvya is a sufficient testimony for that. Hence, it appears probable that Kātyāyana, to whom the authorship of the Vājasaneyi Prātisākhya and many other works allied with Veda has been attributed, was not associated with Vararuci by Patañjali, and it is only the later writers who identified the grammarian Vararuci, who composed the fourth Adhyāya of the Kātantra Grammar and wrote a Prākṛit Grammar and some other grammar works, with the ancient revered Kātyāyana, the author of Vārttikas, the Vājasaneyi Prātisākhya and the Puṣpasūtra; (3) There was a comparatively modern grammarian

named वररुचि who wrote a small treatise on genders of words consisting of about 125 stanzas with a commentary named Lingavṛtti, possibly written by the author himself. (4) There was also another modern grammarian by name वररुचि who wrote a work on syntax named प्रयोगमुखमण्डन discussing the four topics कारक, समास, तद्धित and कृदन्त.

**वरवर्णिनी** name of a commentary on the Paribhāṣenduśekhara written by Guruprasāda Sāstri, a reputed grammarian of the present century.

**वराहादि** a class of words headed by वराह which have the taddhita affix क (कक्) added to them in the four senses mentioned in P. IV. 2.67-70 e.g. वाराहकम्, पालाशकम् etc.; cf. Kāś. on P. IV. 2.80.

**वरी** feminine form of the affix वनिप्; e. g. ऋतावरी, शर्वरी; etc.; cf. वनो र च P. IV. 1.7.

**वर्ग** name given to the different classes of consonants which are headed by an unaspirate surd; e. g. कवर्ग, चवर्ग, टवर्ग, तवर्ग and पवर्ग. The several consonants in each group or class, are, in their serial order, named वर्गप्रथम, वर्गद्वितीय etc. On the analogy of these five classes, the semivowels are called by the name यवर्ग and sibilants are called by the name शवर्ग.

**वर्ग्यादि** a class of words headed by the word वर्ग्य which have their initial vowel accented acute when they stand as second members of a tatpuruṣa compound other than the karmadhāraya type of it; e. g. वासुदेववर्ग्यः, अञ्जेनपक्ष्यः; cf. Kāś. on P. VI. 2.131.

**वर्ण** phonemic unit; a letter. The term was in use in ancient times and found used generally in the

masculine gender, but occasionally in the neuter gender too; e. g. उपादिष्टा इमे वर्णाः M. Bh. Āhnika 1. also मा कदाचिदवर्णं भूत् M. Bh. on Śiva Sūtras 3, 4.

**वर्णग्रहण** mention of a grammatical operation concerning a single letter or caused by a single letter; cf. न वर्णग्रहेषु (एषा अर्थवत्परिभाषा प्रवर्तते). Śiradeva Pari 10.

**वर्णपाठ** serial mention or enumeration of letters in the fourteen Śiva Sūtras. The word is also used in the sense of the alphabet given in the Prāṭisākhya and grammar works; cf. एवं तर्हि वर्णपाठ एव उपदेशः करिष्यते M. Bh. on P. I. 1.69.

**वर्णप्रकाश** a minor work upon letters and their nature by a grammarian named Ghaṇaśyāma.

**वर्णराशि** the collection of letters as mentioned in works on grammar and Prāṭisākhyas; cf. इति वर्णराशिः क्रमश्च R. Pr. I. 10.

**वर्णविकार** change of one letter into another (in the formation of a word) the discussion of which is looked upon as one of the features of grammar; cf. लोपागमवर्णविकारज्ञो हि सम्यवेदान्परिपालयिष्यति. M. Bh. Āhnika 1.

**वर्णविचाल** disappearance of a letter; cf. वर्णाश्रयः प्रत्ययो वर्णविचालस्यानिमित्तम् । दाक्षिः । M. Bh. on. P. I. 1. 39 Vārt. 10.

**वर्णविधि** an injunction or operation conditioned by a single letter; लोदेशो वर्णविधेर्भवत्यन्तरङ्गतः M. Bh. on P. 1.4.2.

**वर्णविपर्यय** changing the place of letters; cf. सिंहा वर्णविपर्ययात् Vārt 20.

**वर्णविधेकचन्द्रिका** a minor grammar work on the nature of letters by a grammarian named काशीनाथ.

**वर्णव्यत्यय** transposition of letters; cf. वर्णव्यत्यये चार्थान्तरगमनात् ( अर्थवन्तो वर्णाः );

M. Bh. on Śiva Sūtra 5; cf. कृतेस्तर्कुः कसेः सिकताः । हिंसेः सिंदः । वर्णव्यत्ययो नाथ-व्यत्ययः । M. Bh. on. Śiva sūtra 5.

**वर्णसमाम्नाय** a collection of letters or alphabet given traditionally. Although the Sanskrit alphabet has got everywhere the same cardinal letters i.e. vowels अ, इ etc., consonants क्, ख् etc., semivowels य्, र्, ल्, व्, sibilants श् ष् स् ह् and a few additional phonetic units such as अनुस्वार, विसर्ग and others, still their number and order differ in the different traditional enumerations. Pāṇini has not mentioned them actually but the fourteen Śiva Sūtras, on which he has based his work, mention only 9 vowels and 34 consonants, the long vowels being looked upon as varieties of the short ones. The Śikṣā of Pāṇini mentions 63 or 64 letters, adding the letter ळ ( दुःस्पृष्ट ); cf. त्रिषष्टिः चतुःषष्टिर्वा वर्णाः शम्भुमते मताः Pāṇini Śikṣā. St.3. The Ṛk Prāṭisākhya adds four ( Visarga, Jihvāmūliya, Upadhmaniya and Anusvāra ) to the forty three given in the Śiva Sūtras and mentions 47. The Taittiriya Prāṭisākhya mentions 52 letters viz. 16 vowels, 25 class consonants, 4 semivowels, six sibilants ( श्, ष्, स्, ह्, × क्, × प्, ) and anusvāra. The Vājasaneyi Prāṭisākhya mentions 65 letters 3 varieties of अ, इ, उ, ऋ and ए, two varieties of ए, ऐ, ओ, औ, 25 class-consonants, four semivowels, four sibilants, and जिह्वामूलीय, उपध्मानीय, अनुस्वार, विसर्जनीय, नासिक्य and four यम letters; cf. एते पञ्चषष्टिवर्णा ब्रह्मराशिरात्मवान्ः V. Pr. VIII. 25. The Ṛk Tantra gives 57 letters viz. 14 vowels, 25 class consonants, 4 semivowels, 4 sibilants, Visarga, Jihvāmūliya, Upadhmaniya, Anunāsika, 4 yamas and two Anusvāras. The Ṛk

Tantra gives two different serial orders, the Uddeśa (common) and the Ūpadeśa (traditional). The common order or Uddeśa gives the 14 vowels beginning with अ, then the 25 class consonants, then the four semivowels, the four sibilants and lastly the eight ayogavāhas, viz. the visarjaniya and others. The traditional order gives the diphthongs first, then long vowels ( आ, ऋ, ॠ, ई and ऊ ) then short vowels ( ऋ, ॠ, इ, उ, and lastly अ ), then semivowels, then the five fifth consonants, the five fourths, the five thirds, the five seconds, the five firsts, then the four sibilants and then the eight ayogavāha letters and two Ausvāras instead of one anusvāra. Pāṇini appears to have followed the traditional order with a few changes that are necessary for the technique of his work.

**वर्णानर्थवत्त्व** the view that letters do not possess the sense, as individually in every letter no separate sense is seen; cf. अनर्थकास्तु etc. M. Bh. on Śiva Sūtra 5, Vārt. 14 and 15.

**वर्णार्थवत्त्व** the theory or view that individual letters are severally possessed of different senses. For instance, the difference in the meanings of the words कूप, यूप, and सूप is due to the difference in their initial letter. The theory is not acceptable to the Vaiyākaraṇas nor the theory वर्णानर्थवत्त्व given above. They follow the theory of सञ्ज्ञातार्थवत्त्व i. e. sense given by a group of words together. See M. Bh. on Śiva Sūtra 5, Vārttikas 9 to 15.

**वर्णाश्रय** a grammatical operation depending upon a single letter i.e. an operation caused by a letter singly; cf. वर्णाश्रये नास्ति प्रत्ययलक्षणम् ।

Par.Śek.Pari.21; cf. also वर्णाश्रयः प्रत्ययो वर्णविचालस्यानिमित्तम् । दाक्षिः । M. Bh. on P. I.1.39 Vārt.10.

**वर्णिकुबेरनाथ** or वर्णिकुबेरानन्द an old writer on grammar who has written a work named शब्दविवरण on the meanings of words. The work forms a part of his bigger work दानभागवत. Both the works are incomplete. The शब्दविवरण is based mostly upon ancient grammar works of Patañjali Vararuci, Vārttikakāra, Śarvavarman, Bhartḥhari and others.

**वर्णैकदेश** a part or a portion of a combined letter i.e. संयुक्तस्वर or संयुक्तव्यञ्जन. The diphthongs or संयुक्तस्वराः are divisible into two Svaras, for instance ऐ into आ and ए, औ into आ and ओ. Similarly double consonants like क्क, च्च, क्म, क्त etc. are also divisible. Regarding the point raised whether the individual parts can be looked upon as separate letters for undergoing or causing a grammatical operation, the decision of the grammarians is that they cannot be looked upon as separate, when they are completely mixed as the diphthongs; cf. नाव्यपवृत्तस्यावयवस्य तद्विधिर्यथा द्रव्येषु M. Bh. on Śiva Sūtra 3, 4 Vārt. 6.

**वर्त** a term used by ancient grammarians and later on by commentators for compound words; cf. वर्तनं वर्तः समासः Nyāsa on Kāś. II.4.15.

**वर्तमान** the present tense; cf. वर्तमाने लृट् P. III.2.123; cf. also क्तस्य च वर्तमाने P. II 3.67; also वर्तमानसामीप्ये वर्तमानवद्वा P. III. 3.131.

**वर्तमाना** a term used by ancient grammarians for the present tense, along with the term वर्तमान also; cf. यदा हि बुद्धिकर्म तदा वर्तमाना भविष्यति, M. Bh. on P. III.3.133 Vārt.8.

**वर्तिन्** from वर्त which means a compound; see वर्त. (1) The term वर्तिन् or

वर्तिपद is used in the sense of a member of a compound; cf. वर्तोस्यास्तीति वर्ति समासावयवभूतम् Nyāsa on P. II. 4.15. (2) The term वर्तिन् is also used for a syllable ( अक्षरम् ); cf. वर्ति R.T.47, explained by the commentator as अकारादिषु वर्तते व्यञ्जनं वर्ति चाप्यक्षरं भवति । cf. also गुर्वक्षराणां गुरुवृत्ति सर्वे R. Pr. XVIII.32.

**वर्त्य** lit. gingival, or produced at the gums; the letter र according to some scholars who believe that र is produced at the root of the teeth i.e. at the gums; cf. एके आचार्या रेफं वर्त्यमिच्छन्ति । वर्से भवो वर्त्यः । वर्त्सशब्देन दन्तमूलादुपरिष्ठादुच्छ्रुतः प्रदेशः (gums) उच्यते Uvvaṭa on R.Pr.I.20.

**वर्त्यन्त** future, belonging to future; cf. वर्त्यन्त्ववृत्त्या इह कार्याणि क्रियन्ते Paribhāṣā 87 given by Śīradeva.

**वर्धमान** (1) a long vowel; (2) name of a famous Jain grammarian, disciple of Govindasūri, who lived in the beginning of the twelfth century A.D. and wrote a metrical work on gaṇas or groups of words in grammar, named गणरत्नमहोदधि, and also a commentary on it. The work consists of 8 chapters and has got some commentaries besides the well-known one by the author himself. He also wrote two other works on grammar कातन्त्रविस्तर and क्रियागुप्तक as also a few religious books.

**वर्ष** name of an ancient scholar of grammar and Mīmāṃsā, cited by some as the preceptor of कात्यायन and Pāṇini. If not of Pāṇini, he may have been a preceptor of Kātyāyana.

**वर्त्य** or वर्त्य gingival, produced at the gums; the word वर्त्य is probably the correct word meaning the root of the teeth or gums; the word वर्स was also used in the same

sense as वर्त्य from which the word वर्त्य could be derived. वर्त्य and वर्त्य are only the variant pronnnciations of वर्त्य and वर्त्य. The word वर्त्य, with त inserted between र and स्, is given above as explained by Uvvaṭa from वर्स. It is very likely that वर्स is wrongly written for वर्त्य or वर्स.

**वल्** short term (प्रत्याहार) for consonants excepting य्; cf. लोपो व्योर्वलि P. VI. 1.66; आर्धधातुकस्येड् वलादेः P. VII.2.35.

**वल** (1) tad. cāturarthika affix वलच् applied to the word शिखा in the four senses country and others; e.g. शिखावलनगरं देशो वा Kāś. on P. IV.2.89; (2) tad. affix वल in the sense of possession applied to words रजस्, कृषि and others as also to दन्त and शिखा when the word is used as a proper noun (संज्ञा) and to the word ऊर्जस्; e.g. रजस्वला, कृषीवलः, ऊर्जस्वलः etc.; cf. रजःकृष्यासुतिपरिषदो वलच्, दन्तीशिखात्संज्ञायाम् and ज्योत्सना ... ऊर्जस्वल .. मलीमसाः P. V. 2.112, 113, 114.

**वल्लभ** named हरिवल्लभ also, who wrote a commentary on Nāgeśa's Śabdenduśekhara.

**वश्** short term (प्रत्याहार) for consonants from व in ह्यवरट् to the mute श् in जवगडदश् i.e. all semi-vowels excepting य्, and the fifth, the fourth and the third class consonants; cf. नेड् वशि कृति cf. P. VII.2.8.

**वशंगम** name given in the Prātiśākhya works to letter-combinations where a consonant gets a change suitable to the neighbouring consonants as given in the Rk. Prātiśākhya in IV.1 to IV.5 including जस्व, अनुनासिकादेश, छत्, परसवर्ण, अनुस्वार and others, as given in P. VIII.2.39, VIII.3.7, VIII. 3.23, VIII.4.40, 46, 58, 59, 62, 63; cf. न ह्यत्र अवशंगमसंघाविव अपरिणतानि व्यञ्जनानि संयोगं गच्छन्ति Uvvaṭa on R.Pr.IV.5.

**वस्** (1) pres. participle affix वसु substituted for शतृ applied to the root विद्; e.g. विद्वस्, cf. विदेः शतुर्वसुः P.VII. 1.36; (2) perf. part. affix क्सु substituted for the general affix लिट् mostly in Vedic Literature, but in specific cases in spoken language; e. g. see सेदिवस्, शुश्रुवस्, उपेयिवस् cf. P III.2. 107-9. See क्सु.

**वसन्तादि** a class of words headed by the word वसन्त, which are mostly names of seasons, to which the affix इक ( ठक् ) is added in the sense of 'that which one studies or knows'; cf. वसन्तसहचारितोयं ग्रन्थो वसन्तस्तमधीते वासन्तिकः I वार्षिकः Kāś. on P. IV. 2.63.

**वसु** the कृत्. affix क्सु which see above. The word वसु is used for क्सु by the Vārttikakāra; cf. वसुसंप्रसारणमञ्जिवौ सिद्धे वक्तव्यम् P.VI.4.22 Vārt. 9.

**वहि** ātmanepada personal-ending of the first person ( उत्तमपुरुष ) dual, substituted for the general ल् affix; cf. तितसञ्ज्ञि ... महिङ् P.III.4.78.

**वा** a term often used in the Sūtras of Pāṇini and others, to show the optional application of a rule; cf. न वेति विभाषा P.I.2.44; cf. also वा गमः I. 2.13 etc. See विभाषा.

**वाकरनागल्** [WACKERNAGELL], a German Professor and scholar of Sanskrit Grammar who collaborated in the work of editing 'Altindisch Grammatik'.

**वाकिनादि** a class of words headed by the word वाकिन to which the taddhita affix आयनि ( फिञ् ) is added in the sense of an 'offspring' when along with the tad. affix आयनि, the augment क् ( कुक् ) is added to the base ( वाकिन or the like ); e. g. वाकिनकायनिः; cf. Kāś. on P. IV. 1.158.

**वाक्य** a sentence giving an idea in a single unit of expression consisting of the verb with its kārakas or

instruments and adverbs; cf. आख्यातं साव्ययं सकारकं सकारकविशेषणं वाक्यसंज्ञं भवतीति वक्तव्यम् । साव्ययम् । उच्चैः पठति । सकारकम् । ओदनं पचति । M. Bh. on P. II. 1.1. Vārt. 10. Regarding the different theoretical ways of the interpretation of a sentence see the word शाब्दबोध. For details, see वाक्यपदीय II. 2 where the different definitions of वाक्य are given and the अखण्डवाक्यश्लोठ is established as the sense of a sentence.

**वाक्यकाण्ड** name given to the second chapter of Bhartṛhari's Vākya-pādiya in which problems regarding the interpretation of a sentence are fully discussed.

**वाक्यकार** a term used for a writer who composes a work in pithy, brief assertions in the manner of Sūtras, such as the Vārttikas. The term is found used in Bhartṛhari's Mahābhāṣyadīpikā where by contrast with the term Bhāṣyakāra it possibly refers to the Vārttikakāra Kātyāyana; cf. एषा भाष्यकारस्य कल्पना न वाक्यकारस्य Bhartṛhari Mahābhāṣyadīpikā. cf. also Nāgeśa's statement वाक्यकारो वार्तिकमारभते; cf. also चुलुम्पादयो वाक्यकारीयाः Mādhaviyā Dhātuvṛtti.

**वाक्यपदी** name of a work on the denotation of words in verse-form with a commentary of his own written by a grammarian named गङ्गादास. The name वाक्यपदी is confounded with वाक्यपदीय of Bhartṛhari through mistake.

**वाक्यपदीय** a celebrated work on meanings of words and sentences written by the famous grammarian Bhartṛhari ( called also Hari ) of the seventh century. The work is looked upon as a final authority regarding the grammatical treatment of words and sentences for



their interpretation and often quoted by later grammarians. It consists of three chapters the Padakāṇḍa or Brahmakāṇḍa, the Vākyakāṇḍa and the Saṁkīrnakāṇḍa, and has got an excellent commentary written by Puṅyarāja and Helārāja.

**वाक्यपदीयटीका** name of a commentary on Bhartṛhari's Vākyapadiya written by Puṅyarāja on the first and the second Kāṇḍa. Some scholars hold the view that the commentary on the first kāṇḍa was written by Bhartṛhari himself.

**वाक्यपदीयप्रकीर्णप्रकाश** name given to the commentary on the third Kāṇḍa or book of Bhartṛhari's Vākyapadiya by Helārāja.

**वाक्यपरिसमाप्ति** completion of the idea to be expressed in a sentence or in a group of sentences by the wording actually given, leaving nothing to be understood as contrasted with वाक्यापरिसमाप्ति used in the Mahābhāṣya; cf. वाक्यापरिसमाप्तेर्वा P.I.1.10 Vārt.4 and the Mahābhāṣya thereon. There are two ways in which such a completion takes place, singly and collectively; cf. प्रत्येकं वाक्यपरिसमाप्तिः illustrated by the usual example देवदत्तयज्ञदत्तविष्णुमित्रा भोज्यन्ताम् where Patañjali remarks प्रत्येकं ( प्रत्यययवं ) भुजिः परिसमाप्यते; cf. also समुदाये वाक्यपरिसमाप्तिः where Pātañjali remarks गर्गाः शतं दण्ड्यन्ताम् । अर्थिनश्च राजानो हिरण्येन भवन्ति न च प्रत्येकं दण्डयन्ति । M. Bh. on P.I.1.1 Vārt.12; cf. also M.Bh. on P.I.1.7, I.2.39, II.2.1 etc.

**वाक्यप्रकाश** a work on the interpretation of sentences written with a commentary upon it by उदयधर्ममुनि of North Gujarat who lived in the seventeenth century A.D.

**वाक्यप्रदीप** a term sometimes seen

(wrongly) applied to the Vākyapadiya of Bhartṛhari. It may have been the name of the commentary on the Vākyaprakāśa.

**वाक्यभेद** a serious fault of expression when a sentence is required to be divided into two sentences for the sake of its proper interpretation; cf. केचिद्वा सुप्यापिशलेरित्यनुवर्तयन्ति तद्वाक्यभेदेन सुव्याप्तौ विकल्पं करोति Kāś. on P.VI. 1.94; cf. also तद्धि ( स्थानिप्रहणं ) तृतीयया विपरिणम्य वाक्यभेदेन स्थानिनः प्रसङ्गे जायमानः etc. Par. Sek. on Pari. 13.

**वाक्यशेष** complement of a sentence; something required to be understood to complete the sense of a sentence generally according to the context; cf. कल्प्यो हि वाक्यशेषो वाक्यं वक्तव्यधीनं हि । M.Bh. on P. I. 1.57 Vārt. 6; cf. कामचारश्च वतिनिदेशे वाक्यशेषं समर्थयितुम् । तद्यथा ! उद्गीनरवन्मद्रेषु गावः ! सन्ति न सन्तीति ! मातृवदस्याः कलाः ! सन्ति न सन्तीति ! M.Bh. on P.I.3.62.

**वाक्यसंस्कारपक्ष** the grammarian's theory that as the individual words have practically no existence as far as the interpretation or the expression of sense is concerned, the sentence alone being capable of conveying the sense, the formation of individual words in a sentence is explained by putting them in a sentence and knowing their mutual relationship. The word गाम् cannot be explained singly by showing the base गो and the case ending अम् unless it is seen in the sentence गाम् आनय; cf. यथा वाक्यसंस्कारपक्षे कृष्णादिसंबुद्धयन्त उपपदे ऋधेः क्तिनि कृते कृष्ण ऋध् ति इति स्थिते असिद्धत्वात्पूर्वमाद्गुणे कृते अचो रहाभ्यामिति द्वित्वं . . Pari, Bhaskara Pari. 99. The view is put in alternation with the other view, viz. the पदसंस्कारपक्ष which has to be accepted in connection with the गौणमुख्यन्याय; cf. पदस्यैव गौणार्थकत्वस्य ग्रहेण अस्य

( गौणमुख्यन्यायस्य ) पदकार्यविषयत्वमेवोचितम् । अन्यथा वाक्यसंस्कारपक्षे तेषु तदनापत्तिः Par. Sek. on Pari. 15. The grammarians usually follow the वाक्यसंस्कारपक्ष.

**वाक्यार्थ** the meaning of a sentence, which comes as a whole composite idea when all the constituent words of it are heard; cf. पदानां सामान्ये वर्तमानानां यद्विशेषेऽवस्थानं स वाक्यार्थः, M.Bh. on P.I.2.45 Vārt. 4. According to later grammarians the import or meaning of a sentence ( वाक्यार्थ ) flashes out suddenly in the mind of the hearer immediately after the sentence is completely uttered. The import is named प्रतिभा by Bhartrhari, cf. Vākya-padiya II.45; cf. also वाक्यार्थश्च प्रतिभामात्रविषयः Laghumaṅgajūṣā. For details and the six kinds of vākya-rtha, see Vākya-padiya II.154.

**वाक्यार्थचन्द्रिका** name of a commentary on the Paribhāṣenduśekhara by Hari Śāstrī Bhāgawata.

**वाक्यैकदेश** part of a sentence which sometimes, on the strength of the context, conveys the whole meaning; cf. दृश्यन्ते हि वाक्येषु वाक्यैकदेशान् प्रयुञ्जानाः पदेषु च पदैकदेशान् । प्रविश पिण्डीम् । प्रविश तर्पणम् । पदेषु पदैकदेशान् देवदत्तो दत्तः । सत्यमामा भामेति M.Bh. on P.I.1.45 Vārt. 3.

**वाच्** (1) expression from the mouth; speech; series of sounds caused by expelling the air from the lungs through differently shaped positions of the mouth and the throat; cf. स संत्रातादीन् प्राप्य वाग्भवति Vaj. Pr.I.9; see the word वाणी; (2) the sacred or divine utterance referring to the Veda; cf. त्रय्या वाचः परं पदम् ; (3) term used for उपपद in the Jainendra Vyākaraṇa; cf. वाग्भिक्तेः कारक-विभाक्तिर्वलीयसी Jain. Pari. 104.

**वाचक** expressive, as contrasted with द्योतक, व्यञ्जक, सूचक and भेदक which

mean suggestive; the term is used in connection with words which directly convey their sense by denotation, as opposed to words which convey indirectly the sense or suggest it as the prefixes or Nipātas do.

**वाचनिक** expressly cited by a वचन or a statement of the authors of the Sūtra, the Vārttika and the Mahābhāṣya, as contrasted with what naturally occurs or is inferred from their statements; cf. नेदं वाचनिकम-लिङ्गता असंख्यता च ( अग्नयानाम् ) । स्वामा-विक्रमेतत् M.Bh. on P.I. 1.38 Vārt. 5 and P. II.2.6; cf. also M.Bh. on P.I.2.64 Vārt. 53.

**वाचनिकी** See वाचनिक above; cf. किं स्वामाविकी निवृत्तिराहेस्विद्वाचनिकी M.Bh. on P. II.2.6; cf. also the usual expression वाचनिकी एषा with respect to some Paribhāṣās or maxims.

**वाचिका** expressing directly, denoting; (fem. of वाचक ); cf. तयोरभिसम्बन्धस्य षष्ठी वाचिका भवति M. Bh. on P.II. 1.1 Vārt. 4.

**वाच्य** (1) directly expressed (sense) as contrasted with व्यङ्ग्य or ध्वनित; cf. शब्देनार्थान् वाच्यान् दृष्ट्वा बुद्धौ कुर्यात्पौर्वापर्यम् । M.Bh. on P. I.4.109 Vārt. 10; (2) which should be stated or which deserves to be stated. The word वाच्य is generally put in connection with the additions or corrections to the sūtras by the Vārttikakāra and the Mahābhāṣyakāra in their explanations; cf. तत्रैतावद्वाच्यम्, M.Bh. on P. I.4.1; cf. also वाच्य ऊर्णोऽपि वद्भावः M.Bh. on P. III.1. 22 Vārt. 3; III. 1. 36 Vārt. 6.

**वाजप्यायन** an ancient grammarian who holds the view that words denote always the jāti i.e. they always convey the generic sense and that the individual object or the case is understood in connection

with the statement or the word, as a natural course, when the purpose is not served by taking the generic sense; cf. आकृत्यभिधानाद्वा एकं शब्दं विभक्तौ वाजप्यायन आचार्यो न्याय्यं मन्यते M. Bh. on P. I.2.64 Vārt. 35.

**वाजसनेयिप्रातिशाख्य** the Prātiśākhya work belonging to the Vājasaneyi branch of the White Yajurveda, which is the only Prātiśākhya existing to-day representing all the branches of the Śukla Yajurveda. Its authorship is attributed to Kātyāyana, and on account of its striking resemblance with Pāṇini's sūtras at various places, its author Kātyāyana is likely to be the same as the Vārttikakāra Kātyāyana. It is quite reasonable to expect that the subject matter in this Prātiśākhya is based on that in the ancient Prātiśākhya works of the same White school of the Yajurveda. The work has a lucid commentary called Bhāṣya written by Uvvaṭa.

**वाडव** possibly the same as Kuṇara-vāḍava; an ancient grammarian quoted in the Mahābhāṣya; cf. तत्र सौर्यभगवतोक्तमनिष्टिशो वाडवः पठति, M. Bh. on P. VIII. 2. 106 Vārt 3.

**वाणी** speech; utterance; the same as वाच् which is believed to be of four kinds as cited by the grammarians and explained by Bharṭhari; the four kinds are based upon the four places of origin, the three first places belonging to the inarticulate speech and the fourth belonging to the articulate one; cf. चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः । गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति, M. Bh. I Āhnika 1 and the Pradīpa and Uddyota thereon.

**वात्सप्र** an ancient writer of Prātiśā-

khya works who believed in the very feeble utterance ( लघुप्रयत्नतर ) of the consonants य and व, when preceded by अ and standing at the end of a word. See लघुप्रयत्न.

**वादनक्षत्रमाला** a work on grammatical debates etc. by Appaya Dīksita, a well-known scholar and a senior contemporary of Jagannātha in the seventeenth century.

**वादि** roots headed by वा and similar to वा. Really there is no class of roots headed by वा given anywhere but in the interpretation of the rule भ्वादेशो धातवः it is suggested that 'the roots which are similar to वा are termed roots (धातु)' could also be the interpretation of the rule; cf. भ्वादय इति च वादय इति M. Bh. on P. I. 3. 1. Vārt. 11.

**वादिघटमुद्गर** name of a commentary on the Sārasvata Vyākaraṇa by a grammarian Jayanta.

**वान** the suffix वन् mentioned as वान in the Atharvaprātiśākhya and illustrated in the word ऋतावान्; cf. A. Pr. III. 24.

**वामन** name of one of the joint authors of the well-known gloss or vṛtti upon the Sūtras of Pāṇini, who lived in the seventh century A. D. It cannot be ascertained which portion of the Kāśikā was written by Vāmana and which by his colleague जयादित्य. There was another famous scholar of Kashmīr by name Vāmana who flourished in the tenth century and who wrote an independent grammar treatise विश्रान्तविद्याधर, together with उणादिसूत्रवृत्ति and लिङ्गानुशासन.

**वायु** air or प्राण, which is believed to spring up from the root of the navel and become a cause (even a material cause according to some scholars) of sound of four kinds

produced at four different places, the last kind being audible to us; cf. प्राणो वर्णानभिव्यज्य वर्णेष्वेवोपकीयते Vāk-yapadiya I.116; cf. also R.Pr.XIII. 13. V.Pr. I.7-9; T.Pr.II.2; Śikṣā of Pāṇini st. 6.

**वारणावतेश** a grammarian of the seventeenth century who wrote a gloss named अमृतस्रुति on the Prakriyā-kaumudī.

**वाररुच** a work attributed to वररुचि; cf. वाररुचं काव्यम् M. Bh.on P. IV.3.101; cf. also वाररुचो ग्रन्थः S.K.on P.IV.3. 101. This work possibly was not a grammar work and its author also was not the same as the Vārttikakāra Kātyāyana. See वररुचि above. The name वाररुचव्याकरण was given possibly to Kātyāyana's Prakrit Grammar, the author of which was वररुचि surnamed Kātyāyana. For details see p.395 Vyākaraṇa Mahābhāṣya Vol. VII. D. E. Society's Edition.

**वाररुचकारिका** an ancient grammar-work in verse believed to have been written by an ancient scholar of grammar, who, if not the same as Kātyāyana who wrote the Vārttikas, was his contemporary and to whom the authorship of the Uṇādi Sūtras is ascribed by some scholars. See वररुचि.

**वार्त** of no use; serving no purpose; the word is possibly derived from वार्ता ( लोकवार्ता ) meaning people's gossip; cf एतच्च वार्तम् M.Bh.on P.I.2. 64 Vārt. 25; also on P. II.2.24, II. 4.13 etc.

**वार्तिक** a statement which is as much authoritative as the original statement to which it is given as an addition for purposes of correction, completion or explanation. The word is defined by old writers in an often-quoted

verse उक्तानुक्तदुरुक्तानां चिन्ता यत्र प्रवर्तते । तं ग्रन्थे वार्तिकं प्राहुर्वार्तिकज्ञा मनीषिणः॥ This definition fully applies to the vārttikas on the Sūtras of Pāṇini. The word is explained by Kaiyaṭa as वृत्तौ साधु वार्तिकम् which gives strength to the supposition that there were glosses on the Sūtras of Pāṇini of which the Vārttikas formed a faithful pithy summary of the topics discussed. The word vārttika is used in the Mahābhāṣya at two places only हन्तेः पूर्वविप्रविषेधो वार्तिकेनैव ज्ञापितः M.Bh. on P.III. 4.37 and अपर आह यद्वार्तिक इति M.Bh. on P. II.2. 24 Vārt. 18. In अपर आह यद्वार्तिक इति the word is contrasted with the word वृत्तिसूत्र which means the original Sūtra (of Pāṇini) which has been actually quoted, viz. संख्ययाव्ययासना० II.2. 25. Nāgeśa gives 'सूत्रे अनुक्तदुरुक्तचिन्ताकरस्वं वार्तिकस्वम् as the definition of a Vārttika which refers only to two out of the three features of the Vārttikas stated above. If the word उक्त has been omitted with a purpose by Nāgeśa, the definition may well-nigh lead to support the view that the genuine Vārttikapāṭha of Kātyāyana consisted of a smaller number of Vārttikas which along with a large number of Vārttikas of other writers are quoted in the Mahābhāṣya, without specific names of writers. For details see pages 193-223 Vol. VII Pāṭaṅjāla Mahābhāṣya, D.E. Society's Edition.

**वार्तिककार** believed to be Kātyāyana to whom the whole bulk of the Vārttikas quoted in the Mahābhāṣya is attributed by later grammarians. Patañjali gives the word वार्तिककार in four places only (in the Mahābhāṣya on P.I.1.34, III.1.44; III.2.118 and VII.1.1) out of which his statement स्यादि-

विधिः पुरान्तः यद्यविशेषण भवति किं वार्तिककारः प्रतिषेधेन करोति in explanation of the Ślokavārttika स्यादिविधिः...इति ब्रुवता कात्यायनेनेह, shows that Patañjali gives कात्यायन as the Vārttikakāra (of Vārttikas in small prose statements) and the Ślokavārttika is not composed by Kātyāyana. As assertions similar to those made by other writers are quoted with the names of their authors ( मारद्वाजीयाः, सौनागाः, क्रौड्डीयाः etc.) in the Mahābhāṣya, it is evident that the Vārttikas quoted in the Mahābhāṣya—(even excluding the Ślokavārttikas) did not all belong to Kātyāyana. For details see pp. 193-200, Vol. VII, Vyākaraṇa Mahābhāṣya, D. E. Society's Edition.

**वार्तिकपाठ** the text of the Vārttikas as traditionally handed over in the oral recital or in manuscripts. As observed above(see वार्तिक),although a large number of Vārttikas quoted in the Mahābhāṣya are ascribed to Kātyāyana, the genuine Vārttikapāṭha giving such Vārttikas only, as were definitely composed by him,has not been preserved and Nāgeśa has actually gone to the length of making a statement like “वार्तिकपाठः ऋष्टः” ; cf. Uddyota on P.I.1.12 Vārttika 6.

**वार्तिकवचन** a small pithy statement or assertion in the manner of the original sūtras which is held as much authoritative as the Sūtra; cf. न ब्रूमो वृत्तिसूत्रवचनप्रामाण्यादिति । किं तर्हि । वार्तिकवचनप्रामाण्यादिति । M.Bh. on P.II.1.1 Vārttika 23.

**वार्तिकसिद्धान्त** categorical conclusive statements made by the Vārttikakāra many of which were cited later on as Paribhāṣās by later writers. For details see pp. 212-

220 Vol. VII, Vyākaraṇa Mahābhāṣya, D. E. Society's edition.

**वार्तिकसूत्र** the same as वार्तिकवचन which see above. The Vārttikas are termed Vārttika sūtras on account of their close similarity with the original Sūtras, which in contrast are termed Vṛttisūtras.

**वार्प्यायणि** an ancient grammarian quoted in the Mahābhāṣya and the Nirukta in connection with the six-fold division of bhāva or verbal activity; cf. षड् भावविकारा भवन्तीति वार्प्यायणिः । जायते अस्ति विपरिणमते वर्धते अपक्षीयते दिनश्यतीति Nir. I. 3.

**वावचन** citing an option not specifically by the particle वा, but by the terms विभाषा, अन्यतरस्याम् and the like; cf. ह्रस्वोर्वावचने अभिवादिदृशोरात्मनेपद उपसंख्यानम् P. I. 453 Vart. 1; cf. also M.Bh. on P.I.3.79, II.1.18 etc.

**वाविधि**, वाविधान also, laying down an option regarding a grammatical operation; cf. स्वस्तियोगे चतुर्थो कुशलार्थे-राशिषि वाविधानात् P.II.3.16 Vārt.1; cf. also अविशेषेण अयादीनां वाविधिमुक्त्वा सार्वधातुके नित्यमिति वक्ष्यामि M.Bh.on P.III.1.31 Vārt. 2; cf. also M.Bh. on P. III.1.94.

**वासरूपन्याय** the dictum of applying optionally any two or more kṛt affixes to a root if they become applicable at one and the same time, only provided that those affixes are not in the topic of स्त्रियाम् (P.III.3.94 etc.) and are not the same in appearance such as ण, अ, क etc , which are the same viz. अ; cf. वासरूपोऽस्त्रियाम् P.III.1.94; cf. also वासरूपन्यायेन ण्डुलपि भाविष्यति M.Bh. on P.III.2.146 Vārt.1; cf. also M.Bh. on P.III.2.150 Vārt. 1. The word वासरूप and वासरूपविधि are also used in the same sense; cf. ताच्छ्रीलिका वासरूपेण न भवन्तीति M.Bh. on P.III.

2.150 Vārt. 2, as also ताञ्छील्लिकेषु वास-  
रूपविधिर्नास्ति Par. Śek. Pari. 67.

**वासुदेव दीक्षित** son of महादेव दीक्षित, the author of the Bālamānoraṃā, a commentary on the Siddhānta-kaumudī. Vāsudevādīkṣita was a resident of Tanjore who lived in the beginning of the eighteenth century A.D. and wrote a few works on Pūrvamīmāṃsā.

**वासुदेव** (शास्त्री) surnamed Abhyankar, who lived from 1863 to 1942 and did vigorous and active work of teaching pupils and writing essays, articles, commentary works and original works on various Śāstras with the same scholarship, zeal and acumen for fifty years in Poona. He wrote गूढार्थप्रकाश a commentary on the Laghuśabdenduśekhara and तत्त्वादृश a commentary on the Paribhāśenduśekhara in 1889. His edition of the Pātañjala Mahābhāṣya with full translation and notes in Marāthī can be called his magnum opus. See अभ्यङ्कर.

**वि** (1) Uṇādi affix वि quoted by Pāṇini in the rule जाग्रोऽविनिष्णणञ्ङित्सु VII. 1.85; e.g. जाग्रविः; cf. जुगृह्वृजाग्रभ्यः क्तिन् Uṇādi IV. 54; also वृद्ध्यां विन् IV.53; (2) common term for the affixes क्तिप्, क्तिन्, च्वि, ष्वि, ष्विन्, विच् and विट्. See व्.

**विकृ** augment वि as seen in the word दविद्युत् given as a nipātana in the sūtra दाधार्तिदर्थति ... P. VII.4.65; cf. दविद्युतदिति द्युतयेङ्ङुगन्तस्य शतरि अभ्यासस्य संप्रसारणाभावः अत्वं विकृ आगमश्च निपात्यते Kāś. on P.VII.4.65.

**विकम्पित** a fault in the pronunciation of vowels, the utterance being attended with a kind of tremor; cf. ग्रस्तं निरस्त...विकम्पितम् । M. Bh. at the end of Āhnika 1.

**विकरण** an affix placed between a

root and the personal ending, for showing the specific tense or mood or voice to convey which, the personal ending is applied; e. g. the conjugational signs शप्, श्यन्, श्नु, श, शम्, उ, श्रा and यक्, आम्, as also स्य, तास्, सिप्, आम् and च्लि with its substitutes. Although the term विकरण is used by ancient grammarians and freely used by the Mahābhāṣyakāra in connection with the affixes, mentioned in the sūtras of Pāṇini, such as शप्, श्यन् and others, the term is not found in the Sūtras of Pāṇini. The vikaraṇas are different from the major kinds of the regular affixes तिङ्, कृत्य and other similar ones. The vikaraṇas can be called कृत्; so also, as they are mentioned in the topic (अधिकार) of affixes or Pratyayas, they hold the designation 'pratyaya'. For the use of the word विकरण see M.Bh. on P. I.3. 12, III, 1.31 and VI. 1.5. The term विकरण is found in the Yājñavalkya Śikṣā in the sense of change, (cf. उपधारञ्जनं कुर्यान्मनोविकरणे सति ) and possibly the ancient grammarians used it in that very sense as they found the root कृ modified as करु or कुरु, or चि as चितु, or भू as भव before the regular personal endings तिप्, तस् etc.

**विकर्ष** (1) a fault in the utterance of a vowel with its proper accent (acute, grave or circumflex) which results from the proper accent being mixed with another in the utterance; cf. विकर्षो नामाक्षिप्रता Uvvaṭa on R. Pr. III. 18; (2) protraction of the accent especially of the circumflex accent.

**विकल्प** choice or option re : the application of a rule as stated by the word वा, विभाषा, अन्यतरस्याम् or the like; cf. वेति प्रतिषेधो वेति विकल्पः तयोः प्रतिषेधविकल्पयोः 'विभाषा' इति संज्ञा भवति ;

विभाषाप्रकरणे प्रतिषेधविकल्पो उपतिष्ठेते ! तत्र प्रतिषेधेन समीकृते विषये पश्चाद्विकल्पः प्रवर्तते Kās. on P. I. 1 44.

**विकल्पित** made applicable optionally.

**विकार** lit. change; modification; modification of a word-base or an affix, caused generally by the addition of suffixes; cf. प्रकृतेरवस्थान्तरं विकारः Kās. on P. IV.3.134; cf. also लोपागमवर्णविकारज्ञो हि सम्यग्वेदान् परिपालयिष्यति Mahābhāṣya Āhnika 1.

**विकार्य** lit. changeable; that which gets changed in its nature; a variety or subdivision of कर्म or the object; cf. त्रिविधं कर्म । निर्वर्त्य विकार्यं प्राप्य चेति । Kās. on P. III. 2.1. The विकार्यकर्म is explained as यस्य प्रकृत्युच्छेदो गुणान्तरं वा उत्पद्यते तद्विकार्यम् । यथा भुक्त आदनः । लयमानः केदारः । Śrngāraprakāśa II; cf. also, Vākya-pādiya III. 7.78.

**विकीर्ण** a fault in the utterance of a vowel when one vowel appears, or is heard as another; cf. विकीर्णो वर्णान्तरे प्रसृतः । एकोप्यनेकनिर्मासीत्यपरे Pradipa on the Mahābhāṣya Āhn. 1 end.

**विकृत** mutilated, changed in nature: e. g. the word राम into राम् in रामौ which is equivalent to राम् + औ. For technical purposes in grammar a word, although mutilated a little by lopa, āgama or varṇavikāra, is looked upon as the original one for undergoing operations; cf. एकदेशविकृतमन्यवत् Par. Śek. Pari. 37.

**विकृतनिर्देश** utterance of a word in its mutilated form with some object in view; e. g. दीव्यत् for दीव्यति in प्राग्दीव्यतोऽण् P. IV. 1. 83; cf. किं पुनः कारणं विकृतनिर्देशः क्रियते । M. Bh. on P. IV.1.83; cf. also कर्ष इति विकृतनिर्देशः कृतोर्निवृत्त्यर्थः Kās on P. VI. 1. 159; cf. also गोह इति विकृतिकरणं विषयार्थम् Kās. on P. VI. 4. 89.

**विकृति** change, modification as different from the original which is

called प्रकृति; cf. प्रकृतिरुपादानकारणं दस्यैव उत्तरमवस्थान्तरं विकृतिः Kās. on P. V. 1.12.

**विकृतिवल्ली** a work on the modified recital of the Veda words, or पदपाठविकृति, ascribed to Vyādi who is believed to have been a pupil of वर्ष.

**विकृतिवल्लीटीका** name of a commentary on विकृतिवल्ली (which see above) written by a Vedic scholar गङ्गाधर.

**विक्रम** (1) name given to a grave vowel placed between two circumflex vowels, or between a circumflex and an acute, or between an acute and a circumflex; cf. स्वरितयोर्मध्ये यत्र नीचं स्यात्, उदात्तयोर्वा अन्यतरतो वा उदात्तस्वरितयोः स विक्रमः T.Pr. XIX.1; (2) name given to a grave vowel between a pracaya vowel and an acute or a circumflex vowel; cf. प्रचयपूर्वश्च कौण्डिन्यस्य T.Pr.XIX.2; (3) repetition of a word or पद as in the Krama recital of the Veda words; (4) name given to a visarjanīya which has remained intact, as for instance in यः प्राणतो निमिषतः; cf. R.Pr. I.5; VI.1; the word विक्रम is sometimes used in the sense of visarjanīya in general; cf. also अनिङ्गयन् विक्रमेषु कुर्यात् R.Pr. XIII.11.

**विक्रान्त** name given to a saṁdhi where the visarga remains intact although it can optionally be changed into a sibilant consonant; e.g. यः ककुभः, यः पञ्च, यो वः शिवतमो रसः । cf. विक्रान्तसंश्रितु प्राकृतोपधो वेदितव्यो यत्र विसर्गः श्रूयेत् R.Pr.IV.11.

**विकृष्ट** a fault in the utterance of a letter when there does not take place the necessary contact with the proper place of the utterance of a word; cf. हन्वोः प्रकर्षणे सर्वतश्चलने विकृष्टं नाम दोषो भवति । विकृष्टं नाम असंयुक्तम् R.Pr.XIV.3.

**विगृहीत** shown by separating the com-

bined elements, for instance, the two or more words in a compound or, the base or affix from a word which is a combination of the base ( प्रकृति ) and the affix ( प्रत्ययः ); cf. तदेव सूत्रं विग्रहीतं व्याख्यानं भवति M.Bh. on I.1. Āhnikā 1, Vārt. 11, 14; also cf. अवारपाराद् विग्रहीतादपि P. IV.2. 93 Vārt.1.

**विग्रह** lit, separation of the two parts of a thing; the term is generally applied to the separation of the constituent words of a compound word; it is described to be of two kinds: ( a ) शास्त्रीयविग्रह or technical separation; e. g. राजपुरुषः into राजन् ङस् पुरुष सु and ( 2 ) लौकिकविग्रह or common or popular separation; e. g. राजपुरुषः into राजः पुरुषः. It is also divided into two kinds according to the nature of the constituent words (a) स्वपदविग्रह separation by means of the constituent words, e.g. राजहितम् into राज्ञे हितम्; (b) अस्वपदविग्रह, e. g. राजार्थम् into राज्ञे इदम्; or e.g. सुमुखी into शोभनं मुखं अस्याः cf. M.Bh. on P.V.4.7. The compounds whose separation into constituent words cannot be shown by those words (viz. the constituent words) are popularly termed nityasamāsa. The term नित्यसमास is explained as नित्यः समासो नित्यसमासः । यस्य विग्रहो नास्ति । M.Bh. on P.II.2.19 Vārt. 4. The upapadasamāsa is described as नित्यसमास. Sometimes especially in some Dvandva compounds each of the two separated words is capable of giving individually the senses of both the words e.g. the words द्यावा and क्षामा of the compound द्यावाक्षामा. The word विग्रह is found used in the Prātiśākhya works in the sense of the separate use of a word as contrasted with the use in a compound; cf. अच्छेति विग्रहे प्लुतं भवति R.Pr.VII.1. विग्रह

is defined as वृत्त्यर्थावबोधकं वाक्यं विग्रहः in the Siddhāntakāṇḍī.

**विग्रहण** enclosure or closure (वेद्यन) by the use of the word इति as done in the Krama and other Veda-recitals.

**विघात** immolation; sacrifice; destruction, as applicable to a word or part of a word or a relation of words; cf. अनेकास्त्वस्य तदाश्रयत्वाद् वर्णादेशस्य विघातो न भविष्यति M.Bh. on P. I.1.50 Vārt. 15; cf. also the famous Paribhāṣā संनिपातलक्षणो विधिरनिमित्तं तद्विघातस्य Par. Śek. Pari. 85; M.Bh. on P.I.1.24 etc.

**विघ्नकृत्** impediment to an operation caused by something preceding on account of its coming in the way; a vyavāya or vyavadhāna or intervention which is not admissible just as the interruption of palatals, linguals, dentals and sibilants excepting ह् for the change of न् into ण्; cf. अन्येवेतं विग्रहे विघ्नकृद्धिः R.Pr. V.25.

**विच्** kṛt affix वि (which also becomes nil or zero) applied to a root in the sense of an agent, as observed in Vedic and classical use, as also to the root यच् with उप and roots ending in आ generally in Vedic Literature but sometimes in popular language; cf. विजुपे छन्दसि । आतो मनिन्कानिब्वनिपश्च । अन्येभ्योपि दृश्यन्ते । कीलालपाः, शुभंयाः etc. Kāś. on P. III. 2.73, 74, 75.

**विचार** विचारणा, examination, question or topic or subject for examination; cf. कुतः पुनरियं विचारणा । M.Bh. on P. I. 1.50 Vārt. 1.

**विचाल** immolation, destruction; cf. वर्णाश्रयः प्रत्ययो वर्णविचालस्यानिमित्तम् । दाक्षिः M.Bh. on P.I.1.39 Vārt. 10; cf. also Par. Śek. on Pari. 85.

**विचिकित्सार्थीय** the indeclinable नूनम् called विचिकित्सार्थीय in the Nirukta; the word विचिकित्सा is explained as



confirmation after deliberation by Durgācārya. cf. भाषायाम् । उभयमन्व-  
ध्यायम् । विचिकित्सार्थीयश्च पदपूरणश्च । नूनमिति  
विचिकित्सार्थीयः Nir. I.5.

**विचित्र** of various or wonderful kinds beyond our ken or comprehension cf. विचित्रास्तद्वितवृत्तयः M.Bh. on P. II. 4.32 Vārt. 7; VI. 1. 99 Vārt. 2.

**विच्छेद** (1) breach or break (in the Samhitāpāṭha); utterance of words separately by breaking their coalescence; cf. पदविच्छेदः असंहितः V. Pr. I.156; (2) doubling of a consonant technically called यम ; cf. अन्तःपदे अपञ्चमः पञ्चमेषु विच्छेदेम् V. Pr. IV.163.

**विजयगणिन्** a Jain grammarian of the seventeenth century who wrote a commentary on the Haimalaghu-prakriyā.

**विजया** name of a commentary on the Laghuśabdenduśekhara by Sivanārāyaṇa.

**विजयानन्द** called also विद्यानन्द, a grammar scholar of the Kātantra school who wrote (1) Kātantra-dhātuvṛtti (2) Kātantrottara and (3) Kriyākālāpa.

**विज्ञान** specific knowledge or understanding; cf. सिद्धं तु धर्मोपदेशने अनवयव-  
विज्ञानाद्यथा लौकिकवैदिकेषु; M. Bh. on P. VI.1. 84 Vārt. 5.

**विज्ञेय** a matter of special understanding; the phrase अवश्यं चैतद्विज्ञेयम् very frequently occurs in the Mahābhāṣya; cf. M.Bh. on P. I.1.1, 3, 5, 22, I.2.47, 48, 64, I.4.23 etc.

**विद्** kṛt affix ( वि, व् or nil) applied to the roots जन्, सन्, खन्, क्रम् and गम् and to the root अद् in special cases as seen in Vedic Literature; e.g. अब्जाः, गोधाः, कूपलाः, दधिकाः, etc.

**विट्टल** or विट्टलेश grandson of रामचन्द्रशेखर the author of the प्राक्रियाकौमुदी. He was a Telugu Brāhmaṇa of Āndhra who lived in the beginning of the

sixteenth century and wrote a commentary named प्रसाद on the Prakriyā-Kaumudī and two small works अव्ययार्थानिरूपण and पाणिनिसूत्रवृत्ति.

**विडच्** or विडच् tad. affix विड applied to the word नि in the sense of depression of the nose. See under विडच्; cf. P. V.2.32.

**विद्यानन्द** See विजयानन्द.

**विद्यानिवास** name of a commentary on Bopadeva's Mugdhabodha.

**विद्याविनोद** grandson of Rāmeśvara-bhaṭṭa of Pratiṣṭhāna who wrote a grammar of the Prākṛta dialects.

**विद्वत्प्रबोधिनी** name of a commentary on the Sārasvata-prakriyā by a grammarian named Rāma.

**विधर्मक** possessed of different phonetic properties.

**विधल्** tad. affix विध applied to the words भौरिकि and others in the sense of 'inhabited country'; e.g. भौरिकि-विधः, वैपेयविधः; cf. Kās. on P. IV. 2.54.

**विधा** characteristic feature of an activity; cf. संख्याया विधायै धा । विधा प्रकारः सर्वाक्रियाविषय एव गृह्यते Kās. on P. V.3.42.

**विधान** (1) prescription, statement; cf. लोपे हि ( प्रत्ययलक्षण-) विधानम् P. I. 1. 62 Vārt. 3; cf. also तत्र वृद्धिविधानम्. P. VI. 1.85 Vārt. 16; (2) instrument or cause of an activity; cf. विधिविधानविधिभाजां त्रयाणां संनिधाने तदन्तविधिर्भवति Sṛadeva Pari. 13.

**विधारण** mention of a consonant as intact i.e. without any phonetic coalescence or संधि; the same as आभिनिधान. The term is used in this sense in the Prātiśākhya works.

**विधि** (1) a prescriptive rule; cf. तत्र अपूर्वो विधिरस्तु नियमोस्तु इत्यपूर्वं एव विधिर्भविष्यति न नियमः M.Bh. on P. I. 4.3; cf. also समर्थः पदविधिः । विपूर्वाद्भाजः कर्मसाधन इकारः । विधीयते विधेरिति M.Bh. on

P.II. 1.1; (2) prescription, statement; injunction; cf. अस्ति भावसाधनः । विधानं विधिः । M.Bh. on P. I. 1. 57.

**विधिबलीयस्त्व** the superior strength of an injunctive rule; the term is very frequently used by grammarians in speaking about the relative strength of rules; cf. the term लोपविधिबलीयस्त्व. M.Bh. on P.VII.2.3.

**विधिवाक्य** an injunctive statement or sentence.

**विधेय** (1) predicate as contrasted with उद्देश्य; cf. समर्थाधिकारस्य विधेयसामानाधिकरण्यान्नियमोन्वयः M.Bh. on P.II.1. 1 Vārt. 17; (2) that which should be prescribed as contrasted with प्रतिषेध; cf. तिङ् च कश्चिद्विधेयः कश्चित् प्रतिषेधः M.Bh. on P.I. 2.64 Vārt. 9.

**विध्यादि** the senses headed by विधि as given in the rule विधिनिमन्त्रणामन्त्रणाधीष्टसंप्रश्रप्रार्थनेषु लिङ् P. III. 3.161; cf. विध्यादिषु सप्तमी च Kāt. III.1.20; cf. also विध्यादिषु क्रियायां लिङ् भवति Cāndra Vyāk. I.3. 121.

**विध्येकवाक्यता** forming one single statement or idea with the prescriptive statement; union with the prescriptive rule so as to form one rule with it. The term is used in connection with प्रतिषेध or prohibitive assertions which have to be explained in combination with the prescriptive sentences or vidhivākyas; cf. निषेधवाक्यानामपि निषेधविशेषाकाङ्क्षत्वाद्विध्येकवाक्यतयैवान्वयः Par. Śek. on Pari. 2, 3.

**विन्** tad. affix ( विनी ) in the sense of possession applied to the words तपस्, सहस्र, ऊर्जस्, माया, मेधा, स्रज् and words ending in अस्, as also wherever it is seen ( बहुलं ) in Vedic literature; e. g. तपस्विन्, ऊर्जस्विन्, मायाविन्, स्रज्स्विन्, पयस्विन् etc.; cf. P. V. 2.102, 114, 121, 122.

**चिन्त** cerebralized, turned into a

cerebral letter ण् or षु; see the word नति meaning cerebralization or Mürdhanyabhāva.

**विनयविजय** a Jain grammarian who has written a gloss on हैमलघुप्रक्रिया.

**विऱ्यादि** a class of words headed by विनय to which the taddhita affix इक ( ठक् ) is applied without any change of sense; cf. विनय एव वैनयिकः । शामयिकः । औपयिकः । Kāś. on P.V.4.34.

**विनाम** cerebralization; cf. the word नति; the word was used in ancient grammar works in the sense of णत्व ( change of न् into ण् ); cf. अग्रहणं चेन्नुङ् विधिलादेशविनामेषु ऋकाग्रहणम्; M. Bh. on P.VIII.4.1 Vārt. 2.

**विनाश** disappearance, elision; the word is frequently used in the sense of lopa; cf. एतच्च नित्येषु शब्देषु नोपपद्यते यस्सतो नाम विनाशः स्यादसतो वा प्रादुर्भावः M.Bh. on P. I.1.56 Vārt.12.

**विनि** tad. affix विन्. See the word विन्. **विनिग्रहार्थीय** meant to cause prohibition or opposition; cf. अह इति च ह इति च विनिग्रहार्थीयो इदं ह करिष्यति । इदं न करिष्यतीति Nir.I.5.

**विनिमित्त** caused by different conditions; due to different causes; cf. बहूनङ्वाहि ब्राह्मणकुलानि विनिमित्तावेतौ M. Bh. on P.VII.1.72 Vārt. 3.

**विनियोग** employment separately of different persons or things for different purposes; cf. अहेति विनियोगे च P.VIII. 1.61; cf. also अह विनियोगे । विनियोगो नाम द्वयोः पुरुषयोरकस्मिन्कर्मणि एकस्य पुरुषस्य संबन्धः अन्यस्मिन्कर्मणि अपरस्य V.Pr. VI.21.

**विनिवर्तक** lit. sending away; causing prohibition; cf. विशेषणं निवर्तयतीति विनिवर्तकः । त्वथैवेति विनिवर्तकाधिकारकावधारकाः T.Pr. XXII.6.

**विन्यय** the same as विन्यास; placing or employment of the instrument of sound to touch the various places or sthānas where sound is produc-

ed; cf. अनुप्रदानात्सर्गात् स्थानात् करणविन्य-  
यात् । जायते वर्णवैशेष्यं परीमाणाच्च पञ्चमात् ॥  
T. Pr. XXIII.2.

**विपरिणाम** change; cf. कार्यविपरिणामाद्वा  
सिद्धम् । कार्यस्य संप्रत्ययस्य विपरिणामः कार्य-  
विपरिणामः M.Bh. on I.1.56 Vārt. 14.  
The word is very frequently used  
in connection with a change of  
the case of a word in a grammar  
rule which becomes necessary for  
interpretation; cf. विभक्तिविपरिणामाद्वा  
सिद्धम् as also अर्थाद्विभक्तिविपरिणामो भवति ।  
M.Bh. on P.I.3.9,12; V.3.60, VI.1.  
4, VII.3.50.

**विपरीत** (1) in the opposite or reverse  
way; cf. विपरीताच्चेति वक्तव्यम् । पारावारीणः  
M.Bh. on P. IV. 2.93 Vārt. 2; (2)  
change of ऋ into इ, seen sometimes  
in Vedic Literature when that ऋ is  
preceded or followed by a palatal  
letter; e.g. शृङ्गे into शिङ्गे (Rk. Saṁh.  
V.2.9) विभृयात् into विभियात् (Rk. Saṁh.  
X.X.9) विचृत्त into विचित्त Rg. Veda  
II.27.16; cf. अनन्तरे ताद्विपरीतमाहुस्तालब्ये  
शृङ्गे विभृयाद्विचृत्ताः R.Pr.XIV.17.

**विपर्यय** change in the reverse order;  
reverse transposition; interversion;  
cf. the usual expression वर्णविपर्यय. cf.  
वर्णागमाद् भवेद्वंसः सिंहो वर्णविपर्ययात् । S.K.  
on P.VI.3.109. The word व्यत्यय is  
used in this sense in the Mahā-  
bhāṣya; cf. वर्णव्यत्यये कृतेस्तर्कः । हिंसेः  
सिंहः । M.Bh. on Śiva Sūtra 5 Vārt.  
15; cf. also Kāś. on P.VI.3.109 and  
Cāndra Vyākaraṇa II.2.48.

**विप्रकर्ष** distance; standing at a dis-  
tance; cf. न च कालनक्षत्रयोः संनिर्कर्षवि-  
प्रकर्षौ स्तः M.Bh. on P.IV.2.3.

**विप्रकृष्ट** remote; at a distance, with a  
word or two intervening; cf.  
संनिर्कृष्टविप्रकृष्टयोः संनिर्कृष्टस्य । given like a  
Paribhāṣā-Sūtra V.Pr.I.144.

**विप्रतिपन्न** (1) doubtful; a matter of  
doubt; cf. विद्याद् विप्रतिपन्नानां पादवृत्ताक्षरै-  
र्नचाम् R.Pr.XVII.13; (2) perverted;  
cf. तेभ्य एवं विप्रतिपन्नबुद्धिभ्यः अभ्येतुभ्यः इदं

शास्त्रमन्याचष्टे M.Bh. on I.1 Āhmika 1.

**विप्रतिषिद्ध** standing in conflict; con-  
flicting; contradictory; cf. परस्परविरुद्धं  
विप्रतिषिद्धम् Kāś. on P. II 4. 13.

**विप्रतिषेध** conflict, opposition; oppo-  
sition or conflict between two  
rules of equal strength, which be-  
come applicable simultaneously  
when Pāṇini's dictum विप्रतिषेधे परं  
कार्यम् applies and the rule mention-  
ed later on, or subsequently, in the  
Aṣṭādhyāyī is allowed to apply; cf.  
विप्रतिषेधे परं कार्यम् P.I.4.2; cf. also  
यत्र द्वौ प्रसङ्गौ अन्याथो एकस्मिन्गुणत् प्रानुतः  
स तुल्यबलविरोधो विप्रतिषेधः Kāś. on P.I.  
4.2; cf. also विप्रतिषेध उत्तरं बलवदलोपे  
V. Pr. I.159. The dictum of the  
application of the subsequent rule  
is adopted only if the conflicting  
rules are of equal strength; hence,  
rules which are either nitya, anta-  
raṅga or apavāda, among which  
each subsequent one is more power-  
ful than the preceding one and  
which are all more powerful than  
the पर or the subsequent rule, set  
aside the पर rule. There is another  
dictum that when by the dictum  
about the subsequent rule being  
more powerful, an earlier rule  
is set aside by a later rule, the  
earlier rule does not apply again  
in that instance, barring a few  
exceptional cases; cf. सकृद्गतो विप्रतिषेधे  
यद् बाधितं तद् बाधितमेव । पुनः प्रसङ्गविज्ञानात्  
सिद्धम् Par. Śek. Pari. 40, 39.

**विप्रयोग** use of a word against  
the warrant of experience, i.e.  
against what is actually seen; e. g.  
दृश्येत खल्वपि विप्रयोगः । तद्यथा । अक्षीणि मे  
दर्शनीयानि, पादा मे सुकुमारतराः M. Bh.  
on P.I.4.21 Vārt. 1.

**विप्रराजेन्द्र** a grammarian who has  
written पाणिनिस्मृत्यविवरण, a gloss on the  
Sūtras of Pāṇini.

**विभक्ति** lit. division, separation; sepa-

ration of the base i.e. that factor which shows the base separately. The word विभक्ति is generally used in the sense of case affixes; but in Pāṇini's grammar the term विभक्ति is applied also to personal endings applied to roots to form verbs; cf. विभक्ति-श्च । सुनिष्ठौ विभक्तिसंज्ञौ स्तः S.K. on Pāṇ. I.4.104. The term is also applied to tad-affixes which are applied to pronouns, किम् and बहू, ending in the ablative or in the locative case or in other cases on rare occasions. Such affixes are तम् (तसिल्), त्र, (त्रल्), ह, अत्, दा, क्कहिल्, दानीम्, था (थाल्) and थम् given in P.V.3.1 to V.3.26. The case affixes are further divided into उपपदविभक्ति affixes and कारकविभक्ति affixes. For details see P.II.3.1 to 73.

**विभक्तिपाद** conventional name given to the third pāda of the fifth Adhyāya of Pāṇini's Aṣṭādhyāyī, as it begins with the Sūtra प्राग्दिशो विभक्तिः P.V.3.1.

**विभक्तिप्रतिरूपक** a term applied to such words ending with कृत् affixes as appear similar to words ending with case-affixes; such words have no further case affixes put after them, and hence, they are called by the term 'avyaya'; e.g. कर्तुम्; cf. विभक्तिप्रतिरूपकमव्ययम् similar to उपसर्ग-विभक्तिस्वरप्रतिरूपकाश्च निपाताः gaṇasūtra inside the Cādigāṇa P. I.4.57.

**विभक्तिबलीयस्त्व** the relative superior strength possessed by the कारकविभक्ति which takes place in super-session of the उपपदविभक्ति when both become applicable at one and the same time; e.g. मुनित्रयं नमस्कृत्य and not मुनित्रयाय नमस्कृत्य; cf. उपपदविभक्तेः कारकविभक्तिबलीयसी Par. Śek. Pari. 94.

**विभक्तिस्वरप्रतिरूपक** similar in form to a word ending in a case-affix or

to a vowel. Such words are looked upon, and are treated as indeclinables; e.g. शनैः, चिरेण, अस्ति, उ, ए etc.; cf. the usual expressions तिङन्तप्रतिरूपकमव्ययम् etc. cf. विभक्तिस्वरप्रतिरूपकाश्च निपाता भवन्ति M. Bh. on P. VIII.3.1; cf. also उपसर्गविभक्तिस्वरप्रतिरूपकाश्च निपाताः । gaṇasūtra inside the चादिगण mentioned in P.I.4.57.

**विभक्त्यर्थे** lit. the sense of a case-affix, as also of a personal affix; the term is applied to the Kāraka Prakaraṇa or Kāraka chapter or topic in grammar where senses of the विभक्ति affixes are fully discussed and illustrated; cf. विभक्त्यर्थाः a chapter in the Siddhānta-kaumudī of Bhattoji Dikṣita.

**विभक्त्यर्थनिर्णय** a general term given to a chapter on case-affixes as also to treatises discussing the sense and relations of case-affixes. There is a treatise of this name written by Giridhara and another written by Jayakṛṣṇa Maunī.

**विभक्त्यर्थप्रकाश** a work on syntax of words written by a grammarian named Kamalākara bhṭṭa.

**विभक्त्यर्थप्रधान** an indeclinable, which is generally described as having the sense of a case affix as predominant in it; e.g. तत्र, अघः, नीचैः etc.; some indeclinables have the sense of a root viz. the verb-activity as predominant; cf. किञ्चिदव्ययं विभक्त्यर्थ-प्रधानं किञ्चित् क्रियाप्रधानम् M. Bh. on P. I.1.38.

**विभज्यान्वाख्यान** a method of forming a word, or of arriving at the complete form of a word by putting all the constituent elements of the word such as the base, the affix, the augment, the modification, the accent, etc. one after another and then arriving at the form instead of completing the formation stage

by stage; e. g. in arriving at the form सौमि the wording सौमि + अ + ई is to be considered as it stands and not सौमि + अ = सौमि and then सौमि + ई. The विभज्यान्वाख्यानपक्ष in connection with the formation of a word corresponds to the पद-संस्कारपक्ष in connection with the formation of a sentence.

**विभाग** (1) lit. division, splitting; the splitting of a sentence into its constituent parts viz. the words; the splitting of a word into its constituent parts viz. the base, the affix, the augments and the like; (2) understanding or taking a thing separately from a group of two or more; cf. अवश्यं खल्वपि विभज्यो-पपदग्रहणं कर्तव्यं यो हि बहूनां विभागस्तदर्थम् । साकाश्यकेभ्यश्च पाठलिपुत्रकेभ्यश्च साथुरा अभिरूपतराः, M. Bh. on P.V.3.57; (3) splitting of a Samhitā text of the Vedas into the Pada text; cf. अथादावुत्तरे विभागे ह्रस्वं व्यञ्जनपरः T. Pr. III.1, where विभाग is explained as पदविभाग by the commentntor; cf. also R.Pr.XVII.15; (4) the capacity of the Kārikas (to show the sense); cf. कारकशक्तिः विभागः Nyāsa on Kās.I.2.44.

**विभाषा** optionally, alternatively; the word is explained by Pāṇini as नवा in the rule न वेति विभाषा (P.I.1.44) in consonance with its derivation from the root भाष् with वि; cf. नेति प्रतिषेधे वेति विकल्पस्तयोः प्रतिषेधविकल्पयो-र्विभाषेति संज्ञा भवति । विभाषाप्रदेशेषु प्रतिषेधविकल्पाद्युपतिष्ठेते । तत्र प्रतिषेधेन समीकृते विषये पश्चाद्विकल्पः प्रवर्तते. The option (विभाषा) is further divided into three kinds प्राप्ते विभाषा, अप्राप्ते विभाषा and उभयत्र विभाषा. For details see Mahābhāṣya on P. I.1.44.

**विभाषित** (1) stated or enjoined optionally; cf. मेध्यः पशुर्विभाषितः । आलब्धव्यो नालब्धव्य इति M. Bh. on P. I.1.44 Vārt. 15; cf. also मन्ये धातुर्विभाषितः ।

M. Bh. on P.III.1.27 Vārt.4; (2) roots taking personal affixes of both the Padas.

**विमलक्रीति** a Jain grammarian of the sixteenth century who wrote a short metrical work on the padas of roots, known by the name पदव्यवस्थामूलकारिका.

**विमलमति** an old grammarian who is believed to have written a gloss named भागवृत्ति on Pāṇini's Sūtras to which the grammarians Puruṣottamadeva, Śiradeva and others of the twelfth century refer. Some scholars say that भागवृत्ति was written by भर्तृहरि; but it is not feasible, as there is a reference to Māghakāvya in भागवृत्ति. In books on grammar, especially of the Eastern School in the 11th and the 12th century, there are several quotations from the Bhāgavṛtti. See भागवृत्ति.

**विमलसरस्वती** a grammarian who wrote a small grammar work named रूपमाला.

**विमुक्तादि** a class of words headed by the word विमुक्त to which the taddhita affix अ ( अण् ) is added in the sense of 'possessed of', provided the word so formed, denotes a chapter or a lesson of a sacred work; cf. विमुक्तशब्देस्मिन्नास्ति वैमुक्तकोश्यायः अनुवाको वा । देवासुरः । Kās. on P. V. 2.61.

**विमोक्ष** liberation of the last letter (especially a class consonant) of a word from phonetic modifications by coalescence with the initial letter of the following word, or liberation of modification of a consonant or vowel standing at the end of a verse or sometimes even in the middle of a verse; e.g. तत् नो मित्रः, सम् यौमि, संमधुमतीर्मधुमतीभिः पृच्यन्ताम् शुक्रं दुदुहे अहयः; cf. V. Pr.I.90,91.

**विराग** omission of a consonant, sometimes when it is preceded and also followed by another consonant, as if it were squeezed between the two; this is no doubt looked upon as a fault; e.g. the omission of the consonant **दू** in उपमा बट् द्वा द्वा uttered as उपमा बट् वा द्वा; cf. अन्योन्येन व्यञ्जनानां विरागः R. Pr. XIV where Uvvaṭa explains विराग as लोप.

**विराम** an ancient term used in the Prāṭisākhya works for a stop or pause in general at the end of a word, or at the end of the first member of a compound, which is shown split up in the Padapāṭha, or inside a word, or at the end of a word, or at the end of a vowel when it is followed by another vowel. The duration of this virāma is different in different circumstances; but sometimes under the same circumstances, it is described differently in the different Prāṭisākhyas. Generally, there is no pause between two consonants as also between a vowel and a consonant preceding or following it. The Taittirīya Prāṭisākhya has given four kinds of विराम (a) ऋग्विराम, pause at the end of a foot or a verse of duration equal to three mātrās or moras, (b) पदविराम, pause between two words of duration equal to two mātrās; e. g. इषे त्वा ऊर्जे त्वा, (c) pause between two words the preceding one of which ends in a vowel and the following begins with a vowel, the vowels being not euphonicly combined; this pause has a duration of one mātrā e.g. स इधानः, त एनम्, (d) pause between two vowels inside a word which is a rare occurrence; this has a duration of half a mātrā; e.g. प्रउगम्, लितउः; cf. ऋग्विरामः पदविरामो विवृत्तिविरामः समानपदविवृत्तिविरामस्त्रिमात्रो

द्विमात्र एकमात्रोर्धमात्र इत्यानुपूर्व्येण T. Pr. XXII. 13. The word विवृत्ति is explained as स्वरयोरसंधिः. The vivrtti-virāma is further divided into वत्सानुसृति which has the preceding vowel short and the succeeding long, वत्सानुसारिणी which has the preceding vowel a long one and the succeeding vowel a short one, पाकवती which has both the vowels short, and पिपीलिका which has got both the vowels long. This four-fold division is given in the Śikṣā where their duration is given as one mātrā, one mātrā, three-fourths of a mātrā and one-fourth of a mātrā respectively. The duration between the two words of a compound word when split up in the पदपाठ is also equal to one mātrā; cf. R. Pr. I. 16. The word विराम occurs in Pāṇini's rule विसामोऽवसानम् P. I. 4.110 where commentators have explained it as absence; cf. वर्णानामभावोवसानसंज्ञः स्यात् S. K. on P. 1.4.110; cf. also विरतिर्विरामः । विरम्येत अनेन इति वा विरामः Kāś. on P. I. 4.110. According to Kāśikā even in the Saṁhitā text, there is a duration of half a mātrā between the various phonetic elements, even between two consonants or between a vowel and a consonant, which, however, is quite imperceptible; cf. परो यः संनिकर्षो वर्णानां अर्धमात्राकालव्यवधानं स संहितासंज्ञो भवति Kāś. on P. I. 4.109, cf. also विरामे मात्रा R. T. 35; cf. also R. Pr. I. 16 and 17. For details see Mahābhāṣya on P. I. 4.109 and I. 4.110.

**विरोसञ्ज** tad. affix विरोस or विरोस applied to the word नि in the sense of flatness of nose. See विरोस above; cf. P. V. 2.32..

**विरोध** opposition or conflict between two rules where, the rule which is subsequently mentioned is

regarded as stronger and given preference to, as far as its application is concerned; cf. तुल्यबलयोर्विरोधो विप्रतिषेधः । विप्रतिषेधे परं कार्यम् P. I.4.2; (2) contradiction where one thing prevents another; cf. सर्वनामस्थाने इति अनुवर्तमानमपि विरोधादिह न संबध्यते Kās.on P.VII.1.86.

**विलम्बित** a kind of tone where the interval between the utterance of two letters as also the time required for the utterance of a letter is comparatively longer than in the other two kinds, viz. द्रुत and मध्य; cf. ये हि द्रुतायां वृत्तौ वर्णाः त्रिभागाधिकास्ते मध्यमायाम्, ये मध्यमायां वर्णास्त्रिभागाधिकास्ते विलम्बितायाम् M. Bh. on P.I.1.70; cf. also द्रुतविलम्बितयोश्चानुपदेशात् P. I.1.69 Vārt. 11.

**विलम्बिता वृत्ति** retarding or slow manner of speech in which the letters are uttered quite distinctly; this kind of speech is followed by the preceptor while teaching Veda to his pupils; cf. अभ्यासार्थं द्रुतां वृत्तिं प्रयोगार्थं तु मध्यमाम् । शिष्याणामुपदेशार्थं कुर्याद् वृत्तिं विलम्बिताम् R. Pr. XIII. 19. cf. also T. Pr. XXIII. 24. See विलम्बित above.

**विलास** name of a commentary by Jayakṛṣṇa Maunī on the Madhyasiddhānta Kaumudī of Varadarāja.

**विलिङ्ग** (1) a substantive which is declined in all the three genders cf. Hemacandra III. 1.142; (2) of a different gender (although in the same case); cf. विलिङ्गं हि भवान् लोके निर्देशं करोति M. Bh. on P. I. 1.44 Vārt 5.

**विलोप** the same as लोप which see above. The term विलोप was possibly in use before Pāṇini's time; cf. उदात्तपूर्वैः नियतस्वरोदये परो विलोपोऽनियतो यदावरः R. Pr. XI. 26; cf. also विलोपो विनाशः Uvvaṭa on R. Pr. XI. 28,

**विलोम** reverse, in the opposite way; the same as प्रतिलोम which see above.

**विवक्षा** intention or desire, generally of the speaker with regard to the sense to be conveyed by his words; the words वक्तुर्विवक्षा are often used by grammarians in this sense; cf. विवक्षातः कारकाणि (Pari-bhāṣā) cf. also कथम् । विवक्षातः । M. Bh. on P. I.1.66-67, I.2.64 Vārt. 53, IV. 1.3; cf. also विवक्षाधीना शब्दव्युत्पत्तिः Durgh. Vṛ. II.2.8; cf. also इतिकरणो विवक्षार्थः Kās. on P. II. 2.27, IV. 2.21, IV. 2.55, 57, etc.

**विवरण** critical comment; a name given by a writer of commentary works to a critical commentary work written by him; e. g. काशिकाविवरणपञ्जिका (न्यास) by Jinendra-buddhi, भाष्यप्रदीपविवरण (उद्द्योत) by Nāgeśa, as also लघुशब्देन्दुशेखरविवरण by Bhāskaraśāstrī Abhyankar.

**विवर्तन** transformation; the word is generally used in the sense of transformation of the Padapāṭha into the Saṁhitāpāṭha.

**विवार** name given to an external effort in the production of a sound when the vocal chords of the glottis or larynx are extended; cf. कण्ठविलस्य विकासः विवारः Uddyota on M. Bh. I. 1.9. cf. also विवरणं कण्ठस्य विस्तरणम् । स एव विवाराख्यः बाह्यः प्रयत्नः । तास्मिन्सति श्वासो नाम बाह्यः प्रयत्नः क्रियते । तद्ध्वनिसंसर्गाद्बोधो नाम बाह्यः प्रयत्नो जायते इति शिक्षायां स्मर्यते Bhāṣya on T. Pr. II. 5.

**विविभक्ति** possessed of a different case-affix; cf. एवमपि विविभक्तीनां न प्राप्नोति । समथोत् समर्थे पदात् पदे इति M. Bh. on P. II. 1.1. Vārt 19; cf. also M. Bh. on P. I. 1.27, VI. 4.1; VII. 2.82.

**विवृत** name given to an internal effort (as contrasted with the exter-

nal effort named विचार ) when the tip, middle, or root of the tongue which is instrumental in producing a sound, is kept apart from the place or sthāna of the production of the sound; cf. तत्रोत्पत्तेः प्राग्यदा जिह्वाग्रोपाग्रमध्यमूलानि तत्तद्वर्णोत्पत्तिस्थानानां तात्वादीनां दूरतः वर्तन्ते तदा विवृतता. Tattvabodhinī on S. K. on P.I.1.9.

**विवृतकण्ठ** produced by fully extending the chords of the throat. The first and the second class-consonants are described as विवृतकण्ठः; cf. तत्र वर्गाणां प्रथमद्वितीया विवृतकण्ठाः श्वासानुप्रदाना अत्रोत्रा; M. Bh. on P. I. 1.9. Vārt. 2.

**विवृततर** possessed of the internal effort viz. विवृत which is specially strengthened. The diphthongs have got at the time of their production the internal effort विवृत specially strengthened; cf. यदत्रावर्णं, विवृततरं तदन्यस्मादवर्णात् M. Bh. on Śiva Sūtra 3,4 Vārt. 10.

**विवृत्त** separated, disjoined; the word is used in connection with the separated elements of a euphonic combination; the words विक्लिष्ट, अनेकीभूत and पृथग्भूत are used in the same sense.

**विवृत्ति** (1) separation of the two vowels which were euphonicly combined into one: the hiatus or position of two vowels near each other; cf. विवृत्तिः स्वरयोरसंधिः; (2) the interval between two vowels placed near each other; cf. स्वरयोरन्तरयोरन्तरं विवृत्तिः V. Pr. I. 119; cf. also संहितायां यस्स्वरयोरन्तरं तद्विवृत्तिसंज्ञं स्यात् Uvvaṭa on R. Pr. II. 1. This interval is one mātrā according to the Taittirīya Prāṭisākhya, while it is only half-a-mātrā according to the Rktaṅtra and the Rk-Prāṭisākhya; cf. T. Pr. XXII. 13; R. T. 35. See विरान.

**विशयवत्** doubtful; possessed of a doubt about itself; cf. विशयवत्या हि वृत्तयो भवन्ति। यथार्थं विभक्तीः संनमयेत्। प्रक्तम्। अवक्तम्। Nir.II.1.

**विशिष्ट** (1) lit. specific; qualified by, characterized by; cf. केन नञ्विशिष्टेनानञ् ; P. II.1.60; cf. also प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम् Par. Śek. Pari.71; (2) different; cf. विशिष्टलिङ्गानां भिन्नलिङ्गानां शब्दानां Kās. on P.II. 4.7.

**विशेष** specific nature causing a difference; difference; specific feature; cf. सामान्यग्रहणे विशेषानतिदेशः (Paribhāṣā) ६. also यत्तु प्रयुङ्क्ते कुशलो विशेषे etc. M. Bh. in Āhmika 1; cf. also क्रियावाचकमाख्यातसुपसर्गो विशेषकृत् Uvvaṭa on V.Pr.VIII.50.

**विशेषक** determining; determinant; cf. अस्त्यत्र विशेषः। राजा विशेषकः प्रयुज्यते तेन विशिष्टस्यानयनं भवति; M. Bh. on P.II. 2.6; cf. अवयवे कृतं लिङ्गं समुदायस्य विशेषकं भवति; M. Bh. on P.I.3.62 Vārt.5.

**विशेषण** attribute; adjective; any word which qualifies another; hence, subordinate; cf. विशेषणानां चाजातेः। जातिर्यद्विशेषणम्, आहोस्वित् जातेर्यानि विशेषणानि। M. Bh. on P.I.2.52.

**विशेषणसमास** (1) a tatpuruṣa compound of the type of Mayūravayān-sakādi where both the words which are compounded together are adjectival; (2) a karmadhāraya compound where the second member is an adjective; a determinative compound; cf. गमनं च यच्चिरं च गमनाचिरमिति विशेषणसमासोयम् Kās. on P.VI.2.6.

**विशेषप्रतिपत्ति** a clear understanding, or a determined sense in a place of doubt; cf. व्याख्यानतो विशेषप्रतिपत्तिर्नहि संदेहादलक्षणम् Par. Śek. Pari. 1; also M. Bh. in Āhmika 1.

**विशेषविहित** specifically prescribed, as contrasted with prescribed in general which is set aside; cf. सामान्य-



विहितस्य विशेषाविहितेन वाचः; M.Bh. on P. II.1.24; cf. also M.Bh. on P.III. 1.94 Vārt.10, III. 2.77 etc.

**विशेष्य** substantive, as opposed to विशेषण adjective or qualifying; cf. भेदकं विशेषणम्, भेदं विशेष्यम् Kās. on P. II.1.57; cf. also विशेषणविशेष्यभावो विवक्षानिवन्धनः Kās. on P. II.1.36.

**विश्रम** relaxation, a characteristic of the grave accent, as contrasted with आयाम which characterizes the acute accent; cf. उदात्तश्चानुदात्तश्च स्वरितश्च त्रयः स्वराः । आयामविश्रमाश्चैपैस्त उच्यन्ते ऽ क्षराश्रयाः । विश्रमः अङ्गो गमने गात्राणाम् Uvvaṭa on R., Pr. III.1. विश्रम is the same as अन्ववसर्गो which is explained in the Mahābhāṣya as अन्ववसर्गो गात्राणां शिथिलता. M. Bh. on P. I.2.29,30.

**विश्रान्तविद्याधर** name of a grammar work of a general type which once occupied a prominent position and was studied as a text book of grammar, representing an independent system. The work is referred to by Hemacandra and Haribhadra. It is attributed to Vāmana who may be the same as one of the joint writers of the Kāśikāvṛtti. In that case the date of the work is the 7th century A. D.; cf. the popular verse परं च पाणिनीयशाः केचित्कालापकोविदाः । एके विश्रान्तविद्याः स्युरन्ये संक्षिप्तसारकाः quoted in Vol. VII p. 388 Vyākaraṇa Mahābhāṣya D.E. Society's edition.

**विश्लेष** separation of vowels that are in coalescence; showing separately the two vowels that are combined together in the Saṁhitā Text. The term is contrasted with प्रश्लेष which is the same as एकादेश in the terminology of Pāṇini.

**विश्वकर्मशास्त्री** name of a grammarian who wrote a commentary सत्यक्रिया-न्याकृति on the Prakriyā-kaumudī.

**विश्वनाथदण्डिभट्ट** a well-known grammarian of the nineteenth century who wrote several commentary works of which the commentaries on the two Śekharas of Nāgeśa are well-known to scholars.

**विश्वरूप** a grammarian of the sixteenth century who has written a small grammar treatise called विश्वरूप-निबन्ध.

**विश्वेश्वरतीर्थ** a grammarian who has written a gloss on the Siddhānta-kaumudī.

**विषमपदव्याख्या** or विषमी (1) a critical commentary on Nāgeśa's Laghu-śabdenduśekhara written by Rāghavendrācūrya Gajendragadkar of Satara who lived in the first half of the nineteenth century and who has also written a gloss named त्रिपथगा on the Paribhāṣenduśekhara; (2) name of a commentary on Nāgeśa's Paribhāṣenduśekhara by Cidrupāśraya; (3) name of a commentary on Śīradeva's Paribhāṣāvṛtti.

**विषमरागता** incorrect nasalization, mentioned as a fault of pronunciation; cf. संदृष्टा विषमरागता च । R. Pr. XIV. 4.

**विषय** domain; province; cf. प्रकल्प्य चापवादाविषयं तत उत्सर्गोमिनिविशते । Par. Sek. Pari. 63.

**विषयता** being a subject of discussion of; coming under the domain of, applicability; the meaning of विषयसप्तमी which is similar to विवक्षा.

**विषयविषयिभात्र** relation between the object and the subject; cf. प्रतिलक्ष्य लक्षणभेदादस्ति विषयविषयिभात्रः Kaiyaṭa on P. VI. 4. 104 Vārt. 2.

**विषयसप्तमी** locative case denoting the domain or province of a particular suffix or a substitute or the like, which could be actually applied later on; this विषयसप्तमी is contrast-

ed with परसतमी when the thing mentioned in the locative case is required to be present in front; cf. असति पौर्वापर्ये विषयसतमी विज्ञास्यते M. Bh. on P. II. 4.35; cf. also आर्ष-घातुके इति विषयसतमी Kās. on P. II. 4.35; cf. also M. Bh. on P. III. 1.26 and IV. 1.90.

**विषयार्थ** meant for showing the province or domain of the application of a particular rule; cf. तत्रग्रहणं ( in तत्रोपपदं सतमीस्थम् ) विषयार्थम् M. Bh. on P. III. 1.92 Vārt.6.

**विष्णुपाण्डित** a grammarian belonging to the famous Śeṣa family of grammarians, who has written a small treatise on Paribhāṣās or maxims of interpretation which he has named परिभाषाप्रकाश.

**विष्णुभट्ट** ( विष्णुशास्त्री भट्ट ) a scholar of grammar of the latter half of the nineteenth century who has written learned commentaries on the works of Nāgeśa Bhaṭṭa, two of which viz. चिच्चन्द्रिका and विष्णुभट्टी are well known to scholars.

**विष्णुभट्टी** name given to the commentary on the Paribhāṣenduśekhara written by Viṣṇubhaṭṭa. See विष्णुभट्ट above.

**विष्णुमित्र** a Vedic scholar who wrote a gloss on the Ṛk-Prātiśākhya which is known as पार्षदव्याख्या.

**विष्णुमिश्र** a scholar of the Supadma system of grammar who has written a commentary named मकरन्द on the सुपन्नव्याकरण and also a commentary on the सुपन्नसमाससंग्रह.

**विसर्ग** aspiration, leaving off the breath generally at the completion of the utterance of a word when there is a pause; the term विसर्जनीय was in use in ancient times. Although not mentioned in his alphabet by Pāṇini, this phonetic element, visarga, is looked

upon as a letter; it is mentioned as one of the letters in the Śikṣā and the Prātiśākhya works and Patañjali has advised its inclusion in the alphabet. As visarga cannot be found in use independently of another letter (which is any vowel after which it occurs) it is called अयोगवाह.

**विसर्जनीय** same as विसर्ग which see above; cf. विसृज्यते पुनर्वर्गेन संबध्यते इति विसर्गः; Durgasiṃha on Kat. I. 1. 16. The term विसृष्ट is also used in the same sense. The visarjanīya has the same position (स्थान) in the mouth as the vowel after which it occurs. It is a glottal sound; the Ṛk-Prātiśākhya says that some scholars describe visarjanīya as a chest sound; cf. कण्ठयोकारः प्रथमपञ्चमौ च द्वावृष्माणौ केचिदेतावुरस्यौ । R. Pr. I 18; cf. also उरसि विसर्जनीयो वा R. T. 3.

**विसृष्ट** the same as Visarjanīya or Visarga, which see above.

**विस्थान** belonging to a position of utterance (स्थान) other than the one assigned, or referred to; cf. विस्थाने स्पर्श उदये मकारः R. Pr. IV. 3.

**विस्पष्ट** clear and correct; the term is used in connection with the pronunciation of Vedic words; cf. यथो एतत् । अविस्पष्टार्था भवन्तीति Nir. I. 16.

**विस्पष्टादि** a class of words headed by the word विस्पष्ट which retain their own accents in a compound when they are the first members of a compound, provided that any word of quality is the second member; e. g. विस्पष्टकटुकम् । व्यक्तलवणम् where the words विस्पष्ट and व्यक्त are used in the sense of clear, referring to the different tastes; cf. Kās. on P. VI. 2. 24.

**विस्वर** characterized by a faulty or incorrect accent, which is looked upon as a fault of pronunciation.

**विहार** expansion of the position (स्थान) and the means of utterance (करण) of a sound beyond the necessary extent, which produces a fault of pronunciation, called व्यास; cf. विहारसंहारयोर्व्यासपीडने । स्थानकरणयोर्विहारे विस्तारे व्यासो नाम दोषो जायते Uvata on R. Pr. XIV. 2.

**विहित** prescribed by a rule; that for which a vidhi or injunction has been laid down. The word is very frequently used by grammarians with respect to an affix prescribed after a base.

**विहितविशेषण** an adjectival word generally in a different case from that of the word to which it is applied as an adjective, and hence, translated as 'prescribed after' and not as 'belonging to' cf. विहितविशेषण धातुग्रहणम् । धातोर्यो विहित इति । M. Bh. on P. I. 1.5 Vārt 3; cf. also M. Bh. on II.4. 74. Vārt 1.

**वीप्सा** complete application to all the different parts; comprehensive inclusion of every part or unit; desire to occupy completely; cf. व्याप्तिविशेषविषया प्रयोक्तुरिच्छा वीप्सा । नानावाचिनामधिकरणानां क्रियागुणाभ्यां युगपत्प्रयोक्तुर्व्याप्तुर्व्याप्तुमिच्छा नानाभूतार्थवाचिनां शब्दानां यान्यधिकरणानि वाच्यानि तेषां क्रियागुणाभ्यां युगपत्प्रयोक्तुमिच्छा वीप्सा; e.g. ग्रामो ग्रामो रमणीयः । Kāś. on P.VIII.1.4. For details see Mahābhāṣya on P.VIII. 1.1 and 4.

**बु** general term for the augment बुक् and the affixes बुक्, बुच्, बुञ् and बुन्. After the indicatory letter has disappeared the remnant बु of the affixes and not of the augment, is always changed into अक्; cf. युवो- P. VII.1.1.

**बुक्** (1) augment बु added (a) to the word भू after it, when the tad. affix ढक् (एय) in the sense of अपत्य is affixed to it; cf. भुवो बुक् च P. IV. 1.125; (b) to the root भू before an affix beginning with a vowel in the perfect and the aorist tenses; e.g. बभूव, अभूवन् etc.; cf. P. VI. 4.88; (c) to the root सू in the Perfect third pers. sing.; e.g. ससूव, P.VII.4.74; (2) tad. affix अक् applied to the word कन्था as seen in use in the Bannu (वर्णु) district; e. g. कान्थकम्, cf. P.IV.2.103.

**बुच्** tad. affix अक् applied optionally with the affixes च् and इत् to the preposition उप when the whole word is used as the name of a man e.g. उपकः; cf. Kāś. on P. V. 3.80.

**बुन्** (1) tad. affix अक् causing vṛddhi to the vowel of the first syllable of that word to which it is added, as prescribed, (a) to the words denoting an offspring as also to the words उक्ष, उष्ट्र etc. in the sense of 'a group'; e.g. औपगवकम्, औष्ट्रकम्, कैदारकम् etc.; cf. P.IV.2.39, 40; (b) to the words राजन्य and others in the sense of 'inhabited country'; e.g. राजन्यकः देवनायकः etc., cf. P. IV.2.53, (c) to the words headed by अरीहण such as द्रुवण, खदिर, भैत्रायण, काशकृत्स्न etc. in the quadruple senses; e.g. आरीहणकम्, द्रौवणकम्, cf. P. IV.2.80, (d) to the word धन्व meaning a desert, to words with य् or र् for their penultimate, to words ending in प्रस्थ, पुर and वह as also to words headed by धूम, नगर, अरण्य, कुरु, युगन्वर etc., under certain conditions in the miscellaneous senses; e.g. सांकाश्यकः, पाटलिपुत्रकः, माकन्दकः, आङ्गकः, वाङ्कः, धामकः, नागरकः, आरण्यकः etc.; cf. P. IV.2.121-130, 134, 135, 136; (e) to the words शरद्, आश्वयुजी, ग्रीष्म, वसन्त, संवत्सर, आग्रहायणी and others

in the specific senses given; cf. P. IV. 3.27, 45, 46, 49, 50; (f) to words denoting descentence or spiritual relation, words meaning families and warrior clans, words कुलाल and others, words meaning clans, and students learning a specific Vedic branch in specific senses prescribed; e. g. आचार्यक, मातामहक, ग्लौचुकायनक, कालालक, काटक, कालापक etc.; cf. P. IV. 3.77, 99, 118, 126; (g) to the words शाकल, उष्ट्र, उमा and ऊर्गा in the specially given senses; e.g. शाकलः, संवः, ओष्ट्रकः, औमम् और्गम्, cf. P. IV. 3.188, 157, 158; (h) to words with य् as the penultimate, and a long vowel preceding the last one, to words in the dvandva compound, and to the words मनोज्ञ, कल्याण and others in the sense of 'nature' or 'profession'; e.g. रामणीयकम् गौपालपशुपालिका, गार्गिका, काटिका etc; cf. P. V. 1.132, 133, 134; (2) krt affix अक added to the roots निन्द् हिन् and others, and to the roots देव् and कृश् with a prefix before, in the sense of a habituated, professional or skilled agent; e.g. निन्दकः, परिक्षेपकः, अमृथकः, परिदेवकः, आक्रोशकः; etc. cf. P. III. 2. 146, 147.

**बुत्** (1) krt. affix अक added to the roots पु, सु, and द् in the sense of 'a skilled agent' and to any root in the sense of 'an agent who is blessed'; e.g. प्रवकः, सरकः, लवकः, जीवकः ( meaning जीवतात् ) नन्दकः, ( meaning नन्दतात् ); cf. P. III. 1. 149, 150; (2) tad. affix अक added to (a) the words क्रम and others in the sense of 'a student of'; e.g. क्रमकः, पदकः, शिक्षकः, मीमांसकः; cf. P. IV. 2. 61; (b) the words पूर्वाह्न, अपराह्न etc. as also the words पथिन् and अमावास्या in the sense of 'produced in'; e.g. पूर्वाह्नक, पन्थक, अमावास्याक; cf. P. IV. 3. 28, 29, 30; (c) the words कलापि, अक्षत्थ, यव and बुत् in the sense of

'debt paid at the time of', the words वासुदेवक and अर्जुन in the sense of 'devoted to', and the dvandva compounds when the words so formed mean either 'enmity' or 'nuptial ties'; e.g. कलापकम् ( ऋणम् ), यवकम् ( ऋणम् ) वासुदेवकः, अर्जुनकः, काकोलकिका, बुत्सकुशिकिका; cf. P. IV. 3. 48, 98, 125; (d) the words गोषद, इषेत्य etc. in the sense of 'containing' or 'possessing', and the word पथिन् in the sense of 'expert' e.g. इषेत्यकः, पथकः; cf. P. V. 2. 62, 63; and (e) the words पाद and शत preceded by a numeral, in the sense of वाप्सा, as also in the senses of दण्ड (fine) and व्यवसर्ग when those words are preceded by a numeral; e.g. द्विपदिकां ( ददाति ), द्विशतिकां ( ददाति ), द्विपदिकां दाण्डितः; cf. Kās. on P. V. 4. 1 and 2.

**वृत्** a word signifying the end of a particular group of words; the word frequently occurs in the Dhātupāṭha of Pāṇini but not necessarily at the end of each class or group therein; e.g. वृत् । अयं वदातिश्च उदात्तौ परस्मैभाषो । Dhātupāṭha at the end of the First Conjugation. Similarly वृत् is used at the end of the fourth, fifth, and sixth conjugations.

**वृतादि** a class of roots headed by the root वृत् which take optionally the Parasmaipada affixes when the vikaraṇa स्य of the future tense and the conditional mood, or the desiderative vikaraṇa सन् is added to them; e.g. वत्स्यति, वर्तिष्यते; अवत्स्यत, अवर्तिष्यत; विवृत्सति, विवर्तिषते cf. Kās. on P. I. 3. 92; cf. also P. VII. 2. 59.

**वृत्** (1) arrived at or accomplished, as a result of वृत्ति which means a further grammatical formation from a noun or a verb; resultant from a vrtti; cf. यावत्ता कामचारो वृत्तस्य ये लिङ्गसंख्ये ते अतिदेक्ष्यते न पुनः प्रावृत्तये M. Bh. on P. I. 2. 51; cf. also युक्त

पुनर्यद् वृत्तिनिमित्तको नाम अनुबन्धः स्यात्; (2) employment, the same as प्रयोग, cf. वृत्ताद्वा । वृत्तं प्रयोगः । Pradīpa on P. I. 3.9; (3) behaviour, treatment; cf. नकारस्योष्मवद् वृत्तं R. Pr. X.13; (4) manner of Veda writing, metrical form, metre; cf. तद् वृत्तं प्राहुश्छन्दसाम् R. Pr. XVII.22.

**वृत्ति** (1) treatment, practice of pronunciation; (2) conversion of one phonetic element into another; cf. R.Pr.I.95; (3) position of the padas or words as they stand in the Saṁhitā text, the word is often seen used in this way in the compound word पदवृत्ति; आन्पदाः पदवृत्तयः R.Pr. IV.17; (4) modes of recital of the Vedic text which are described to be three द्रुत, मध्य and विलम्बित based upon the time of the interval and the pronunciation which differs in each one; cf. M. Bh. on P. I.4. 109, Vart. 4; also I.1.69 Vart.11; (5) nature; cf. गुर्वक्षराणां गुरुवृत्ति सर्वम् R.Pr.XVIII.33; (6) interpretation of a word; (7) verbal or nominal form of a root; cf. अर्थनित्यः परीक्षेत केनचिद् वृत्तिसामान्येन Nir. II.1; (8) mode or treatment followed by a scientific treatise; cf. का पुनर्वृत्तिः । वृत्तिः शास्त्रप्रवृत्तिः । M.Bh. in Āhnikā 1 on वृत्तिसमवायार्थं उपदेशः Vārttikā 10; (9) manner of interpretation with the literal sense of the constituents present or absent, described usually as two-fold जहस्त्वार्था and अजहस्त्वार्था, but with a third kind added by some grammarians viz. the जहदजहस्त्वार्था; (10) a compound word giving an aggregate sense different from the exact literal sense of the constituent words; there are mentioned five vṛttis of this kind; cf. परार्थाभिधानं वृत्तिः । कृत्तद्धितसमासैकदेशधातुरूपाः पञ्च वृत्तयः । वृत्त्यर्थो-वबोधकं वाक्यं विग्रहः S. K. at the end of the Ekāṣṣaparakaraṇa; (11)

interpretation of a collection of statements; the word was originally applied to glosses or comments on the ancient works like the Sūtra works, in which the interpretation of the text was given with examples and counter-examples where necessary; cf. वृत्तौ भाष्ये तथा नामधातुपारायणादिषु; introductory stanza in the Kāśikā. Later on, when many commentary works were written, the word वृत्ति was differentiated from भाष्य, वार्तिक, टीका, चूर्णी, नियुक्ति, टिप्पणी, पञ्जिका and others, and made applicable to commentary works concerned with the explanation of the rules with examples and counter-examples and such statements or arguments as were necessary for the explanation of the rules or the examples and counter examples. In the Vyākaraṇa-Śāstra the word occurs almost exclusively used for the learned Vṛtti on Pāṇini-sūtras by Vāmana and Jayāditya which was given the name Kāśikā Vṛtti; cf. तथा च वृत्तिञ्च often occurring in works on Pāṇini's grammar.

**वृत्तिग्रन्थ** commentary works of the type of Vṛtti, which see above; cf. तथा च वृत्तिग्रन्थेषूपलभ्यते.

**वृत्तिचन्द्रिका** name of a grammar work written by a grammarian Kāśinātha who also is believed to have written वर्णविवेकचन्द्रिका and वैयाकरणसर्वस्व.

**वृत्तित्रयवार्तिक** a very short work in verse-form explaining in a very general manner the nature of Sūtras and Vārttikas; the work is anonymous.

**वृत्तिदीपिका** a treatise on the different ways in which the meaning is conveyed by words according to the conventions of grammarians,

written by a grammarian Kṛṣṇa-bhaṭṭa surnamed Maunī.

**वृत्तिपक्ष** the alternative method of speaking by the use of compound words as contrasted with simple words; both the methods are observed in use among the people; cf. इह द्वौ पक्षौ वृत्तिपक्षश्चावृत्तिपक्षश्च । स्वभाव-तश्चेतद् भवति वाक्यं च समासश्च । M. Bh. on P. II.1.1, II.1.51, III.1.7, IV.1. 82.

**वृत्तिपरिगणन** a definite enumeration of words used in a specific sense (as contrasted with वर्तिपरिगणन) which means a definite enumeration of the senses in which an operation, such as a compound-formation or so, takes place; cf. अथैतस्मिन्सति अन-भिधाने यदि वृत्तिपरिगणनं क्रियते, वर्तिपरिगणनमपि कर्तव्यम् ; cf. M. Bh. on P. II. 2.24 Vārt. 16.

**वृत्तिसंग्रह** name of a gloss on Pāṇini's Aṣṭādhyāyī written by Rāma-candra.

**वृत्तिसमवाय** serial arrangement of letters in a specific way (as for instance in the Māheśvara Sūtras) for the sake of grammatical functions; cf. वृत्तिसमवायार्थ उपदेशः । वृत्तिः शास्त्रप्रवृत्तिः । समवायो वर्णानामानुपूर्व्येण संनिवेशः M. Bh. on Āhnika I.

**वृत्तिसमुद्देश** name given to the last of the fourteen sections of the third chapter of Bhartṛhari's Vākya-padiya (viz. the संकीर्णकाण्ड) in which the taddhita affixes and their interpretations are discussed.

**वृत्तिसूत्र** a rule forming the basis of a vṛtti, i. e. a rule on which glosses are written, as contrasted with वार्तिकसूत्र or वार्तिक a pithy Sūtralike statement composed as an addition or a modification of the original Sūtra; cf. केचित्ताव-दाहुयँद् वृत्तिसूत्रे इति । संख्ययाव्ययासनादूराधि-कसंख्याः; संख्येय ( P. II. 2.25 ) इति । M. Bh. on P. II. 2. 24.

**वृद्ध** (1) a term used in Pāṇini's grammar for such words or nouns ( प्रातिपदिक ) which have for their first vowel a vṛddhi vowel, i. e. either आ or ऐ or औ; e.g. शाला, माला etc.; cf. वृद्धिर्यस्य अचामादिस्तद् वृद्धम्; (2) a term applied to the eight pronouns headed by त्यत् for purposes of the addition of tad. affixes prescribed for the Vṛddha words, such as छ by वृद्धाच्छः P. IV.2.114; (3) a term applied to words having ए or ओ as the first vowel in them, provided such words denote districts of Eastern India, e. g. गोनर्द, भोजकट etc. cf. एङ् प्राचां देशे, P. I.1.73, 74 and 75; (4) a term used in the Prāṭisākhya works for a protracted vowel ( ष्टुत ) which has three mātrās; cf. तिष्ठो वृद्धम् R. T.44.

**वृद्धि** (1) a technical term used by Pāṇini to denote the vowels आ, ऐ and औ; a vowel belonging to the third grade out of the three grades of vowels which are known as zero, normal and long grades; cf. वृद्धिसौदैच् P I. 1.1; (2) lengthening completely of a vowel which is called ष्टुति in grammar; the term is used in the Rk Tantra Prāṭisākhya in this sense.

**वृद्धिनिमित्त** lit. cause of Vṛddhi (वृद्धेर्नि-मित्तम्) such as the employment of the indicatory letter ज्ञ or ण in an affix or the letter क् in tad. affixes; the term is, however, found used in the sense of having in it a cause of Vṛddhi, i. e. an indicatory letter ज्ञ, ण or क्.; cf. वृद्धिनिमित्तस्य च तद्धितस्यारक्तविकारे P. VI. 3.39. cf. वृद्धेर्निमित्तं यस्मिन्स वृद्धिनिमित्तः M. Bh. on P. I.1.1.

**वृद्धिपाद** name given to the first pāda of Pāṇini's Aṣṭādhyāyī by grammarians, as the beginning of the pāda is made by the Sūtra वृद्धिरादैच्.

**वृषन्** ( वृषा ), a term used in ancient grammar works for a word of the masculine gender as contrasted with योषा.

**वृषादि** a class of words headed by the word वृष which have their initial vowel accented acute; cf. Kās. on P. VI.1.203.

**वृष्ण्यण्** tad. affix अण् prescribed by the sūtra ऋष्यन्धकवृष्णिङ्कुस्भ्यश्च after words denoting members of the Vṛṣṇī race; cf. वृष्ण्यणोऽवकाशः वासुदेवः । बलदेवः ।

**वेद्** a term applied to roots which optionally admit the application of the augment इ (इद्) to the Ārdhadhātuka affixes placed after them, e. g. roots having got the indicatory vowel ऊ added to them as also the roots स्व्, सू, धू and the roots headed by र्ष् as also some specifically mentioned roots under certain conditions; cf. P. VII. 2.44-51.

**वेतनादि** a class of words headed by वेतन which have the taddhita affix इक (ठक्) added to them in the sense of 'earning a livelihood' e.g. वेतनिकः । धानुष्कः; दाण्डिकः; cf. वेतनेन जीवति वेतनिकः कर्मकरः Kās. on P. IV. 4.12.

**वेद** language of the Vedic Literature as contrasted with the term लोक; cf. नैव लोके न च वेदे अकारो विवृतोस्ति M. Bh. on Māhesvara Sūtra; cf. also रक्षार्थं वेदानामध्ययं व्याकरणम् M. Bh. Āhnika 1. The term वैदिक referring to words found in Vedic language is also frequently used in the Mahābhāṣya. Pāṇini, however, has used the term छन्दस्, मन्त्र and निगम, and not वेद, out of which the first term छन्दस् is often used; cf. बहुलं छन्दसि P. II. 4.39, 76; III. 2.88; V. 2.122; or छन्दसि च P. V. 1.67, V. 4.142, VI. 3.126. VI. 1.34, VII. 1.8, etc.

**वेदमित्र** an ancient writer of a Prātiśākhya work mentioned in the Rk Prātiśākhya.

**वेबर्** [ WEBER, ALBRECHT of Berlin, 1825-1901 ] a sound scholar of Vedic Literature who has written many articles on Sanskrit Grammar in "Indische Studien."

**वेष्टक** lit. enclosure or envelope; the term is used in the sense of परिग्रह with reference to the repetition of one and the same word more than once in the Krama and other artificial recitals; cf. परिग्रहे त्वनार्थान्तात् तेन वैकाक्षरीकृतात् । परेषां न्यास-मान्चारं, व्यालिस्तौ अत् स्वरो परौ ॥ on which Uvvaṭa remarks परिग्रहे वेष्टके.

**वैकल्पिक** lit. optional, voluntary; the term is used in connection with a rule or operation prescribed alternatively with another, where there is an option to apply any one of the two and arrive at two forms in the same sense;.

**वैकृत** lit. subjected to modifications; which have undergone a change; the term, as contrasted with प्राकृत, refers to letters which are noticed in the Saṁhitāpāṭha and not in the Padapāṭha. The change of अस् into ओ, or of the consonant त् into द् before soft letters, as also the insertion of त् between त् and स् etc. are given as instances. cf. वैकृताः ये पदपाठे अदृशाः । यथा प्रथमास्तृतीयभूताः, अन्तःपाताः इत्येवमादयः

**वैचित्र्यार्थ** simply for the sake of variety without any specific purpose in view; cf. षष्ठ्यङ्ग्रहणं वैचित्र्यार्थम् । विचित्रा हि सूत्रस्य वृत्तिः पाणिनेः । Kās. on P. I. 2.35 cf; also Kās. on P. III. 3.96, IV. 1.148, 153, 160.

**वैदिक** found in Vedic Literature; the term is used in contrast with लौकिक which means 'found in common use'; cf. यथा लौकिकवैदिकेषु

M. Bh. Āhnika 1. Kaiyaṭa explains वैदिक as श्रुत्युपनिषद्.

**वैदिकीप्रक्रिया** name of that section of Bhaṭṭoji's Siddhāntakaumudī which deals with Vedic peculiarities noticed by Pāṇini in his sūtras. There is a well-known commentary upon this section named सुबोधिनी written by Jayakṛṣṇa a famous grammar scholar of the Maunin family.

**वैदिकीप्रक्रियाटीका** (1) a commentary on the sūtras of Pāṇini dealing with the Vedic words and their peculiarities written by a grammarian named Murāri; (2) a commentary on the section of Bhaṭṭoji's Siddhāntakaumudī named वैदिकीप्रक्रिया written by Jayakṛṣṇa Maunin and named Subodhini.

**वैद्यनाथ**, Vaidyanātha Pāyagunḍe, a famous grammarian of the eighteenth century, who was one of the chief pupils of Nāgeṣa and who prepared a line of pupils at Vārāṇasi. He has written learned commentaries on standard works on grammar, the principal ones being the Prabhā on the Śabdakaustubha, the Bhāvaprakāśikā on the Brhaccabdenduśekhara, the Cidasthimālā on the Laghuśabdenduśekhara, the Kāśikā or Gadā on the Paribhāṣenduśekhara and an independent short treatise named Rapratyaya-khaṇḍana.

**वैभक्त** belonging to a case-affix; cf. क्राभ्यां सो वैभक्तः (सूर्धन्यमापद्यते) । ऋक्षु । वणिक्षु । cf. also वैभक्तस्य णत्वे P. VI. 1.85 Vārttika 6.

**वैभाषिक** optional, alternative; cf. वैति वैभाषिकः T. Pr. XXII. 7; see वैकल्पिक.

**वैयधिकरण्य** lit. possession of separate residences, as contrasted with सामानाधिकरण्य; absence of apposition; use in different cases, non-agreement

in case.

**वैयर्थ्य** absence of any purpose or utility; the word is used many times in the case of a rule, or a word or two of it, in whose case वैयर्थ्य or absence of utility is shown, and, with a view to prevent its being looked upon as a serious fault, something is deduced and the purpose is shown; cf. सूत्रवैयर्थ्यप्रसङ्गात् and व्यर्थ सञ्ज्ञापयति used in grammar treatises.

**वैयाकरण** lit. a student of grammar; व्याकरणमधीते वैयाकरणः cf. Kāś. on P. IV. 2.59. The word is used in the sense of 'a scholar of Grammar;' or, 'a person who has obtained proficiency in Grammar.' The word is used several times in this sense in the Mahābhāṣya. cf. M. Bh. on P. I. 1.3; I.4.2, II. 1.53, II.2.29, II.3.18, II.4.56, III.2.115 etc. The word is also used in the sense of 'pertaining to grammar' or 'found in grammar.'

**वैयाकरणजीवातु** a term used for the grammar treatise written by Cāṅgudāsa which is also called Cāṅgusūtra or Cāṅgavyākaraṇa.

**वैयाकरणभूषण** a well-known work on the grammatical interpretation of words written by Koṇḍabhaṭṭa as an explanatory work (व्याख्यान) on the small work in verse consisting of only 72 Kārikās written by his uncle Bhaṭṭoji Dikṣita. The treatise is also named Brhadvaiyākaraṇabhūṣana. A smaller work consisting of the same subject-matter but omitting discussions, is written by the author for facilitating the understanding of students to which he has given the name Vaiyākaraṇabhūṣana-sāra. This latter work has got three commentary works written



on it named Kāśikā, Kānti and Matonmajjā and one more scholarly one Sāṅkari, recently written by Shankar Shastri Marulkar.

**वैयाकरणभूषणसार** a slightly abridged form of the Vaiyākaraṇabhūṣaṇa by the author Koṇḍabhaṭṭa himself, for students and beginners. It consists of the same number of fourteen chapters as the main treatise, which are given the name Nirṇaya. See Vaiyākaraṇabhūṣaṇa.

**वैयाकरणभूषणसारटीका** a commentary written on the well-known work on the sense of words and syntax written by Koṇḍabhaṭṭa. There are many commentaries out of which, the well-known ones are (1) Darpaṇā by Harivallabha, (2) Laghubhūṣaṇakānti by Gopāla-deva, a pupil of Balaṁbhata Pāyaguṇḍe, and (3) Kāśikā by Harirāma Keśava Kāle and Sāṅkari by Śankaraśāstrī Mārulakara.

**वैयाकरणभूषणसारवृत्ति** a commentary on the Vaiyākaraṇabhūṣaṇa, written by Mahānanda in the beginning of the nineteenth century.

**वैयाकरणशब्दमाला**, वैयाकरणशब्दरत्नमाला a treatise on the use of words written as a helpful guide to Sanskrit writers, by a grammarian named Somayājīn in 1848 A.D.

**वैयाकरणशाब्दबोध** import of a sentence according to the grammarians, in which verbal activity occupies a predominant place, and the residing place of the subject as also that of the verbal activity is identical in the active voice, while the object and the verbal activity have got the same place of residence in the passive voice. The other auxiliaries of activity such as the

instrument, location and the like, are connected with the verbal activity. The import of the sentence चैत्रः पचति, in short, can be expressed as चैत्रकर्तृका वर्तमानकालिका पाकक्रिया.

**वैयाकरणसर्वस्व** a small treatise on grammar written by a scholar of grammar named Kāśinātha who has also written a few more small works वर्णविवेकचन्द्रिका, वृत्तिचन्द्रिका, घातुमञ्जरी etc.

**वैयाकरणसिद्धान्तकारिका** a very scholarly work by Bhaṭṭojī Dikṣita on the interpretation of words and sentences, based upon the learned discussions on that subject introduced in the Mahābhāṣya, Vākyapadiya, Pradīpa, etc. and discussed fully in his Śabdakauṣṭubha by the author himself. The work although scholarly and valuable, is compressed in only 72 verses (kārikās) and has to be understood with the help of the Vaiyākaraṇabhūṣaṇa or Bhūṣaṇsara written by Koṇḍabhaṭṭa, the nephew of the author. See वैयाकरणभूषण and वैयाकरणभूषणसार.

**वैयाकरणसिद्धान्तकौमुदी** an extremely popular work on the subject of Sanskrit grammar written for the use of students, which, although difficult at a few places, enables the students by its careful study to get a command over the subject and enable him to read other higher works on grammar. The work is based on the Aṣṭādhyāyī of Pāṇini without omitting a single Sūtra. The arrangement of the Sūtras is, entirely different, as the author, for the sake of facility in understanding, has divided the work into different topics and explained the Sūtras required for the topic by

bringing them together in the topic. The main topics or Prakaraṇas are twelve in number, viz. (1) संज्ञापरिभाषा, (2) पञ्चसंधि, (3) सुबन्त or षड्लिङ्ग, (4) स्त्रीप्रत्यय, (5) कारक, (6) समास, (7) तद्धित, (8) तिङन्त, (9) प्राकिया, (10) कृदन्त, (11) वैदिकी and (12) स्वर which are sometimes styled as व्याकरणद्वादशी. The work is generally known by the term सिद्धान्तकौमुदी, or even कौमुदी, and it has got a large number of scholarly and ordinary commentaries as also commentaries on commentaries, all numbering above twelve, and two abridgments the Madhyakaumudī and the Laghukaumudī. The work was written by the reputed scholar Bhaṭṭojī Dikṣita of Vārāṇasī in the seventeenth century. See Bhaṭṭojī Dikṣita.

**वैयाकरणसिद्धान्तकौमुदीटीका** or **सिद्धान्तकौमुदीव्याख्या** a general name given to the large number of commentaries written by members of the line of pupils, and pupils of pupils of Bhaṭṭojī. The well-known among the commentaries are प्रौढमनोरमा by the author himself, तत्त्वबोधिनी by ज्ञानेन्द्रसरस्वती, सुबोधिनी by जयकृष्णभट्ट मौनी बालमनोरमा by वासुदेवदीक्षित, and crowning all, the लघुशब्देन्दुशेखर by नागेशभट्ट. The प्रौढमनोरमा has got a learned commentary written by हरिदीक्षित called लघुशब्दरत्न or शब्दरत्न, which also has on it commentaries named भावप्रकाश by बालभट्ट and शब्दरत्नदीप by कल्याणमल्ल. The Laghuśabdenduśekhara has got commentaries reaching about ten in number.

**वैयाकरणसिद्धान्तभूषण** the same as वैयाकरणभूषण, which see above.

**वैयाकरणसिद्धान्तमञ्जूषा** a well-known work on the syntax and denotation of words written by Nāgeśabhāṭṭa which is popular by the

name Laghumañjūṣā. The Paramalaghumañjūṣā is an abridgment of this work by the author himself.

**वैयाकरणसिद्धान्तरत्नाकर** name of a commentary on the Siddhāntakaumudī by Rāmakṛṣṇa in the latter half of the seventeenth century.

**वैयाकरणसिद्धान्तरहस्य** name of a commentary on the Siddhāntakaumudī by Nilakaṇṭha.

**वैयाग्रपद्य** name of a treatise of grammar written in ten chapters by an ancient grammarian व्याग्रपाद्; cf. दशकं वैयाग्रपद्यम् Kāś. on P. IV 2.65. For details, see Vyākaraṇamahābhāṣya Vol. VII. D. E. Society's Ed. pp. 133, 134.

**वैवचन** a term used for the Pragrhya vowel, possibly the same as द्वैवचन, which means a specific feature of द्विवचन or the dual number. The term is used in some Sikṣā works.

**वैवृत्त** name given to the svarita or circumflex accent on the vowel following upon a vowel accented acute, when there is a vivṛtti or pause between the two vowels; e. g. य इन्द्रः; cf. वैवृत्तैरोव्यञ्जनौ क्षैप्राभिनिहितौ च तान् । R. Pr. III. 10.

**वैशिष्ट्य** specific feature, peculiarity.

**वैशेष्य** special differentiating feature; cf. अनुप्रदानात्संसर्गात् स्थानात् करणविन्ययात् । जायते वर्णवैशेष्यं परीमाणाच्च पञ्चमात् ॥ T.Pr. XXIII. 2.

**वैषम्य** diversity in number or properties; cf. एवमपि पञ्चागमास्त्रय आगमिनः वैषम्यात्संख्यातानुदेशो न भवति M. Bh. Āhnika 1; cf. also M. Bh. on P.I. 2. 27, I. 3. 10 Vārt. 4, I. 4.101.

**वैषयिक** (1) pertaining to the word विषय in the sūtra विषयो देशे P. IV.2. 52; the term refers to the tad. affixes prescribed in the sense of 'country' or 'district' (विषय) in

P. IV. 2.52-54 as contrasted with नैवासिक affixes prescribed in the sense of 'inhabited district' by P. IV. 2.69-80; (2) one of the three senses of the locative case, viz. the sense 'substratum' of the locative case, which is not physical but which is a topical one, forming an object or aim of an action as specified by the word 'about'; cf. अधिकरणं नाम त्रिप्रकारं व्यापकमौपश्लेषिकं वैषयिकमिति ।

**व्यक्त** distinctly perceived i.e. perceived with reference to the individual referred to, which enables the speaker to apply the specific affixes in the sense of gender and number; cf. प्रातिपदिकं चाप्युपदिष्टं सामान्यभूतेर्था वर्तते । सामान्ये वर्तमानस्य व्यक्तिरुपजायते । व्यक्तस्य सतो लिङ्गसंख्याभ्यामन्वितस्य बाह्येनार्थेन योगो भवति । M.Bh. on P.I.1.57.

**व्यक्ति** (1) lit. distinct manifestation, as for instance that of the generic features in the individual object; cf. सामान्ये वर्तमानस्य व्यक्तिरुपजायते, M.Bh. on P.I.1.57; (2) gender, which in fact, is the symbol of the manifestation of the generic property in the individual object; cf. हरीतक्यादिषु व्यक्तिः P.I.2.52 Vārt. 3, as also लुपि युक्तवद् व्यक्तिवचने P. I.2.51; (3) individual object; cf. व्यक्तिः पदार्थः.

**व्यक्तिपदार्थवाद** the same as द्रव्यपदार्थवाद; the view that a word denotes the individual object and not the generic nature. The oldest grammarian referred to as holding this view, is व्याडि who preceded Patañjali.

**व्यङ्कटसुब्बाशास्त्री** a grammarian who has written a grammar treatise named भाषामञ्जरीन्याकरण.

**व्यङ्ग्य** (1) suggested sense as contrasted with the denoted sense; (2) the supreme or ultimate suggested

sense viz. Spṛota which is the ultimate sense of every sentence.

**व्यञ्जन** a consonant; that which manifests itself in the presence of a vowel, being incapable of standing alone; cf. न पुनरन्तरेणाच्च व्यञ्जनस्योच्चारणमपि भवति । अन्वर्थे खल्वपि निर्वचनम् । स्वयं राजन्ते स्वराः । अन्वक् भवति व्यञ्जनम् । M.Bh. on I.2.30; cf. also अथवा गतिरपि व्यञ्जेरर्थः । विविधं गच्छत्यनुपरागवाशादिति व्यञ्जनम् । उपरागश्च पूर्वपरानुसंधानेनपि परेणाच्चा भवति न पूर्वेण । Kaiyaṭa on P. I. 2. 30; cf. व्यञ्जनं स्वराङ्गम् T.Pr. I.6; cf. also व्यञ्जनसमुदायस्तु स्वरसंनिहित एव अक्षरं भवति । Uvata Bhāṣya on V. Pr. III.45.

**व्यञ्जनसंधि** a junction or coalescence of two consonants as distinguished from स्वरसंधि. In Pāṇini's system of grammar the name ह्रस्वसंधि is given to व्यञ्जनसंधि and the Siddhāntakaumudī has given a separate section for it.

**व्यञ्जनसंनिपात** or संयोग, conjunction or falling together of two consonants; cf. ह्रस्वोन्तराः संयोगः P.I.1. 7.

**व्यञ्जनाविद्यमानवद्भाव** consideration of a consonant being not present as far as the accentuation of a vowel is concerned, the vowel being looked upon as the initial or the final, irrespective of the consonant or consonants respectively preceding it, or following it; cf. स्वरविधौ व्यञ्जनमविद्यमानवद् भवति Par. Śek. Pari. 79.

**व्यत्** taḍ. affix व्य added to the word आत् in the sense of अपत्य, e.g. मातृव्यः; cf. P.IV.1. 144.

**व्यतिकर** (1) confusion of one number-affix for another number-affix (वचन), as noticed in the statements e. g. अक्षीणि मे दर्शनीयानि; पादा मे सुकुमारतराः M. Bh. on P.I. 4. 21; (2) any confusion, say confusion of one grammatical element for another; cf. हिः परस्मैपदानां यथा स्यात्, स्व आत्मनेपदानां, व्यतिकरो मा भूत् M. Bh. on P.

## III.4.1 Vārt. 2.

**व्यतिरिक्त** distinct from, separate from, cf. कर्मादिभ्योन्यः प्रातिपदिकार्थव्यतिरिक्तः स्वस्वामिसंबन्धादिः शेषः । Kās. on P.II. 3. 50.

**व्यतिरेक** (1) surplus, excess; (2) separate presence; (3) contrary thing; cf. तत्र फलव्यतिरेकोपि स्यात् । M. Bh. on Āhnika 1.

**व्यतिषङ्ग** reciprocal junction or connection; cf. ह्रस्वानुस्वारव्यतिषङ्गवत् परे; R.Pr. XIII.16.

**व्यतिहार** exchange of activity; cf. कर्तरि कर्मव्यतिहारे P.I.3.14.

**व्यत्यय** occurrence of one for another; transposition; cf. सुतिङुपग्रह ... व्यत्ययमिच्छति शास्त्रकृद्देशां ... M. Bh. on P.III. 1.85. See विपर्यय.

**व्यथन** alteration of a phonetic element; change of sound; mispronunciation; cf. तदापायव्यथनानि दोषाः R.Pr.XIV. 1.

**व्यधिकरण** characterized by different case-relations or case-affixes; possessed of different case-affixes; कः प्रसङ्गे यद् व्यधिकरणानां समासः स्यात् M. Bh. on P. II. 1.67.

**व्यन्** tad. affix व्य causing the acute accent for the first vowel of the word, added to the word भ्रातृ when the sense of the word so formed, is 'enemy'; see व्यत् above; cf. P.IV 1.145.

**व्यपकर्ष** exception to a rule; cf. किमिदं व्यपकर्षविज्ञानादिति । अपवादविज्ञानात् M.Bh. on P.VIII.4.61 Vārt 4.

**व्यपदेश** (1) special designation or representation; cf. आकृतिव्यपदेशानां प्राय आदित आदितः R. Pr. XVII. 4; ( 2 ) main designation; cf. निमित्तसद्भावाद्दिशिष्टोपदेशः व्यपदेशः मुख्यो व्यवहारः Par. Sek. Pari. 30; cf. also यो द्वयोः षष्ठीनिर्दिष्टयोः प्रसङ्गे भवति, लभतेसौ अन्यतरतो व्यपदेशम् । M.Bh.onP.I.1.51 Vārt. 7.

**व्यपदेशिवद्भाव** treatment of a secon-

dary thing as the principal one, e. g. a person or a thing, without any second or any others, looked upon as the first or the last; cf. व्यपदेशिवदेकस्मिन् कार्यं भवतीति वक्तव्यम् M. Bh. on P. I. 1.21. Vārt. 2. The remark or expression व्यपदेशिवद्भावेन भविष्यति is found often given in the Mahābhāṣya; cf. M. Bh. Āhnika 1 Vārt. 14; I,1.9, I. 1.51 I,1.72; I.2.48 etc. For details see Par. Śek. Pari. 30.

**व्यपदेशिवद्भवन** statement of Vyapadeśivadbhāva; cf. तत्र व्यपदेशिवद्भवनम् — एकाचो द्वे प्रथमार्थे षत्वे चादेशसंप्रत्ययार्थम् । M. Bh. on VIII.3.59 Vārt. 7.

**व्यपवर्ग** (1) division of a single thing into its constituent elements; cf. स्थानिवद्भावाद् व्यपवर्गः M. Bh. on VII. 2.36, VII.3.44 Vārt. 3; (2) distinct comprehension as possessed of a specific quality; cf. न हि गौरित्युक्ते व्यपवर्गो गम्भेते शुक्ला नीला कपिला कपोतति । M.Bh. on P. I.2.64 Vārt 37; (3) separation into parts, cf. काश्चिदेकेनैव प्रहारेण व्यपवर्गं करोति, M.Bh. on V.I.119 Vārt 5; (4) distinct notion as a separate unit after the things have been combined; cf. एकादेशे कृते व्यपवर्गभावः संबुद्धिलोपो न प्राप्नोति M. Bh. on P. VI.1.69 Vārt 3; cf. also M. Bh. on VII.1.80.

**व्यपवृक्त** distinctly separated as two or more consonants joined together in a conjunct consonant, as contrasted with the two vowels in a diphthong which cannot be called व्यपवृक्त; cf. नान्यपवृक्तस्यावयवे ताद्विधिर्यथा द्रव्येषु. M. Bh. on Siva Sūtra 3.4 Vārt. 9. cf. also वर्णकेदेशाः के वर्णग्रहणेन गृह्यन्ते । ये व्यपवृक्ता अपि वर्णा भवन्ति, M. Bh. on Siva Sūtra 3,4 Vārt. 11.

**व्यपेक्षा** mutual relationship in sense, as obtaining between two different words ( पद ) connected with each other in a sentence, as **contras-**

ted with compositeness of sense as seen in two words joined into a compound word ( समास ); व्यपेक्षा is given as an alternative definition of the word सामर्थ्ये along with एकार्थीभाव as the other one, in the Mahābhāṣya; e. g. there is व्यपेक्षा between सर्पिः and पिव in the sentence सर्पिष्विव, but not in तिष्ठतु सर्पिः पिव त्वमुदकम्; cf. तथेदमपरं द्वैतं भवति एकार्थीभावो वा सामर्थ्ये स्याद् व्यपेक्षा वेति । M. Bh. on P. II, 1.1; cf. also Kāś. on P. VIII.3 44.

**व्यपेत** having an intervention of ( a letter, or letters or a pada); the word is used in the same sense as व्यवहित; cf. स्वापिग्रहणं व्यपेतायम् । व्यपे-  
तार्थोयमारम्भः । सुष्वापायिषति । M. Bh. on P. VII.4.67.

**व्यभिचार** lit. deviation or discrepancy; irregularity re: the application of a rule; cf. संज्ञान्यभिचारार्थश्चकारः Kāś. on P. III.3.19; cf. also बहुलग्रहणं व्यभिचारार्थम् । प्रवाहिका, विचर्चिका । न च भवति । शिरोर्तेः; Kāś. on P. III.3.108.

**व्यभिचारिन्** deviating, being irregular in application, not applying necessarily; cf. अभ्रशाद्व्यापूर्वनिपातस्य लक्षणस्य व्यभिचारित्वात्.

**व्यय** lit. loss; disappearance; the word is used in the sense of inflectional changes. An indeclinable is called अव्यय because it has no inflectional changes. cf. तत्कथमनुदात्तप्रकृति नाम स्यात् । दृष्टव्ययं तु भवति । Nir. I.8; V.23.

**व्ययवत्** (1) possessed of व्यय or inflectional change; a declinable word; cf. यस्य पुनर्विभक्त्यादिभिर्विभक्तकारः क्रियते स व्ययवान् । आद्युदात्तः स च अन्तःशाब्दो भवति । V. Pr. II.26; (2) characterized by a loss of accent i.e. the loss of the original accent and the presence of another accent; cf. पदान्तस्य पदे दृष्टं स्वरितत्वं न दृश्यते । अदृष्टमनुदात्तत्वं च दृश्यते । Uvāta on R. Pr. XI.31.

**व्यर्थ** (1) useless, serving no purpose,

superfluous; the word is usually used in the sense of useless or futile in connection with a rule or its part, which serves no purpose, its purpose or object being served otherwise; such words or rules have never been condemned as futile by commentators, but an attempt is made invariably by them to deduce something from the futile wording and show its necessity; cf. व्यर्थे सज्ज्ञापयति a remark which is often found in the commentary literature; cf. अन्यथा अन्तरङ्गत्वादीर्षे कृत एव प्रत्ययप्राप्त्या तद्व्यर्थता स्पष्टैव । Par. Śek. Pari. 56; (2) possessed of various senses such as the words अक्षाः माषाः etc.; cf. व्यर्थेषु च सुवतसंशयम् । M. Bh. on P. I.2.64 Vārt. 52. The word व्यर्थ possibly stands for विविधार्थे in such cases. It appears that the word व्यर्थ in the sense of futile was rarely used by ancient grammarians; the word अनर्थक appears to have been used in its place. See Mahābhāṣya in which the word व्यर्थ does not occur in this sense while the word अनर्थक occurs at several places.

**व्यवच्छिन्न** (1) separated; detached from a specific thing by the loss of connection with it; cf. एवमेतास्मिन्नुभयतो व्यवच्छिन्ने यदि स्वार्थं जहाति जहातु नाम M. Bh. on P. II. 1.1. Vārt. 2; (2) characterized or possessed of an intervention by similar things cf. तद्वा अनेकेन निपातनेन व्यवच्छिन्नं न शक्यमनुवर्तयितुमिति । M. Bh. on P. III. 3.83; cf. also P. VI. 4.2.

**व्यवधान** (1) intervention; the word is used in connection with the intervention or occurrence of letters or phonetic units between the cause ( निमित्त ) of an operation and the operatee ( विधिभाक् ); cf. लोपे कृते नास्ति व्यवधानम् । स्थानिवद्भावाद् व्यवधान-  
मेव । The word is used also in the sense of intervention in gene-

ral, which separates the two connected things; व्यवधानं च भवति वाक्ये राज्ञ ऋद्धस्य पुरुषः; the word व्यवधाय is used in the same sense; cf. अट्कुप्वाङ्नुम्यवायेपि; (2) an inserted letter or phonetic element; cf. व्यवधानः अन्त्यविकारे T. Pr. 185, 186.

**व्यवधायक** causing an intervention; intervener which is required to be of a different kind; cf. अतज्जातीयकं व्यवधायकं भवति M. Bh. on P. I. 1.7. Vārt 8.

**व्यवस्था** lit. definite arrangement; restriction regarding the application of a rule, especially when it seems to overlap, as done by the Vārttikakāra, and later on by the Paribhāṣās laid down by grammarians regarding the rules of Pāṇini; cf. स्वाभिधेयापेक्षावधिनियमो व्यवस्था S. K. on P. I. 1.34; cf. also लक्ष्यानुसाराद्भवस्था Par. Śek. Pari. 99, 108.

**व्यवस्थितविभाषा** an option which does not apply universally in all the instances of a rule which prescribes an operation optionally, but applies necessarily in some cases and does not apply at all in the other cases, the total result being an option regarding the conduct of the rule. The rules अजेर्ब्यञपोः P. II. 4.56, लटः शतृशान्चावप्रथमासमानाधिकरणे III. 2.124 and वामि I. 4.5 are some of the rules which have got an option described as व्यवस्थितविभाषा. The standard instances of व्यवस्थितविभाषा are given in the ancient verse देवव्रातो गलो ग्राहः इतियोगे च सद्विधिः । मिथस्ते न विभाष्यन्ते गवाक्षः संशितव्रतः ॥ M. Bh. on P. III. 3.156; VII.4.41.

**व्यवहित** having an intervention by a dissimilar thing; separated by something coming between; cf. संयोगसंज्ञा व्यवहितानां मा भूत् M. Bh. on P. I. 1.8. Vārt. 5.

**व्यवाय** intervention, separation by insertion; separation by means of the insertion of a phonetic element. See व्यवधान above. cf. अट्कुप्वाङ्नुम्यवायेपि P. VIII. 4.2; अडभ्यासव्यवायेपि P. VI. 1.26; cf. अङ्गव्यवाये चाङ्गपरः R. T. 190; संयोगानां स्वरभक्त्या व्यवायः R. Pr. XIV. 25.

**व्यस्त** separated into its constituent elements; separated by a new insertion; a recital of the Vedic text by separating a coalesced vowel, which is looked upon as a fault of recital.

**व्याकरण** Grammar; the development of the meaning of the term can be seen by the senses given below in a serial order and the examples after those senses; (a) analysis or explanation by analysis; (b) rules of explanation; (c) specific rules explaining the formation of words; (d) explanation of the formation of rules; (e) a treatise in which such an explanation is given; (f) a collection of such treatises and (g) a systematic explanation of the formation of words in a language (व्याकरणशास्त्रं or शब्दानुशासनं); cf. (a) व्याक्रियते अनेन इति व्याकरणम् ; M. Bh. on Āhnika 1, Vārt. 12; cf. (b) लक्ष्यलक्षणे व्याकरणम् ; M. Bh. Āhnika 1, Vārt. 14; cf. (c) न यथा लोके तथा व्याकरणे M. Bh. on P. I. 1.1. Vārt. 7; (d) सर्वत्रैव हि व्याकरणे पूर्वोच्चारितः सञ्ज्ञी परोच्चारिता संज्ञा M. Bh. on P. I. 1.1. Vārt 7; (e) न तथा लोके यथा व्याकरणे M. Bh. on P. I. 1.23 Vārt. 4; cf. (f) इह च व्याकरणे शब्दे कार्यस्य संभवः, अर्थे असंभवः । M. Bh. on P. I. 1.68. cf. (g) व्याकरणं नाम इयमुत्तरा विद्या । M. Bh. on P. I. 2.32. The word व्याकरण is mostly used in the sense of 'the Science of Grammar' in the Mahābhāṣya. It is explained by modern scholars as 'the law of the correctness of speech' and

etymological science' and described both as a science and an art.

**व्याकरणचन्द्रिका** a short treatise on grammar written by Kṛṣṇācārya.

**व्याकरणदर्शन** the science of Vyākaraṇa with the element of Sphoṭa introduced in it and brought consequently on a par with the other Darśanas by the stalwart grammar-scholar Bhartṛhari of the 7th century A. D. For details see Sarvadarśanasamgraha 'Pāṇinidarśanam' and page 385 Vol. VII. of the Vyākaraṇa Mahābhāṣya edited by the D. E. Society, Poona.

**व्याकरणदीप** a small treatise on grammar by Cidrūpāśraya.

**व्याकरणदीपिका** name of a short gloss or Vṛtti on the Sūtras of Pāṇini written by a modern scholar of grammar Orambhāṭṭa of Vārāṇasi.

**व्याकरणप्रकाश** name of the commentary written by Mahāmiśra on Jinendrabuddhi's great work 'Kāśikāvivaranaṇapañjikā' or Nyāsa.

**व्याकरणमहाभाष्य** see महाभाष्य.

**व्याकरणमहाभाष्यगूढार्थदीपिनी** a brief commentary on the Mahābhāṣya, written by Sadāśiva, son of Nilakanṭha and pupil of Kamalākara Dikṣita. The gloss confines itself to the explanations of obscure and difficult passages in the Mahābhāṣya and criticizes Kaiyaṭa's explanations.

**व्याकरणमहाभाष्यप्रदीप** the original name of the learned commentary on Patañjali's Mahābhāṣya by Kaiyaṭabhāṭṭa the well-known grammarian of Kashmir of the eleventh century. See प्रदीप and कैयट.

**व्याकरणमहाभाष्यप्रदीपविवरण** ( ) a gloss on the Mahābhāṣyapradīpa of Kaiyaṭa, written by ईश्वरानन्द, a

pupil of सत्यानन्द; (2) a gloss on the Mahābhāṣyapradīpa of Kaiyaṭa by नारायण.

**व्याकरणमहाभाष्यप्रदीपोद्घोत** the well-known scholarly commentary by the stalwart grammarian Nāgeśabhāṭṭa on the Mahābhāṣyapradīpa of Kaiyaṭa. See उद्घोत and नागेश.

**व्याकरणमहाभाष्यव्याख्या** see महाभाष्य above.

**व्याकरणरत्नावली** a short work on grammar written by विद्यारत्न गौरमोदन.

**व्याकरणसंग्रह** a small grammar work written by a grammar scholar Gaṅgādhara which is based upon the Mugdhabodha of Bopadeva.

**व्याकरणसुधानिधि** a gloss on the Sūtras of Pāṇini written by Viśveśvara.

**व्याकरणाध्ययनप्रयोजन** the purpose of the study of Grammar which is beautifully summed up and discussed in the first Āhnikā by Patañjali in his Mahābhāṣya.

**व्याकरणान्तर** a term used by scholars of the Pāṇiniyan system of grammar with respect to grammar works of other systems such as the Kātantra, the Śakatāyana, and others; cf. श्रुत्यिष्ट्यादिदम्भिस्वर्जानां लिटः कित्त्वं व्याकरणान्तरे S.K. on अश्रोतेश्च P. VII.4.72.

**व्याख्यान** (1) explanation of a rule, or a line, or a verse by analysing the rule and giving examples and counter-examples; cf. न केवलानि चर्चापदानि व्याख्यानं वृद्धिः आत् ऐजिति । किं तर्हि । उदाहरणं प्रत्युदाहरणं वाच्ययाध्याहारः इत्येतत्समुदितं व्याख्यानं भवति । M.Bh. Āhnikā 1 Vārt.11;(2) authoritative decision given in places of doubt by ancient scholars; cf. व्याख्यानतो विशेषप्रतिपत्तिः न हि संदेहादलक्षणम् M. Bh. Āhnikā 1; Par.Śek.Pari.1.

**व्याघ्रपाद्** name of an ancient grammarian who is quoted in the Prātiśākhya works and the Mahābhāṣya.

His grammar work was called 'daśaka' possibly on account of its consisting of 10 chapters; cf. माध्यन्दिनिर्वधि गुणं त्विगन्ते नपुंसके व्याघ्रपदां वरिष्ठः Kās. on P.VII.194; cf. also दशका वैयाघ्रपदीयाः Kās. on P.IV.2.65.

**व्याघ्रभूति** name of an old grammarian later than Patañjali who is quoted by later grammarians; cf. व्याघ्रभूत्यादयस्त्वेने नेह पेटुरिति स्थितम् Sid-dhāntakaumudī on आत्मनेरदेष्वनतः P. VII. 1. 5.

**व्याघ्रादि** a class of words headed by व्याघ्र which, as standards of comparison, are compounded with words showing objects of comparison provided the common property is not mentioned; e.g. पुरुषव्याघ्रः, नृसिंहः etc., cf. Kās. on P.II. 1.56.

**व्याडि** name of an ancient grammarian with a sound scholarship in Vedic phonetics, accentuation, derivation of words and their interpretation. He is believed to have been a relative and contemporary of Pāṇini and to have written a very scholarly vast volume on Sanskrit grammar named 'Samgraha' which is believed to have consisted of a lac of verses; cf. संग्रहो व्याडि-कृतो लक्षसंख्यो ग्रन्थः Nāgeśa's Uddyota; cf. also इह पुरा पाणिनीये अस्मिन्व्याकरणे व्याड्युपराचितं लक्षग्रन्थपरिमाणं निबन्धनमासीत् Vāk. Pad. Tika. The work is not available at present. References to Vyāḍi or to his work are found in the Prātiśākhya works, the Mahābhāṣya, the Vārttikas, the Vākyapadiya and many subsequent treatises. A work on the Vyākaraṇa Paribhāṣās, believed to have been written by Vyāḍi, is available by the name परिभाषासूचन which from its style and other peculiarities seems to have been written after the Vārttikas, but before the

Mahābhāṣya. Vyāḍi is well-known to have been the oldest exponent of the doctrine that words denote an individual object and not the genus. For details see pp. 136-8, Vol. 7 Vyākaraṇa - Mahābhāṣya D. E. Society's Edition.

**व्याडीय** name given to the pupils and students belonging to the school of Vyāḍi; cf. M.Bh. on P.VI.2.36.

**व्यापक** covering or applying to the whole in entirety, and not in parts; cf. आधिकरणं नाम त्रिप्रकारं व्यापकमौपक्षेपिकं वैषयिकमिति M. Bh. on P.VI.1. 72; cf. इतरो व्यापकत्वाच्छास्त्रासिद्धत्वं प्रदेशान्तर एव स्थापितं मन्यमान आह । Kaiyaṭa on P. VI.4. 22.

**व्यापत्ति** lit. loss or disappearance; the word is used in the sense of conversion of one thing into another in the Prātiśākhya works; cf. अयाप्यन्तव्यापत्तिर्भवति Nir. II. 1; cf. also अन्यैरेकारान्नतिरत्र पूर्वा ततो व्यापत्तिर्भवतीति विद्यात् R. Pr.V.1.

**व्याप्त** occupied fully; cf. तदाधिकरणं यत्र कृत्स्न आधारात्मा व्याप्ता भवति M. Bh. on P.I.3.11 Vārt. 7; cf. also M.Bh. on P.I.4.42; यावता सर्वमद्यापवादैव्यापत्तिम् P.IV. 3.134 Vārt. 2.

**व्याप्ति** occupation; presence; comprehensive nature; cf. व्याप्तिमत्त्वाज्जु शब्दस्य Nir.I.2, where व्याप्ति refers to the permanent presence of the word in the minds of the speaker and the hearer, the word शब्द referring to the नित्यशब्द or स्फोट.

**व्याप्तिन्याय** the general method of taking a comprehensive sense instead of a restricted one in places of doubt; cf. व्याप्तिन्यायाद्वा Kās. on P. III. 2. 168.

**व्याप्य** lit. that which is occupied; the word refers to a kind of an object where the object is occupied by the verbal activity of the transitive root; the word आप्य is also used in



this sense; cf. कर्म निर्वर्त्यं विकार्यं प्राच्यं च यस्य प्रद्व्युत्पत्तेदो गुणान्तरं वोत्पद्यते तद्विकार्यम् Śrīngāra- Prakāśa 2. The term is used as a technical term instead of the term कर्म in the Hemacandra, Cāndra and other systems of grammar; cf. Hem. II.2.3; Cāndra I.1.23.

**व्यायत** separated; one out of the two conjoined consonants separated by inserting a vowel in between; cf. व्यस्यन्त्यन्तर्महतोऽ व्यायतं तं दीर्घायुः सूर्यो रुशदीर्त ऊर्जम् R. Pr. XIV. 19, where Uvvaṭa gives the explanation-दीर्घात्परं अन्यायतं अपृथग्भूतं रेफेण सक्तमित्यर्थः एवंभूतं व्यस्यन्ति पृथक्कुर्वन्ति । यथा । दीर्घायुः । सूरियः । रुशदीरिते । ऊरजम्. Rk Saṁhitā I. 85. 39, X. 158. 1, IX. 91.3 and IX. 63. 2.

**व्यावर्तन** reversing the order of words and going back from a subsequent word to the previous one, as in the Krama, Jaṭā and other artificial recitals of Veda.

**व्यावृत्ति** pushing aside; removal; the word is frequently used in connection with the setting aside or removal of the application of such rules, as also of the contingency of such rules as are not desired in the formation of a correct word, by means of applying another rule necessary for the correct formation; cf. तद्धि इदं तिष्यपुनर्वसु इत्यत्र तद्व्यावृत्त्यर्थम् Par. Sek. on Pari. 34; as also तद्धि असवर्णग्रहणं ईषत्पुरित्यादौ इयञ्जादिव्यावृत्त्यर्थम् Par. Sek. on Pari. 55; cf. also the usual statement व्यावृत्तिः क्रियते ।

**व्याश्रय** resting on, or applying to, different words or elements of words or parts of words; the word is used in connection with a grammatical operation which affects one part of the word, as distinguished from another

operation which affects another part ; cf. आभीयं कार्यं समानाश्रयमासिद्धम् । व्याश्रयं सिद्धं भवति । M. Bh. on P. III. 1. 44, VI. 4.22 Vārt. 12, VI. 4.42 etc.

**व्यास** (1) showing separately; separate expression as contrasted with समास; (2) fault of pronunciation of the type of unnecessarily extending the place of origin as also the instrument of the production of sound; cf. स्थानकरणयोर्विस्तारे व्यासो नाम दोषो जायते Uvvaṭā on R. Pr. XIV. 2.

**व्याहृति** or व्याहृती lit. the utterance of a word; the word is generally used in the sense of the specific utterance of the words मूः, भुवः etc; cf. एताभिर्न्याहृतीभिः प्रजापतिः Tait. Saṁ I. 6. 10; cf. also भुवश्च महाव्याहृतेः P. VIII. 2.71.

**व्युत्क्रमण** the same as व्यावर्तन or परिवर्तन, which see above.<sup>1</sup>

**व्युत्पत्ति** derivation of a word from a root which formed a special feature of the Nairukta school of Vedic scholars in ancient times; the word निर्वचन is used in the same sense; cf. सति संभवे व्युत्पत्तिरन्यथा कर्तव्या व्हेदरनियमात् Kāś. on P. V. 2.93.

**व्युत्पत्तिपक्ष** the view that every word is derived from a suitable root as contrasted with the other view viz. the अव्युत्पत्तिपक्ष. The grammarians hold that Pāṇini held the अव्युत्पत्तिपक्ष, i.e. the view that not all words in a language can be derived but only some of them can be so done, and contrast him (i.e. Pāṇini) with an equally great grammarian Śākātāyana who stated that every word has to be derived; cf. न्यग्रोधयतीति न्यग्रोध इति व्युत्पत्तिपक्षे नियमार्थम् । अव्युत्पत्तिपक्षे विध्यर्थम् Kāś. on P. VII. 3.6.

**व्युत्पत्तिवाद** (1) name given to a topic in grammar which deals with the derivation of words as suitable to

the sense; (2) name given to treatises discussing the derivation and interpretation of words.

**व्युत्पन्नत्व** derivation, correct understanding of the sense by derivation.

**व्युत्पन्नपक्ष** the view that every word in the language has been derived from a root which explains its sense; see व्युत्पत्तिपक्ष.

**व्युदास** setting aside of a rule or operation by means of another more powerful rule, or by means of a conventional dictum.

**व्युष्टादि** a class of words headed by the word व्युष्ट to which the taddhita affix अ (अण्) is added in the sense of the place where something is given or prepared; cf. व्युष्टे दीयते कार्यं वा वैयुष्टम् । नैत्यम्; Kās. on P.V.1.97.

**व्यूह** (1) resolution or determination; cf. अकृतव्यूहाः पाणिनीयाः । न कृतो विशिष्ट ऊहो निश्चयः शास्त्रप्रवृत्तिविषये येः इत्यर्थः Par. Śek. Pari. 56; (2) separation of the phonetic elements in a word, done especially for the recital of the Vedic texts according to metre; cf. व्यूहैः संपत्समीक्ष्योने क्षेप्रवर्णैकभाविनाम् । व्यूहैः पृथक्करणेन Uvvaṭa on R. Pr. VIII.22.

**व्रीडन** lowering of the chin, resulting in a fault of utterance; cf. हन्वोव्रीडने नोचैर्भावे संदष्टं नाम दोषो भवति । Uvvaṭa on R.Pr. XIV.3.

**व्रीह्यादि** a class of words headed by व्रीहि to which the taddhita affixes इन् and ठन् are applied in the sense of possession along with the usual affix मत् ( मत्तुप् ); e. g. व्रीही, व्रीहिक; व्रीहिमान् । मायी, मायिक; मायावान्; cf. Kās. on P.V. 2. 116.

**विहदने** [WHITNEY, WILLIAM DWIGHT, 1827-1894] a sound scholar of Vedic grammar who has, besides some books on Linguistic studies, written a work on Vedic Grammar and edited the Atharvaveda Prātiśākhya.

श

**श्** (1) a sibilant letter of the palatal class, possessed of the properties, श्वासानुप्रदान, अघोष and कण्ठविवृतत्व; (2) the initial indicatory ( इत् ) letter श् of a non-taddhita affix in Pāṇini's grammar, which is dropped; (3) substitute for च्छ् when followed by an affix beginning with a nasal consonant; e.g. प्रश्नः, cf. P.VI.4.19; (4) substitute for स् when followed by श् or any palatal letter; e.g. वृक्षश्छादयति वृक्षश्छेत्ते Kās.on P. VIII. 4.40.

**श** (1) conjugational sign (विकरण) applied to the roots of the sixth conjugation ( तुदादिगण ) in all conjugational tenses and moods ( i. e. the present, the imperfect, the imperative and the potential ) before the personal-endings; cf. तुदादिभ्यः शः, P. III.1.77; this sign श ( अ ) has got the initial consonant श् as an indicatory one, and hence this अ is a Sārvadhātuka affix, but, it is weak and does not cause गुण for the preceding vowel; ( 2 ) tad. affix श in the sense of possession applied to the words लोमन् and others; e. g. लोमशः, रोमशः; cf. P.V.2. 100; (3) कृत् affix (अ) applied to the roots पा, प्रा, ध्मा, धे and दृश् when preceded by a prefix, to the roots लिम्प्, विन्द् etc. not preceded by a prefix, and optionally to दा and घा of the third conjugation in the sense of 'an agent'; e.g. उत्सिबः, उत्पश्यः, लिम्पः, विन्दः ददः, दायः; cf. P.III.1.137-139.

**शंकरभट्ट** name of a grammarian of the eighteenth century who wrote a commentary, called शंकरी after him, on Nāgeśa's Paribhāṣendu-śekhara.

**शंकरशास्त्री** ( माहलकर ) a modern scholar of grammar who lived in

Poona and did the work of teaching and writing commentaries. He has written a commentary named शांकरि on the Vaiyākaraṇabhūṣaṇasāra of Koṇḍabhaṭṭa.

**शंखध्म** name given to a Yama letter in the Śikṣā treatises.

**शकन्धुक** name of a class of words in whose case the last vowel of the first word does not coalesce with the first vowel of the next word; e. g. शक अन्धुक ईश । अक्षपा असि । वपा इव त्मना । सुपथा अकृण्वन् । cf. शकन्धुकादीनाम् R.T.87 which is explained by the commentator as शकन्धुकादीनां च न संनिकृष्यते.

**शकन्ध्वादि** name of a class of words in which an irregular coalescence of the vowels of the kind of the latter vowel in the place of the former and latter both is observed; e.g. शकन्धुः, कुलटा, समिन्तः, मनीषा etc. cf. कन्ध्वादिषु च (पररूपं वाच्यम् ) P.VI.1. 94 Vārt. 4.

**शक्त** endowed with शक्ति i. e. the potentiality to express the sense; potent to show the particular sense.

**शक्ति** potentiality of expressing the sense which is possessed by words permanently with them; denotative potentiality or denotation; this potentiality shows the senses, which are permanently possessed by the words, to the hearer and is described to be of one kind by ancient grammarian as contrasted with the two (अभिधा and लक्षणा) mentioned by the modern ones. It is described to be of two kinds—(a) स्मारिका शक्ति or recalling capacity which combines चैत्रत्व with पाक, and अनुभावि-का शक्ति which is responsible for the actual meaning of a sentence. For details see Vākyapadiya III.

**शक्य** the substratum of potentiality

which forms the object pointed out by means of the potentiality to the hearer by the word (i.e. शब्द) which directly communicates the sense, in which case it is termed वाचक as contrasted with भेदक or द्योतक when the sense, which is of the type of संबन्ध is conveyed rather indirectly. This nice division into वाचकता and भेदकता was introduced clearly by भरतृहरि; cf. Vākyapadiya Kāṇḍa 2.

**शङ्कटच्** tad. affix शङ्कट applied optionally with the affix शालच् ( शाल ) to the prefix वि in the sense of the base itself ( स्वार्थे ); e.g. विशङ्कटम् । विशालम् ।; cf. S.K. on P.V. 2.28; cf. Kās. on P.V.2.28 which states विशाले विशङ्कटे शृङ्गे । तस्माद् गौरपि विशङ्कट उच्यते ।

**शाण्डिकादि** a class of words headed by the word शाण्डिक which have the taddhita affix य ( व्य ) added to them in the sense of 'domicile' or 'native place'; e. g. शाण्डिक्यः, सार्व-सेन्यः, cf. Kās. on P. IV. 3. 92.

**शत्** tad. affix शत् as seen in the words त्रिंशत्, चत्वारिंशत् etc., cf. पाङ्क्तिविंशतित्रिं-शच्चत्वारिंशत्० P. V.1.59.

**शतपाद** conventional name given to the fourth pāda of the fifth adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the sūtra पादशतस्य संख्यदिर्विधायां बुन् लोपश्च P. V. 4.1.

**शति** tad. affix शति applied to the word द्वि to form the word विंशति; cf. P. V. 1. 59.

**शत्** krt affix अत् in the sense of ' the agent of the present time ', applied to any root which takes the Parasmaipada personal affixes; cf. लटः शतृशानच्चावप्रथमासमानाधिकरणे P. III. 2.126,8. The words formed with this शत् (अत्) affix are termed present participles in the declension of which, by virtue of the indicatory vowel ऋ in शत्, the



उपस्कार, उपपद, प्रातिपदिक, विभाक्ति, उपसर्जन, समास, पद, वाक्य, प्रकरण and प्रबन्ध; cf. Śringāra Prakāśa I.

**शब्दकौस्तुभ** a treatise on grammar, critically explaining and discussing the meaning of Pāṇini's Sūtras in the order of the author himself. The work is written by Bhaṭṭoji Dikṣita and is mainly based on the Mahābhāṣya.

**शब्दकौस्तुभगुण** a short gloss on Bhaṭṭoji's Śabdakaustubha written by a grammarian named इन्द्रदत्तोपाध्याय.

**शब्दकौस्तुभटीका** or **शब्दकौस्तुभप्रभा** a commentary on Bhaṭṭoji's Śabdakaustubha written by Vaidyanātha Pāyagunḍe.

**शब्दकौस्तुभव्याख्या** a commentary on Bhaṭṭoji's Śabdakaustubha, named विषमपदव्याख्या, a name probably given to a commentary written by Nāgeśa.

**शब्दचन्द्रिकोद्धार** name of a commentary on the Sārasvata-Vyākaraṇa by Kaṁsavijaya.

**शब्दतत्त्व** lit. the essence of a word; the ultimate sense conveyed by the word which is termed स्फोट by the Vaiyākaraṇas. Philosophically this Śabdātattva or Sphoṭa is the philosophical Brahman of the Vedāntins, which is named as Śabdabrahma or Nādashāstra by the Vaiyākaraṇas, and which appears as the phenomenal world on the basis of its own powers such as the time factor and the like; cf. अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम् ! विवर्तितैर्धर्माधेन प्रक्रिया जगतो यतः ॥ Vākyapadīya, I.1; cf. also Vākyapadīya II.31.

**शब्ददीपिका** name of a commentary on the Mugdhabodha Vyākaraṇa by Govindarāma.

**शब्दद्योत्यत्व** the indicative power to show the sense; the word is used in connection with the potentiality

to convey the sense possessed by the Nipātas.

**शब्दनित्यत्व** the doctrine of the Vaiyākaraṇas as also of the Mīmāṃsakas that word is permanent, as contrasted with that of the Naiyāyikas who advocate the impermanence of words.

**शब्दपरविप्रतिषेध** the comparatively superior strength possessed by a word, which in the text of a particular sūtra is later than another word, which is put in earlier in the Sūtra. This शब्दपरविप्रतिषेध is contrasted with the standard शास्त्रपरविप्रतिषेध which is laid down by Pāṇini in his rule विप्रतिषेधे परं कार्यम् and which lays down the superior strength of that rule which is put by Pāṇini later on in his Aṣṭādhyāyī; e. g. in the rule विभाषा गमहनविदाविशाम्, it is not the word हन् although occurring earlier, but the word विश् occurring later in the rule, which helps us to decide which विद् should be taken. cf. ज्ञानार्थस्य सत्यपि विदिरूपत्वे अर्थस्य भेदकत्वेन रूपवदाश्रयणात्प्रतिषेधाभावः । यद्यपि हन्तिना साहचर्यं विदेरस्ति तथापि शब्दपरविप्रतिषेधाद् विशिव्यवस्थ्याहेतुर्न हन्तिः । Kaiyata on P. VII.2.18; cf. also, P. VI.1.158 V.12.

**शब्दप्रभा** name of a commentary on Bharṭhari's Vākyapadīya which is available only on the first Kāṇḍa.

**शब्दपारायण** recital or enumeration of one word after another in a language; cf. बृहस्पतिरिन्द्राय दिव्यं वर्षसहस्रं प्रतिपदोक्तानां शब्दानां शब्दपारायणं प्रोवाच नान्तं जगाम M. Bh. Āhnika I.

**शब्दप्रयोग** use of a word in the spoken language which forms in a way the basis of grammar.

**शब्दबोधप्रक्रिया** a grammar treatise on the denotation and relation of words written by a grammarian named Rāmakṛṣṇa.

**शब्दभूषण** name of a short gloss on the Sūtras of Pāṇini, written by Nārāyaṇa Paṇḍita.

**शब्दभेदनिरूपण** name of a small grammatical work written by Rāmacandra Dikṣita.

**शब्दमञ्जरी** name of a short grammar work written by Nārāyaṇa Paṇḍita.

**शब्दरत्न** name of a scholarly gloss written by Haridikṣita on the Manoramā, a commentary by Bhattoji Dikṣita on his own Siddhāntakaumudī. The proper name of the commentary is लघुशब्दरत्न of which शब्दरत्न is an abridged form. The commentary लघुशब्दरत्न is generally studied along with the Manoramā by students. There is a bigger work named बृहच्छब्दरत्न written by Hari Dikṣita, of which the लघुशब्दरत्न is an abridgment.

**शब्दरत्नटीका** known by the name भावप्रकाशिका, a commentary on Hari Dikṣita's Sabdaratna, written by Vaidyanātha Pāyaguṇḍe.

**शब्दरत्नदीप** a commentary on the Laghuśabdaratna written by a grammarian named Kalyāṇamalla.

**शब्दरूप** the actual form of a word as a collection of letters or वर्णसमूह or वर्णानुपूर्वी irrespective of the sense. In grammar it is the शब्दरूप that is mainly considered and not the meaning of the word; cf. स्व रूपं शब्दस्याशब्दसंज्ञा, P.I. 1.68.

**शब्दरूपावलि** a very brief treatise on declension giving the forms of the seven cases of a few choice-words. The work is studied as the first elementary work and is very common without the name of any specific author. There are different works named शब्दरूपावलि giving declensions of different words which

are all anonymous, although from the dates of manuscripts mentioned, they appear to be more than five or six hundred years old.

**शब्दवाच्यत्व** expression of its sense by a word which occurs to the mind of the hearer as soon as a word is heard.

**शब्दविवरण** a grammar work on the meaning of words and how it is conveyed, written by a grammarian named वर्णिकुबेरानन्द. The work forms a part of his bigger work दानभागवत. See वर्णिकुबेरानन्द.

**शब्दव्युत्पत्ति** derivation of a word by tracing it to the root from which it is formed.

**शब्दव्युत्पत्तिकौमुदी** a small treatise on the derivation of words written by a grammarian named Rājārāma-Śāstrin.

**शब्दशास्त्र** the science of words. The term is generally applied to grammar, although strictly speaking the Mīmāṃsā Śāstra is also a science of words.

**शब्दसंचय** an anonymous elementary booklet on declension similar to Śabdarūpāvali.

**शब्दसंज्ञा** a technical term given to a wording irrespective of the sense element as contrasted with अर्थसंज्ञा. See e.g. घु, म or the like; cf. शब्दसंज्ञायां ह्यर्थसंप्रत्ययो यथान्यत्र P.I. 1.44 Vārt. 2.

**शब्दसत्त्वप्रकाश** a work on grammar said to have been written by a grammarian named इन्द्रदत्त.

**शब्दसाध्यप्रयोग** a grammar work on the formation of words written by a grammarian named रमानाथशर्मा.

**शब्दसिद्धि** (1) formation of a complete word fit for use by adding proper suffixes to the crude base and making the necessary modifications; cf. नैव व्याकरणादृते शब्दसिद्धिः ।

( 2 ) name of a commentary by महादेव on the Kātantra sūtravṛtti by Durgasiṃha.

**शब्दसुधा** name of a grammar work by a grammarian named अनन्तभट्ट.

**शब्दानुशासन** lit. science of grammar dealing with the formation of words, their accents, and use in a sentence. The word is used in connection with standard works on grammar which are complete and self-sufficient in all the above-mentioned features. Patañjali has begun his Mahābhāṣya with the words अथ शब्दानुशासनम् referring possibly to the vast number of Vārttikas on the Sūtras of Pāṇini, and hence the term शब्दानुशासन according to him means a treatise on the science of grammar made up of the rules of Pāṇini with the explanatory and critical Vārttikas written by Kātyāyana and other Vārttikakāras. The word शब्दानुशासन later on, became synonymous with Vyākaraṇa and it was given as a title to their treatises by later grammarians, or was applied to the authoritative treatise which introduced a system of grammar, similar to that of Pāṇini. Hemacandra's famous treatise, named सिद्धहैमचन्द्र by the author, came to be known as हैमशब्दानुशासन. Similarly the works on grammar written by पाल्यक्रीर्तिशाकटायन and देवनन्दिन् were called शाकटायनशब्दानुशासन and जैनेन्द्र-शब्दानुशासन respectively.

**शब्दान्तर** a different wording, as it results from modifications such as āgama, or ādeśa, or lopa; cf. शब्दान्तरस्य प्राप्नुवन् विधिरनित्यः Par. Sek. Pari. 43.

**शब्दामृत** a work, explanatory of the Sūtras of Pāṇini, written by a grammarian named विप्रराजेन्द्र.

**शब्दार्थप्रतिपत्ति, शब्दार्थप्रत्यय** knowledge

of the meaning of a word from that word when heard, the word being either denotative ( वाचक ) or indicative ( द्योतक ).

**शब्दार्थरहस्य** a grammatical work on the interpretation of words by Rāmanātha Vidyāvācaspati.

**शब्दार्थसंबन्ध** the connection between a word and its sense which is a permanently established one. According to grammarians, words, their sense and their connection, all the three, are established for ever; cf. सिद्ध शब्दार्थसंबन्धे P. I.1. Vārttika 1, and the Bhāṣya thereon सिद्ध शब्दः अर्थः संबन्धश्चेति । Later grammarians have described twelve kinds of शब्दार्थसंबन्ध viz. अभिधा, विवक्षा, तात्पर्य, प्रविभाग, व्यपेक्षा, सामर्थ्य, अन्वय, एकार्थीभाव, दोषहान, गुणोपादान, अलंकारयोग and रसावियोग; cf. Śrīngāraprakāśa. I.

**शब्दार्थव्याकरण** explanation of the sense of a word as arising from the word by stating the base, the affixes and the modifications to the base and the affixes.

**शब्दार्थशास्त्र** a science fully dealing with the words in a language and their sense; the same as शब्दानुशासन which see above.

**शब्देन्दुशेखर** a popular name given to the Laghuśabdendusekhara written by Nāgeśabhaṭṭa. See लघुशब्देन्दुशेखर.

**शब्देन्दुशेखरटीका, शब्देन्दुशेखरव्याख्या** See लघुशब्देन्दुशेखरटीका and लघुशब्देन्दुशेखरव्याख्या.

**शब्दोपदेश** scientific and authoritative citation or statement of a word as contrasted with अपशब्दोपदेश; cf. किं शब्दोपदेशः कर्तव्यः आहोस्विदपशब्दोपदेशः आहोस्विदुभयोपदेश इति । M. Bh. in Āhnika 1.

**शमादि** a class of eight 'roots' headed by शम् which get their vowel lengthened before the conjugational sign य ( श्यन् ) as also before the

krt. affix इन् ( चिनुण् ) in the sense of 'habituated to'; e.g. शाम्यति, शमी, भ्राम्यति, भ्रमी etc.; cf. P.VII.3.74 and P. III.2.141.

**शम्भु** God Śiva who is supposed to have composed, or to have inspired Pāṇini to compose, the fourteen Sūtras अइउण्, ऋलृक् etc. giving the alphabet of the Pāṇini system; cf. त्रिषष्टिः चतुःषष्टिर्वा वर्णाः शम्भुमते मताः Pān. Śikṣā, St. 3.

**शस्** a brief term or Pratyāhāra standing for the three sibilant or spirant consonants श्, ष् and स्.

**शरणदेव** a prominent grammarian of the Eastern school of Pāṇini's system of grammar who lived in the thirteenth century and wrote works on Pāṇini's grammar. His work named दुर्घटवृत्ति which explains according to Pāṇini's rules, the Vārttikas thereon, and the Jñāpakas deduced from them, the various words difficult to be explained, is much appreciated by scholars of grammar. He has quoted from a large number of classical works, and referred to many works of the Eastern grammarians who followed the Kāśikā school.

**शरत्प्रभृति** the words of the type of शरद् such as विपाश्, अनस्, मनस्, उपानह् etc. which have the compound-ending अ ( टच् ) added to them when they are at the end of the Avyayībhāva compound; e.g. प्रतिशरदम्, प्रतिविपाशम्. cf. Kāś. on P.V. 4.107.

**शरादि** a class of words headed by the word शर which have the tad. affix मय ( मयट् ) added to them in the sense of 'product' or 'portion'; e.g. शरमयम्, दर्भमयम्, मृष्मयम्; cf. Kāś. on P. IV.3.144; (2) a class of words headed by शर which get their final vowel lengthened before the

tad.affix मत् when the whole word forms a proper noun; e.g. शरावती, वंशावती, हनुमान् ; cf. P.VI.3.119.

**शर्करादि** a class of words headed by शर्करा to which the tad. affix अ (अण्) is added in the sense of इव viz. similarity; cf. शर्करेव शर्करम्, कापालिकम्, पौण्डरीकम् Kāś. on P. V. 3.107.

**शर्ववर्मा** a reputed grammarian who is believed to have been a contemporary of the poet Guṇāḍhya in the court of Śātavāhana. He wrote the Grammar rules which are named the Kātantra Sūtras which are mostly based on the Sūtras of Pāṇini. In the grammar treatise named 'the Kātantra Sūtra' written by Sarvavarman the Vedic section and all the intricacies and difficult elements are carefully and scrupulously omitted by him, with a view to making his grammar useful for beginners and students of average intelligence.

**शर्ष्ववाय** intervention by any one of the spirants श्, ष् and स्, which prevents the substitution of ण् for न् but allows the substitution of ष् for स्; cf. चुटुतुल्यशर्ष्ववाये न M.Bh. on P. VIII.4.2 as also नुम्विसर्जनीयशर्ष्ववायेपि P. VIII.3.58 Vārt. 1.

**शल्ल** short term ( प्रत्याहार ) for the sibilants श्, ष्, स् and ह्; cf. शल्ल इगुपधादानिटः षसः P.III.1.44.

**शवर्ग** class of letters beginning with श् i.e. the consonants श्, ष्, स् and ह्.

**शशिदेववृत्ति** name of a work on grammar by शशिदेव which is mentioned by Al Beruni.

**शस्** (1) case affix ( अस् ) of the accusative plural; cf. स्वौजसमौट्शस् P.IV. 1.2; (2) tad.affix applied to words meaning much or little as also to a numeral; e.g. बहुशो ददाति, अल्पशो ददाति, दिशः, त्रिशः, पादशः etc., cf. P. V.4.42, 43.



**शांकरी** (1) name of a gloss on Koṇḍabhāṭṭa's Vaiyākaraṇabhūṣaṇasāra by Śaṅkara; (2) name of a commentary on the Paribhāṣenduṣekhara of Nāgeśa written by Śankarabhāṭṭa; (3) The Vyākaraṇa vidyā or instructions in Grammar given by God Śiva to Pāṇini on which the Śikṣā of Pāṇini has been based.

**शाकट** a tad. affix added optionally with शाकिन to the words इक्षु and others in the sense of a field producing the thing; e. g. इक्षुशाकटम्; cf. P. V.2.29.

**शाकटायन** (1) name of an ancient reputed scholar of Grammar and Prātiśākhya who is quoted by Pāṇini. He is despisingly referred to by Patañjali as a traitor grammarian sympathizing with the Nairuktas or etymologists in holding the view that all substantives are derivable and can be derived from roots; cf. तत्र नामान्यास्यातजानीति शाकटायनो नैरुक्तसमयश्च Nir.I.12; cf. also नाम च धातुजमाह निरुक्ते व्याकरणे शाकटस्य च तोकम् M. Bh. on P.III.3.1. Śākaṭāyana is believed to have been the author of the Uṇādisūtrapaṭha as also of the RkTantra Prātiśākhya of the Sāmaveda; (2) name of a Jain grammarian named पाल्यकीर्ति शाकटायन who lived in the ninth century during the reign of the Rāṣṭrakūṭa king Amoghavarṣa and wrote the Śabdānuśāsana which is much similar to the Sūtrapāṭha of Pāṇini and introduced a new system of Grammar. His work named the Śabdānuśāsana consists of four chapters which are arranged in the form of topics, which are named सिद्धि. The grammar work is called शब्दानुशासन.

**शाकटायनतरङ्गिणी** a commentary on Śākaṭāyana's Śabdānuśāsana.

**शाकटायनव्याकरण** the treatise on grammar written by Śākaṭāyana. See शाकटायन.

**शाकटायनशब्दानुशासन** name of the treatise on grammar written by पाल्यकीर्ति-शाकटायन.

**शाकपार्थिवादि** a class of irregular samānādhikaraṇa, Samāsas, or Karmadhāraya compound formations, where according to the sense conveyed by the compound word, a word after the first word or so, has to be taken as omitted; cf. समानाधिकरणाधिकारे शाकपार्थिवादीनामुपसंख्यानमुत्तरपदलोपश्च वक्तव्यः । शाकभोजी पार्थिवः शाकपार्थिवः । कुतपवासाः सौश्रुतः कुतपसौश्रुतः । यष्टिप्रधानो मौद्रल्यः यष्टिमौद्रल्यः । M.Bh. on P.II.1.69 Vārt. 8.

**शाकपूणि** an ancient writer of Nirukta who is quoted by Yāska; cf. विद्युत् तडिन्द्रवतीति शाकपूणि; Nir. III. 11, or मानेन अन्यान् जहातीति महानिति शाकपूणि; Nir. III. 13 or ऋत्विक्कस्मात् । ईरणः । ऋग्यथा भवतीति शाकपूणि; Nir.III.19.

**शाकल** a word frequently used in the Mahābhāṣya for a grammatical operation or injunction (विधि) which forms a specific feature of the grammar of शाकल्य, viz. that the vowels इ, उ, ऋ, and लृ remain without phonetical combination and a shortening of them, if they are long; cf. इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च P.VI. 1. 127; शाकल्यस्य इदं शाकलम् ।; cf. also M.Bh. on P.VI.1.77, VI.1.125, VI. 1.27; VI.2.52, VII.3.3 and VIII. 2.108; (2) pupils of शाकल्य; cf. शाकल्यस्य छात्राः शाकलाः M. Bh. on P. IV.1.18; (3) a village in the Vāhika district; cf. शाकलं नाम वाहीकग्रामः M. Bh. on IV.2.104 Vārt. 3.

**शाकलप्रकृतिभाव** absence of a phonetic coalescence ( प्रकृतिभाव ) as specifically mentioned by शाकल्य. See शाकल.

**शाकलप्रतिषेध** prohibition of the

coalescence of any of the vowels इ, उ, ऋ and ॠ with any dissimilar vowel following it. See शाकल.

**शाकल्य** name of an ancient grammarian and Vedic scholar who is supposed to have revised the Vedic texts and written their Pada-pāṭha. He is often quoted by Pāṇini and the writers of the Prāṭisākhya works; cf. शाकल्यस्य संहितामनुप्रावर्षत् M. Bh. on P.I.4.84; also on P.I.1.18, IV.1.18; cf. also उपचारं लक्षणतश्च सिद्धं आचार्या व्यालिशाकल्यगार्याः R.Pr.XIII.12.

**शाकिन** tad. affix (originally a word formed from शाकी by affixing न as given in M. Bh. on P.V.2.100), applied to the word इक्षु in the sense of a field producing it; e. g. इक्षुशाकिनम्.; cf. भवने क्षेत्रे इक्ष्वादिभ्यः शाकटशाकिनो Kās. on P. V. 2.29.

**शाखादि** a class of words headed by the word शाखा which have the taddhita affix य added to them in the sense of इव i.e. similarity; e.g. शाख्यः, मुख्यः, जवन्यः etc.; cf. Kās. on P. V.3.103.

**शानच्** (1) krt affix ( आन ) substituted for the Ātmanepada लट् affixes, to which म् is prefixed if the base before the affix ends in अ; e. g. एषमान, विद्यमान, etc; cf. P. III. 2. 124, 125, 126; (2) Vikaraṇa affix ( आन ) substituted for आ before the personal ending हि of the imperative second person singular, if the preceding root ends in a consonant; e. g. पुषाण, सुषाण, cf. P. III. 1. 83.

**शानन्** krt affix (आन) substituted for the Ātmampada affixes instead of शानच्, prescribed after the roots पू and यञ्; the application of शानन् for शानच् is for the acute accent on the initial vowel of the root; e.g. पवमानः with the acute accent on the initial

vowel as contrasted with विद्यमानः with the acute accent on the last vowel; cf. P. III. 2.128.

**शान्तनव** an ancient scholar of grammar who wrote a treatise known as the Phit sūtras on accents.

**शाब्दबोध** verbal interpretation; the term is generally used with reference to the verbal interpretation of a sentence as arising from that of the words which are all connected directly or indirectly with the verb-activity. It is defined as पदजन्यपदार्थोपस्थितिजन्यबोधः. According to the grammarians, verbal activity is the chief thing in a sentence and all the other words (excepting the one which expresses verbal activity) are subordinated to the verbal activity and hence are connected with it; cf. पदज्ञानं तु करणं द्वारे तत्र पदार्थधीः। शाब्दबोधः फलं तत्र शक्तिधीः सहकारिणी। मुक्तावली III.81.

**शाब्दबोधतरङ्गिणी** a treatise on the theory of verbal import written by ईश्वरानन्द.

**शाब्दबोधप्रकाशिका** a treatise on the theory of शब्दबोध written by रामकिशोरचक्रवर्तिन्.

**शाब्दबोधवाद** theory of verbal import or cognition; the theories to be noted in this respect are those of the Grammarians, the Naiyāyikas and the Mīmāṃsakas, according to whom verb-activity, agent, and injunction stand respectively as the principal factors in a sentence.

**शायच्** Vikaraṇa affix ( आच ) substituted for the Vikaraṇa आ in Vedic Literature; e. g. गृभाय जिह्या मधु; cf. Kās. on P. III 1. 84.

**शाङ्करवादि** a class of words headed by the word शाङ्करव which take the feminine affix ई ( डीन् ) making the initial vowel of the word (to which ई of the feminine is added) an

acute-accented one; e.g. शाङ्करवी; cf. शाङ्करवाद्यमो डीन् P. IV. 1.73.

**शालच्** tad. affix शाल applied to the prefix वि in the sense of the base itself ( स्वार्थे ). See शङ्कटच्.

**शालातुरीय** name of the great grammarian Pāṇini given to him on account of his being an inhabitant of शालातुर an old name of the modern Lahore or a name of a place near Lahore; cf. P IV.3.14

**शाश्वतिक** eternal or permanent, as contrasted with कार्य i. e. produced; cf. एतस्मिन्वाक्ये इन्दुमैत्रेययोः शाश्वतिको विरोधः Siradeva Pari. 36; cf. also एके वर्णाञ्जू शाश्वतिकान् न कार्यान् R.Pr.XIII.4.

**शास्त्र** scientific treatment of a subject; a system of thoughts giving a scientific treatment of any subject. The word is applied to the rules of Pāṇini and sometimes to an individual rule; cf. शास्त्रवाध or अशास्त्रवाध or विप्रतिषेधशास्त्र, frequently used by the commentators; cf. न हि संदेहादलक्षणं शास्त्रमित्यर्थः Nāgeśa's Par. Śek. on Pari. 1; cf. पदान्तादिष्वेव विकारशास्त्रम् R.Pr.II.2.

**शास्त्रकृत्** the originator or the founder of a Śāstra or system of particular thoughts. The word was used by ancient grammarians for Pāṇini, the founder of the great system of grammar, or of grammar in general; cf. व्यत्ययमिच्छति शास्त्रकृदेषां सोपि च सिध्यति बाहुलकेन M.Bh. on P. III. 1. 85.

**शास्त्रकृत** brought about by a rule; brought about by the science of grammar; cf. शास्त्रकृतो योमश्च Nir.I. 2; cf. also क्वचिच्च संनिपातकृतमानन्तर्यं शास्त्रकृतमानानन्तर्यम् M.Bh. on P. VII. 3.54, VIII.2.38.

**शास्त्रहानि** harm or injustice to a science; i.e. non-application of a rule although it could apply, there being no prohibition for it; cf.

शास्त्रहानिश्च । समुदायैकाचः शास्त्रं हीयते M. Bh. on P. VI.1.1 Vārt. 12.

**शास्त्रातिदेश** supposition of the original in the place of the substitute merely for the sake of the application of a grammatical rule as contrasted with रूपातिदेश, the actual restoration of the original form; cf. किं पुनरयं शास्त्रातिदेशः । तृचो यच्छास्त्रं तदातिदिश्यते । आहोस्विद्रूपातिदेशः तृचो यद्रूपं तदातिदिश्यते M. Bh. on P. VII.1.95.

**शास्त्रार्थ** the purpose of a rule of grammar; cf. अतोत्राप्यवयवेन शास्त्रार्थः संप्रतीयते M.Bh. on P.VI.1.84 Vārt. 5; cf. also, तद्यथा । लोके वसन्ते ब्राह्मणो-ग्रानादधीतेति सकृदाधाय कृतः शास्त्रार्थ इति पुनः प्रवृत्तिर्न भवति । M. Bh. on VI.1. 84 Vārt. 3; VI.4.104 Vārt. 3.

**शास्त्रासिद्धत्व** the supposed invalidity of a rule or a set of rules by virtue of the dictum laid down by Pāṇini in पूर्वत्रासिद्धम् VIII.2.1; cf. शास्त्रासिद्धत्वमनेन क्रियते । एकादेशशास्त्रं तुकशास्त्रे असिद्धं भवति । M.Bh. on P.VI.1.86 Vārt. 5.

**शि** case-affix इ substituted for the case-affixes जस् and शस् of the nom. pl. and the acc. pl. in the neuter gender; cf. जश्शभोः शिः P. VII. 1.20. This affix शि is called सर्वनामस्थान just like the first five case-affixes in the masculine and fem. gender. This case affix is seen dropped in Vedic passages; cf. शेच्छन्दसि बहुलं ( लोपः ) P. VI. 1.70.

**शिक्षा** general name given to a work on Phonetics. Although there are many such works which are all called शिक्षा, the work, which is often referred to, by the word, is the Śikṣā named पाणिनीयशिक्षा, about the authorship of which, however, there is a doubt whether it was the work of Pāṇini or of somebody belonging to his school. The Śikṣā works are help-

ful, no doubt, for the study of grammar, but no topic belonging to Śikṣā is given by Pānini which apparently means that these works do not come under the subject or province of Grammar. The reason why the Śikṣā topics are not given by Pānini, is worth consideration. These Śikṣā works are not specifically related to a particular Veda and it cannot be said whether they preceded or succeeded the Prātiśākhya works.

**शिखा** one of the subdivisions of the artificial recitals of the Vedic texts.

**शिट्** a term for सर्वनामन् (a pronoun) in the works of ancient grammarians; cf. स्वाङ्गशिटादन्तानाम् *Phit* Sūtra 29, where शिट् is explained as सर्वनामन् in the gloss.

**शित्** possessed of, or characterized by, the indicatory letter श्; the कृत् affixes which are marked with the indicatory श् are termed Sārva-dhātuka affixes (cf. P.III.4.113), while, the Ādeśas or substitutes, marked with the indicatory श्, are substituted for the whole of the Sthānin or the original and not for its final letter according to the rule अलोन्यस्य P. I.1.52; e. g. शि is substituted, not for the final स् of जस् and शस् but for the whole जस् and the whole शस्; cf. P.I.1.55.

**शिरस्य** produced at the top of the orifice, cerebral.

**शिरोमणिमट्टाचार्य** a grammarian who wrote the grammatological works कारकविवेक, तद्धितकोश and तिङन्तशिरोमणि.

**शिवभट्ट** a grammarian, who wrote a commentary named कुङ्कुमविकास on the Padamañjarī of Haradatta. He was the grandson of Nilakantha Dikṣita who was also a grammarian and who wrote an indepen-

dent work on the Paribhāṣās, named the Paribhāṣāvṛtti.

**शिवराम** (चक्रवर्ती) a grammarian who wrote a commentary on the Kātantrapariśiṣṭa called the Siddhāntaratnānkura.

**शिवरामेन्द्र** (सरस्वती) a grammarian who wrote (1) a gloss on the sūtras of Pānini, (2) a commentary named सिद्धान्तरत्नाकर on the Siddhāntakaumudī, and (3) a commentary on the Mahābhāṣya named Mahābhāṣyaprakāśa.

**शिवसूत्र** name given to the fourteen small sūtras giving the alphabet which Pānini took as the basis of his grammar. The Śivasūtras have got a well-known explanation in verse, named नन्दिकेश्वरकारिका on which there is a commentary of the type of Bhāṣya by उपमन्यु. The origin of the Śivasūtra given by the writer of the Kārikā is summed up in the stanza — नृत्तावसाने नटराजराजो ननाद दक्कां नवपञ्चवारम् । उद्धर्तुकामः सनकादि-सिद्धानेतद् विमरौ शिवसूत्रजालम् ॥ Nand. 1.

**शिवादि** a big class of about ninety words headed by the word शिव which have the tad. affix अ (अण्) added to them in the sense of a descendant (अपत्य) in spite of other affixes such as इञ्, प्यत् and others prescribed by other rules, which sometimes do not take place, or do so optionally; e. g. शैवः; ताक्षः, ताक्षप्यः; गाङ्गः गाङ्गप्यः; गङ्गायनिः; cf. Kāś. on P.IV.1.112. This class is looked upon as आकृति-गण and a word is supposed to be included in this class, when the affix अ is noticed in spite of some other affix being applicable by some other rule.

**शिष्ट** (1) cultured and learned people who want to speak correctly and who therefore have studied grā-

mmar; cf. के पुनः शिष्टाः । वैयाकरणाः । कुत एतत् । शास्त्रपूर्विका हि शिष्टिव्याकरणाश्च शास्त्रज्ञाः । M. Bh. on P. VI. 1.109; (2) enjoined, prescribed; cf. विपर्ययो ध्रुवशिष्टऽपरेषाम् । R. Pr. VI. 120.

**शिष्टप्रयोग** the forms of words used by the learned people; the expression used by such persons; cf. स चावद्यं शिष्टप्रयोग उपास्यः । M. Bh. on P. I. 3. 1 Vārt. 13.

**शिष्टव्याख्यान** explanation (of doubtful things or expressions) given by the learned people.

**शिष्यहिता** (वृत्ति) a work on grammar written by उग्रभूति of which a mention is made by Al Bērūni in his work.

**शी** (1) case affix (ई) substituted for the nom. pl. affix जस् (अस्) in the declension of the pronouns, when the affix जस् is preceded by the vowel अ; e.g. सर्वे, विश्वे; cf. Kās. on P. VII. 1.17; (2) case affix (ई) substituted for औ of the nom. and the acc. dual after fem. bases ending in औ, as also after bases in the neuter gender; e. g. खट्वे रमे; कुण्डे, वने; cf. Kās. on P. VII. 1.18, 19.

**शीघ्रतर** lit. over-rapid; an extra quickness of breath (प्राण) which characterizes the utterance of a sibilant which has got one more property viz. ऊष्मत्व in addition to the three properties (बाह्यप्रयत्न) possessed by the other consonants; cf. शीघ्रतरं सोष्मसु प्राणमेके । R. Pr. XIII. 6.

**शीघ्री** a person reciting Vedic passages more rapidly, when his recital results into a fault of utterance.

**शीर्षण्य** principal; chief; the word is used in connection with the utterance of Veda passages which are uttered loudly at the time of the third pressing (तृतीयसवन); cf. शिरसि ताम् T. Pr. XXIII. 12; cf. शीर्षण्यः स्वरः M. Bh. on P. VI. 1.61.

**शुक्लयजुःप्रातिशाख्य** name of the Prātiśākhyā treatise pertaining to the White Yajurveda which is also called the Vājasaneyi-Prātiśākhyā. This work appears to be a later one as compared with the other Prātiśākhyā works and bears much similarity with some of the Sūtras of Pāṇini. It is divided into eight chapters by the author and it deals with letters, their origin and their classification, the euphonic and other changes when the Saṁhitā text is rendered into the Pada text, and accents. The work appears to be a common work for all the different branches of the White Yajurveda, being probably based on the individually different Prātiśākhyā works of the different branches of the Shukla Yajurveda composed in ancient times. Kātyāyana is traditionally believed to be the author of the work and very likely he was the same Kātyāyana who wrote the Vārttikas on the Sūtras of Pāṇini.

**शुण्डिकादि** a class of words headed by शुण्डिका to which the taddhita affix अ (अण्) is added in the sense of 'who has come from'; e.g. शौण्डिकः, कार्कणः; cf. Kās. on P. IV. 3. 76.

**शुद्ध** pure, unmixed; the term is used (1) in connection with a vowel which is not nasalized (अनुनासिक); cf. भाव्यमानेन सवर्णानां ग्रहणं नेति शुद्धो-यमुच्चार्यते, Kās. on P. VII. 1.85; as also, (2) in connection with words which are used in their primary sense and not in any secondary sense: cf. शुद्धानां पठितानां संज्ञा कर्तव्या । संज्ञोपसर्जनीभूतानि न सर्वादीनि M. Bh. on P. I. 1.27 Vārt. 3.

**शुद्धाशुबोधसूत्रार्थव्याकरण** a gloss on the Āśubodha-grammar, written by a grammarian named Rāmeśvara,

**शुभ्रादि** a class of words headed by the word शुभ्र to which the taddhita affix एय ( टक् ) is added in the sense of a descendant in spite of other affixes being prescribed by some other rules which sometimes are added optionally with this एय; e.g. शौभ्रेयः, वैधवेयः, रौहिणेयः. This class is looked upon as आकृतिगण and hence if this affix एय is seen applied although not prescribed actually as in the word गाङ्गेय, the word is supposed to have been included in this class; cf. P. IV. 1.123.

**शून** utterance with a swollen mouth which is looked upon as a fault of Vedic recital; cf. दुष्टं मुखेन सुषिरेण शूनम् R.Pr.XIV.2.

**शूरसिंह** name of a grammarian who wrote a gloss named दीपिका on the Sārasvata Vyākaraṇa.

**शे** case-ending seen in Vedic Literature substituted for any one of the 21 case-endings as found in Vedic Language; words ending in this शे ( ए ) are not coalesced with a vowel that follows; e.g. अस्मे इन्द्रा-बृहस्पती; cf. P.VII.1.39 and I.1.13.

**शेष** (1) any other senses than what are given above; cf. शेषे P.IV.2.92; (2) surname of a reputed family of grammarians belonging to Southern India which produced many grammarians, from the fifteenth century to the eighteenth century. Rāmacandra Śeṣa was the first grammarian in the family who wrote the Prakriyākaumudī in the fifteenth century. His descendants developed the system of studying grammar by the study of topics as given in the Prakriyā Kaumudī and wrote several works of the nature of glosses and comments,

**शेषकृष्ण** one of the prominent grammarians belonging to the Śeṣa family, who was the son of नरसिंहशेष. He wrote a gloss on the Prakriyākaumudī and two small works Prakṛtacandrikā and Padacandrikā. Two other minor grammar works viz. the Yañlugantaśiromaṇi and Upapadamatiṅsūtravyākhyāna are ascribed to शेषकृष्ण who may be the same as शेषकृष्ण the son of नरसिंह, or another, as there were many persons who had the name Kṛṣṇa in the big family.

**शेषचक्रपाणि** a grammarian of the Śeṣa family who wrote a small treatise on case-relations named कारकतत्त्व.

**शेषशर्मन्** also known by the name मनीषिशेषशर्मन्, a grammarian who has written सर्वमङ्गला, a commentary on Nāgeśa's Paribhāṣenduśekhara.

**शेषशास्त्री** a grammarian who wrote a commentary on the Paribhāṣenduśekhara of Nāgeśabhṭṭa.

**शेषाद्रि** a grammarian of the seventeenth century who has written a work, Paribhāṣābhāskara, on the Paribhāṣas of the Pāṇini system; the treatise is written in the manner of Śiradeva's Paribhāṣāvṛtti which has been taken as a basis by him.

**शेषे षष्ठी** the genitive case used in any other senses than those given in the specific rules. The expression शेषे षष्ठी भविष्यति is often found in commentary works.

**शैत्यायन** an ancient Grammarian and Vedic scholar who is quoted in the Taittirīya Prātiśākhya for recommending a sharp and distinct nasalisation of the anusvāra and the fifth class-consonants; cf. तीव्रतरमानुनासिक्यमनुस्वारोत्तमेषु इति शैत्यायनः T. Pr. XVII. 1.

**शौशिराय** recital of the R̥gveda in the school named after Śiśira, a pupil of Śākalya.

**शौषिक** remaining, or remnant; the term is used with reference to a tad. affix prescribed in senses other than those mentioned before the rule शेषे P. IV. 2.92; cf. शौषिकान्मनुवर्थीयाञ्च शौषिको मनुवर्थिकः । सरूपः प्रत्ययो नेष्टः सन्नन्तान् सनिष्यते ।

**शौण्डादि** a class of words headed by the word शौण्ड which are compounded with a noun in the locative case to form a locative tatpuruṣa compound; e. g. अक्षशौण्डः, अक्षधूर्तः etc.; cf. Kāś. on P.II.1.40.

**शौनक** a great ancient Vedic scholar who is believed to have written the R̥k. Prātiśākhya, which is said to be common for the two main branches of the R̥gveda but which at present represents, in fact, all the different branches of the R̥gveda.

**शौनकप्रातिशाख्य** a popular name of the well-known Prātiśākhya of the R̥gveda, named ऋक्प्रातिशाख्य as well as ऋग्वेदप्रातिशाख्य.

**शौनकादि** a class of words headed by the word शौनक to which the taddhita affix इन् ( णिनि ) is added in the sense of 'instructed by', provided the word so formed is a portion of what is looked upon as a part of the sacred Vedic Literature; cf. शौनकेन प्रोक्तमधीयते शौनकिनः, वाजसनेयिनः cf. Kāś. on P.IV. 3.106.

**श्चुत्व** the substitution of the palatal consonants श्च, ञ्च, झ्च, ञ्च and ञ्च respectively for the similar consonants स, त्, थ्, द्, ध् and न् of the dental class; cf. स्तेः श्चुना श्चुः P.VIII.4.10.

**श्चित्** the syllable ति applied to the Vikaraṇa-ending form of a root to denote a root for a grammatical operation. The specific men-

tion of a root with श्चित् added, shows that the root of the particular class or conjugation shown, is to be taken and not the same root belonging to any other conjugation; cf. इक्श्चित्पौ धातुनिर्देशे; e. g. अस्यतिवकितख्यातिभ्योऽङ् P.III. 1. 52. Although operations prescribed for a primary root are applicable to a frequentative root when the frequentative sign य has been omitted, operations prescribed for a root which is stated in a rule with ति ( श्चित् ) added to it, do not take place in the frequentative roots; cf. श्चित्पा शपानुबन्धेन ... पञ्चैतानि न यङ्छकि.

**श्मम्** a vikaraṇa or conjugational sign of the āgama type to be inserted after the last vowel of the roots of the seventh conjugation ( रुधादि ); e.g. रुग्धि, भिनत्ति etc.; cf. रुधादिभ्यः श्मम् P.III.1.78.

**श्ना** a vikaraṇa or conjugational sign of the ninth conjugation, to be added to roots headed by क्री before the Sārvadhātuka affixes; e.g. क्रीणाति; cf. कथादिभ्यः श्ना P.III.1.81. श्ना is added optionally with श्रु ( नु ) to the roots स्तम्, स्तुम्, स्कम्, स्कुम् and स्कु. e.g. स्तश्नाति, स्तश्नोति, स्कुश्नाति, स्कुश्नोति etc; cf. P.III.1.82.

**श्नु** a vikaraṇa or a conjugational sign to be placed after the roots headed by सु (i.e. roots of the fifth conjugation) as also after the root श्रु when श्रु is to be changed into श्र, and the roots अक्ष् and तक्ष्; e.g. सुनोति, सुनुते; cf. स्वादिभ्यः श्रुः P.III. 1.73. It is also added optionally with श्ना to the roots स्तम्, स्तुम् etc. See श्ना.

**श्यन्** a vikaraṇa or conjugational sign of the fourth conjugation added to roots headed by दिष्, before the Sārvadhātuka affixes; e.g. दीव्यति, पुष्यति, etc. श्यन् is added optionally

with शप् (अ) to the roots भ्राद्, भ्रम्, क्लृप् and others, as also to यस्.

**श्रद्धा** a technical term for nouns ending in आ in the feminine gender used in the Kātantra Grammar; cf. आ श्रद्धा Kāt. II. 1.10.

**श्रमणादि** a class of words headed by the word श्रमणा with which words in the masculine or the feminine gender are compounded when they stand in apposition; cf. कुमारी श्रमणा कुमारश्रमणा, युवा अध्यापकः युवाध्यापकः Kās. on P.II.1.70.

**श्रवण** hearing of a phonetic element or a word in the actual speech; audition; cf. तस्य चोदात्तस्वरितपरत्वे श्रवणं स्पष्टम् S. K. on P.I.2.32. In many technical grammatical terms, affixes and substitutes, there is sometimes a portion of them which is not a vital part of the word, but it is for the sake of causing certain prescribed grammatical operations. The letters or syllables which form such a portion are called इत् and they are only for the sake of grammatical operations (कार्यार्थे), as contrasted with the other ones which are actually heard (श्रुत्यर्थे or श्रवणार्थे).

**श्राविन्** lit. that which is heard; cf. श्रवणं श्रावः। भावे घञ्। सोऽस्यास्तीति श्रावी Nyāsa on Kās. V.2.37. The term is used in connection with an affix for which no elision is prescribed and hence which remains and is heard; cf. संशये श्राविणं वक्ष्यति M. Bh. on P.V.2.37; Kās. on P. V.2.37.

**श्रीकपोक्त** a grammarian who has written a small treatise on corrupt words or ungrammatical words, which is named अपशब्दखण्डन.

**श्रीधर** a grammarian of the last century who has written a commentary named श्रीधरी after him, on the Paribhāṣenduśekhara.

**श्रीधरी** name of a commentary on the Paribhāṣenduśekhara written by Śrīdhara. See श्रीधर.

**श्रीनिवास** a grammarian who has written a commentary on the Paribhāṣāsbhāskara of Haribhāskara.

**श्रीमणिकण्ठ** a famous grammarian who held the titles महामहोपाध्याय, प्रगल्भतर्कसिंह and मद्वाचार्य and who has written a systematic work on case-relations named कारकखण्डनमण्डन; the work is also known by the name षट्कारकखण्डनमण्डन.

**श्रीमानशर्मा** a famous grammarian of Eastern India who has written a short scholarly gloss named Vijayā on Nāgeśa's Paribhāṣenduśekhara. For details refer to Paribhāṣā-saṁgraha.

**श्रुत** lit. what is actually heard; the word is used in connection with such statements as are made by the authoritative grammarians, Pāṇini and the Vārttikakāra by their actual utterance or wording, as contrasted with such dictums as can be deduced only from their writings, cf. श्रुतानुमितयोः श्रौतः संबन्धो बलीयान्. Par. Śek. Pari. 104.

**श्रुतकेवलिन** a term of a very great honour given to such Jain monks as have almost attained perfection; the term is used in connection with Pālyakīrti Śākaṭāyana, the Jain grammarian शाकटायन, whose works शाकटायनशब्दानुशासन and its presentation in a topical form named शाकटायनप्रक्रिया are studied at the present day in some parts of India. See शाकटायन above.

**श्रुति** (1) lit. hearing; sound. cf. श्रुतौ च रूपग्रहणम् M. Bh. on P. I. 2.64; perception, as a proof contrasted with inference; cf. ननु च श्रुतिकृतोपि भेदोऽस्ति M. Bh. on P. VII. 1.72 Vārt. 1; cf. also M. Bh. on P.



VIII. 2.25; cf. also तस्मादुच्चश्रुतीनि R. T. 61; (2) authoritative word; the word is sometimes used in connection with the utterances of the Sūtrakāras viz. the Sūtra.

**श्रुतिसामान्य** common hearing; common form of technically different wordings, such as आ of टप्, डप् and चाप् feminine affixes, or ई of डीप्, डीष्, and डीन् fem. affixes; cf. र इति श्रुतिसामान्यमुपादीयते Kās. on P. VIII. 2.18; cf. also Kās. on VIII. 2.42 and VIII. 4.1.

**श्रूयमाण** heard, presented; cf. द्वन्द्वान्ते श्रूयमाणः शब्दः प्रत्येकमभिसंबन्धते; cf. श्रूयमाणेपि नुमि स्वरो भवति । पञ्चत्रयुणा M. Bh. on P. VII. 1. 73.

**श्रेण्यादि** a class of words headed by the word श्रेणि, which are compounded with words like कृत if they stand in apposition, provided the word so compounded has got the sense of the affix ल्वि i. e. having become what was not before; cf. अश्रेणयः श्रेणयः कृताः श्रेणिकृताः, एककृताः Kās. on P. II. 1. 59.

**श्लथबन्ध** a loose connection as obtaining between the various words in the Pada recital, as contrasted with श्लिष्टबन्ध in the Saṁhitā text.

**श्लिष्ट** or श्लिष्टबन्ध compact arrangement as seen in the Saṁhitā text.

**श्लु** a term used in the sense of elision or lopa in the case of the affix शप् when it is elided after the roots headed by हु, i. e. roots of the third conjugation as also after any root wherever it is so seen in the Vedic Literature; cf. बहुलं छन्दसि P. III. 4. 76. This श्लु is looked upon as a substitute zero, or nil for the general vikaraṇa शप् in the case of these roots; cf. जुहोत्यादिभ्यः श्लुः P. II. 4. 75. The specific feature of this elision of the vikaraṇa शप् by means of the term श्लु,

is that it causes reduplication of the roots to which it is added; cf. लुकि प्रकृते श्लुविधानं द्विर्वचनार्थम् Kās. on P. II. 4. 75 and P. III. 1. 10.

**श्लुवद्भाव** treatment as before the elision named श्लु, i. e. reduplication of the preceding root. This श्लुवद्भाव is prescribed in the case of the roots भी, ही, भृ and हु; cf. भीही-भृहुवां श्लुवच्च P. III. 1. 39.

**श्लुविकरण** roots characterized by the addition or application of the conjugational sign which is elided by the use of the term श्लु for elision; roots of the third conjugation; cf. य एते लुविकरणाः श्लुविकरणाश्च M. Bh. on P. III. 1.67 Vart.2, as also on P. III 1. 91.

**श्लुविधि** the specific operation caused by श्लु viz. the reduplication for the preceding root; cf. तत्र लुकि श्लुविधिप्रतिषेधः; M. Bh. on P. I. 1. 62 Vart. 6.

**श्लोकवार्तिक** Vārttika or supplementary rule to Pāṇini's rules laid down by scholars of grammar immediately after Pāṇini, composed in verse form. These Śloka-vārttikas are quoted in the Mahābhāṣya at various places and supposed to have been current in the explanations of Pāṇini's Aṣṭādhyāyī in the days of Patañjali. The word is often used by later commentators.

**श्वस्तनी** a term of ancient grammarians for the first future called लृट् by Pāṇini; cf. परिदेवने श्वस्तनी भविष्यन्त्यर्थे । इयं नु कदा गन्ता यैवं पादौ निदधाति M. Bh. on P. III. 3.15.

**श्वास** lit. breath; the voiceless breath required for uttering some letters; the term is used in the Prāṭisākhya and Vyākaraṇa books in the sense of 'breath' which is prominently required in the utterance

of the hard consonants, sibilants, visarga and the Jihvāmūliya and Upadhmaniya letters; the term is used in connection with these letters also; the usual term in use is, of course, श्वासानुप्रदान, the term श्वास showing the property of the breath, with which these letters are characterized.

**श्वासानुप्रदान** caused by the emission of breath; the term is used in contrast with नादानुप्रदान in connection with hard consonants, surds, visarga, the Jihvāmūliya and the Upadhmaniya letters; see श्वास above.

**श्लोभूतिवृत्ति** a grammatical work of the type of a gloss on the Sūtras of Pāṇini written by an ancient grammarian श्लोभूति mentioned in the Mahābhāṣya; cf. स्तोष्याम्यहं पादिकमौदवाहिं ततः श्लोभूते शातनीं पातनीं च M. Bh. on P. I.1.57. Possibly the grammarian श्लोभूति is referred to in the word श्लोभूत in the verse.

ष

**ष्** (1) a sibilant letter of the cerebral class of consonants possessed of the properties श्वास, अघोष, कण्ठविवार and महाप्राण; (2) mute indicatory letter ष्, attached to nouns as also to affixes with which nouns are formed, such as ष्वन्, ष्कन्, ष्टरन्, ष्ट्रन् etc. showing the addition of the feminine affix ई ( ङीष् ); cf. षिद्धौरादिभ्यश्च P. IV. 1.41; (3) changeable to स् when placed at the beginning of roots in the Dhātupāṭha except in the case of the roots formed from nouns and the roots षिव् and ष्वक्; (4) substitute for the last consonant of the roots ब्रश्च, भ्रस्ज्, स्र्ज्, मृज्, यज्, रज्, भ्राज्, as also of the roots ending in ङ् and श् before a consonant excepting a nasal and a semivowel, as also when the

consonant is at the end of the word; e. g. भ्रष्टा, स्रष्टा, यष्टुम् सप्तद् etc. cf. P. VIII.2.36; (5) substitute for a visarjaniya preceded by a vowel except अ and followed by a consonant of the guttural or the labial class which does not begin a different word, as also before the words पाश, कल्प, क, काम्य etc. cf. P. VIII. 3.39; cf. also P. VIII 3.41, 43, 44, 45 and 48 for some specified cases; (6) substitute for स् when placed near a consonant of the cerebral class or near the consonant ष्; e. g. वृक्षष्ण्डे, वृक्षष्टकारः Kāś. on P. VIII. 4.41.

**ष** (1) consonant ष्, the vowel अ being added for facility of pronunciation; (2) compound-ending अ, substituted for the final of the word सूर्थन् at the end of a Bahuvrihi compound when the word सूर्थन् is preceded by द्वि or त्रि e. g. द्विसूर्थः, त्रिसूर्थः cf. द्वित्रिभ्यां ष सूर्थेः P. V. 4.115 (3) a technical term for तत्पुरुषसमास in the Jainendra Vyākaraṇa.

**षच्** the compound-ending ( समासान्त ) अ added for the final of the words सक्थि, आक्षि and दारु standing at the end of a Bahuvrihi compound under specific conditions. e. g. विशालाक्षः, दीर्घसक्थः, द्वयङ्गुलं ( दारु ); cf. P. V. 4.113, 114.

**षट्कारक** (1) the six Kāraṅkas or instruments of action, which are differently connected with the verbal activity, viz. कर्तृ, कर्म, करण, संप्रदान, अपादान and अधिकरण; for details see कारक above; cf. तत्र शक्तिमतो द्रव्यस्य कारकाख्यायामवान्तरन्यापारनिबन्धना षडुपाख्या भवन्ति । कर्ता कर्म करणं संप्रदानमपादानमधिकरणं चेति । Śringara Prakāśa IV; (2) a work of the name (षट्कारक) written by a Jain grammarian Maheśānandin.

**षट्कारकखण्डनमण्डन** known also as कारकखण्डनमण्डन a grammar-work on

the six case-relations written by a scholar of grammar named श्रीमणिकण्ठ.

**षट्कारकनिरूपण** a work dealing with the six kinds of instruments of the verbal activity (kāraḥ) written by Trilokanātha.

**षट्कारकबालबोधिनी** a short work in verses on the six case-relations written by a grammarian Prabhudāsa who has added his own commentary to it.

**षट्कारकलक्षण** a small work in verses on the six case-relations ascribed to Amarasimha, but very likely the author was Amaracandra a Jain grammarian of the fifteenth century. The work is also named षट्कारकविवरण.

**षट्कारकविचार** an anonymous small treatise on the six case-relations in verse-form with a commentary.

**षट्कारकविवेचन** a small treatise on the six case-relations written by a grammarian Bhavānanda who held the title Siddhāntavāgīśa.

**षडिकप्रस्ताव** a popular name given by grammarians to the topic of grammar which deals with the abbreviated popular forms of proper nouns which are names of persons, as for example the form षडिक for षडङ्गुलिदत्त; cf. ठाजादाबुध्वं द्वितीयादचः P. V. 3.83.

**षड्गवच्** lit. a collection of six cows; secondarily 'a collection of six animals or quadrupeds.' The word षड्गव was prescribed by later grammarians as a tad-affix by means of a Vārtika when they saw the the word षड्गव used in language after the word अश्व etc. e. g. अश्व-षड्गवम्; cf. प्रकृत्यर्थस्य षट्त्वे षड्गवच् Kās. on P. V.2.29.

**षडभाषाचन्द्रिका** a work on six dialects written by a Jain grammar-

ian लक्ष्मणसूरि.

**षण्** a term used instead of the desiderative affix सन् prescribed by P. III. 1.5 to 7, especially when the स् of the affix is changed into ष् as for instance in तुष्टुषति etc.; cf. स्तौतिर्ष्यन्तानां षण्भूते च सनि परतः अम्भासादुत्तरस्य मूर्धन्यादेशो भवति Kās. on स्तौतिर्ष्योरेव षण्यभासात् P. VIII.3.61.

**षत्व** change of the consonant स् into ष् in certain conditions in the formation of a word, or after prepositions in the case of verbs beginning with स्. This cerebralization of स् was a peculiar phonetic change which naturally occurred when स् in utterance came after a vowel excepting अ. Some of the Prātiśākhya works have exhaustively treated this change and Pāṇini has also mentioned many rules in connection with it.

**षष्** (षट्) a technical term used in Pāṇini's grammar for such numeral words (संख्याशब्द) as end with ष् or न् e. g. षष्, पञ्चन, सप्तन etc.; cf. षणान्ता षट् P. I. 1.24.

**षष्ठ** a term used in connection with the sixth of the spirants viz. the Jivhāmūliya letter cf. ऋकारत्कारावथ षष्ठ ऊष्मा R. Pr. I.18; the term is also used in the sense of the sixth vowel viz. ई. in the Rk. Prātiśākhya; cf. मुख्ये परे पञ्चमषष्ठयोश्च R. Pr. II. 29.

**षष्ठी** the sixth case; the genitive case. This case is generally an ordinary case or विभक्ति as contrasted with कारकविभक्ति. A noun in the genitive case shows a relation in general, with another noun connected with it in a sentence. Commentators have mentioned many kinds of relations denoted by the genitive case and the phrase एकशतं षष्ठ्यर्थाः (the genitive case ha

senses a hundred and one in all), is frequently used by grammarians; cf. षष्ठी शेषे P. II. 3.50; cf. also बहवो हि षष्ठ्यर्थाः स्वस्वाम्यनन्तरसमीपसमूहविकारावयवाद्यास्तत्र यावन्तः शब्दे संभवन्ति तेषु सर्वेषु प्राप्तिषु नियमः क्रियते षष्ठी स्थानयोगा इति । Kās. on P. I. 1.49. The genitive case is used in the sense of any kāraka when that kāraka; is not to be considered as a kāraka; cf. कारकत्वेन अविश्रिते शेषे षष्ठी भविष्यति. A noun standing as a subject or object of an activity is put in the genitive case when that activity is expressed by a verbal derivative and not by a verb itself; cf. कर्तृकर्मणोः कृति P. II. 3.65. For the senses and use of the genitive case, cf. P. II. 3.50 to 73.

**षष्ठीतत्पुरुष** a tatpuruṣa compound with the first member (rarely the second member as in the case of अवयवतत्पुरुष) in the genitive case. The compound is very common as prescribed in the case of a word in the genitive case with any other word connected with it; e. g. राजपुरुषः, गुरुपत्नी etc.; the other tatpuruṣa compounds viz. द्वितीयातत्पुरुष, तृतीयातत्पुरुष and others prescribed in connection with specific words or kinds of words. The word षष्ठीसमास is also used in this sense.

**षष्ठीनिर्दिष्ट** a word put in the genitive case; a substitute given as connected with a genitive case which replaces the whole word which is put in the genitive case unless the substitute consists of a single letter or is characterized by the mute letter इ. cf. षष्ठी स्थानयोगा । अलोन्यस्य । अनेकादिशस्वस्य etc. cf. P. I. 1.49 to 55.

**षष्ठीसमास** a compound word formed by one noun with another in the genitive case; see षष्ठीतत्पुरुष above.

**षष्ठ्यर्थ** sense of the genitive case, which is 'a relation in general. See षष्ठी above.

**षाकन्** a kṛt affix applied to the roots जल्, भिक्ष् कुट्, लुट् and वृ in the sense of an agent, the mute letter ष् signifying the addition of the fem. affix डीप् e. g. जल्पाकः, भिक्षाकः etc.; fem. base जल्पाकी, वराकी. etc.; cf. P. III. 2.155.

**षिकन्** tad. affix इक added to the word पथिन् in the sense of 'a student of' or 'a scholar of' when the word पथिन् is preceded by the word शत or षष्टि. e. g. शतपथिकः, शतपथिकी । cf. शतषष्टेः षिकन् पथः Kās. on P. II. 2.60.

**षित्** an affix or sometimes a word marked by the mute letter ष्. The mute letter ष् attached to roots signifies the addition of the kṛt affix अङ् ( अ ) in the sense of the verbal activity; e. g. क्षमा from the root क्षमष् ( क्षम् ), जरा from जृष् ( जृ ); cf. षिद्धिदादिभ्योऽङ् P. III. 3.104; attached to affixes, ष् signifies the addition of the fem. affix ई ( डीप् ), e. g. वराकी, शतपथिकी etc. cf. षिद्धौरादिभ्यश्च P. IV. 1.41. A few roots headed by षट् (roots from षट् to त्वर्) are to be looked upon as षित् for the purpose of the addition of the kṛt. affix अ; e. g. घटा, न्यथा etc. cf. घटादयः षितः । Gaṇa sūtra in Dhatupāṭha.

**षीध्वम्** combination of the verbal ending ध्वम् with the augment सीयुट् prefixed to it, which is changed into षीद्धम् after a root-base ending in a vowel excepting अ; cf. इणः षीध्वं लुङ्लिटां षोङ्गात् P.VIII. 3.78, 79.

**षुक्** augment ष् added to (1) मनु before the tad. affixes अञ् and य e.g. मानुषः मनुष्यः; cf. P. IV. 1.161; (2)

त्रप् and जतु before the tad. affix अण् e. g. त्रापुषम्, जातुषम्; cf. P. IV. 3.138; (3) धेनु before the tad. affix य, e. g. धेनुष्या cf. P. IV. 4.89; (4) the root भी before the affix णि of the causal, e. g. भीषयते cf. P.VII 3.40; (5) the root नी before the affix तृन् ( तृ ) e. g. नेष्टा; cf. नयते: शुक् च P. III. 2.135 Vārt 2 and Vārt 4.

**षेण्यण्** tad. affix एन्य added to the word समिध्, e. g. समीधेन्यो मन्त्रः सामिधेनी ऋक्: cf. समिधामाधाने षेण्यण्, P. IV. 3.120 Vārt. 10.

**षोडशकारिका** an anonymous work consisting of only 16 stanzas discussing the denotation of words and that of the case-relations with a commentary by the author himself.

**ष्कन्** tad. affix क added to the word पथिन् in the sense of 'one who goes', e. g. पथिकः पथिकी; cf. पथः ष्कन् P. V. 1.75.

**ष्टरच्** tad. affix तर added to the words कासू and गोणी in the sense of smallness; cf ह्रस्वा कासूः कासूतरी, गोणीतरी Kās. on P. V, 3.90.

**ष्टुत्व** cerebralization of the dental consonants as prescribed by the rule ष्टुना ष्टुः P. VIII. 4. 41; e. g. कोयष्टिकष्टीकते, पेशा, उड्डीनः etc; cf. Kās. on P. VIII. 4.41.

**ष्ट्रन्** (1) krt. affix त्र, signifying the acute accent of the initial vowel and the addition of ई to the base in the feminine, added to the root घा in the sense of object (कर्मन्) and to the roots दाप्, नी, शस् and others in the sense of instrument (करण); e.g. धात्री, दात्रम्, नेत्रम्, स्तोत्रम्, पोत्रम् etc; cf. P. III. 2. 181-183; (2) Uṇādi affix त्र as seen in the word गात्र from the root इ; cf. अन्नवधकगात्रविचक्षणजिराद्यर्थम् P. II. 4.54 Vārt 12.

**ष्ट्रलञ्** tad. affix ल, causing Vṛddhi to the initial vowel and the addition

of the fem. affix ई, applied to the word शमी in the sense of product or portion; शामलिं भस्म; cf. P. IV. 3.142.

**ष्टृन्** tad. affix इक् added to the word दशैकादश in the sense of censurable giving of interest or profit; दशैकादशिकः, दशैकादशिकी; cf. Kās. on P. IV. 4.31.

**ष्टृन्** tad. affix इक् (1) added to the word कुसीद in the sense of giving a sum or something on an objectionable rate of interest or profit; cf. कुसीदं प्रयच्छति कुसीदिकः, कुसीदिकी; cf. P. IV. 4.31; (2) added to the words पौरोडाश an पुरोडाश in the sense of 'explanatory book thereon'; e.g. पुरोडाशिकः पौरोडाशिकः, पुरोडाशिकी, पौरोडाशिकी; cf. P. IV. 3.70; (3) added to the words पर्प and others as also to श्वगण, भस्त्रा and others, विवध, वीवध किरार and others, the words शालु पात्र and the words आढक, आचित and पात्र at the end of Dvigu compounds in the specific senses mentioned; e. g. पर्पिकः, श्वगणिकः, भास्त्रिकः, शालुकः व्याढकिकी etc.; cf. P. IV. 4.10, 11, 16, 17, 53, 54, V. 1.46, 54, 55.

**ष्टृल्** tad. affix इक् added (1) to the word आकर्ष (touchstone) in the sense of 'living thereby'; e. g. आकर्षकः, आकर्षिकी; cf. P. IV. 4.9; (2) to the word आवसथ in the sense of 'dwelling in', e. g. आवसथे वसति आवसथिकः, आवसथिकी; cf. P. IV. 4.74.

**ष्फ** feminine affix आयनी, termed also तद्धित (1) added, according to the Eastern school of grammarians, to words ending with the tad. affix यञ् (prescribed by rules like गर्गादिभ्यो यञ् IV.1.105) e. g. गार्गीयणी, वात्स्यायनी as contrasted with गार्गी or वात्सी according to the Western school of Pāṇini; (2) added to form feminine bases of the words from लोहित to क्त to which

यञ् has already been added as also to the words कौरव्य and माण्डूक. e. g. लौहित्यायनी, बाभ्रव्यायणी, कात्यायनी, कौरव्यायणी, माण्डूकायनी cf. P. IV. 1.17-19.

फक् tad. affix आयन, added to the words कापिशी and रङ्कु as also to the words बाही, उर्दि in the residual or miscellaneous tad. senses; e. g. कापिशायनं मधु, कापिशायनी द्राक्षा, राङ्गायणी गौः, बाहायनी, और्दायनी, पादीयनी, cf. M. Bh. on P. IV. 2.99 and 100.

प्यङ् tad. affix य (taking Samprasāraṇa change i. e. ई before the words पुत्र and पति and बन्धु in the Bahuvrihi compound) added, instead of the affix अण् or इञ्, in the sense of offspring, (1) to words having a long (गुरु) vowel for their penultimate, only in the formation of feminine bases; e.g. कारीषगन्ध्या कौमुदगन्ध्या, वाराह्या; कारीषगन्धीपुत्रः, कारीषगन्धीपतिः, कारीषगन्धिविन्धुः (Bah. comp.); cf. P. IV. 1.78; (2) to words expressive of family names like पुणिक, सुखर etc. as also to the words क्रौडि, लाडि, व्याडि आपिशलि etc. and optionally to the words देवयज्ञि and others in the formation of feminine bases; e. g. पौणिक्या, मौखर्या, क्रौड्या, व्याड्या, आपिशल्या etc.; cf. P. IV. 1.79, 80, 81.

प्यञ् tad. affix (1) in the sense of 'nature' applied optionally with the affix इमानिच् to words showing colour as also to words headed by दृढ; e. g. शौक्ल्यम्, शुक्लिमा, कार्पथ्यम् कुष्णिमा, दाढर्यम्, द्रुढिमा etc.; cf. P. V. 1.123; (2) in the sense of nature as also in the sense of professional work to words of quality and words headed by ब्राह्मण; e. g. जाड्यम्, ब्राह्मण्यम् cf. P. V. 1.124; (3) to the words चतुर्वर्ण, त्रिलोकी and others in the same sense as that of those very words; e.g. चातुर्वर्ण्यम्, त्रैलोक्यम् षाड्गुण्यम्, सन्यम् etc. cf. P. V. 6.124 Vārt. 1.

धुञ् kṛt. affix अक added to a root in the sense of a skilled artisan नर्तकः, नर्तकी; खनकः खनकी; रजकः, रजकी; cf. P. III. 1.145.

## स

स् (1) a sibilant letter of the dental class of consonants possessed of the properties श्वास, अश्लेष, कण्ठधिवार and महाप्राण; (2) substitute for visarjaniya if followed by a hard consonant excepting a sibilant cf. P. VIII. 3. 34, 36, 38, 40, 42, 46, 47, 48-54.

स (1) short term for समास used by ancient grammarians; the term is found used in the Jainendra Vyākaraṇa also; cf. तिवाक्काराणां प्राक् सुतुत्तेः कृद्धिः सविधिः Jain. Pari. 100; cf. also राजाऽसे; (2) Uṇādi affix स placed after the roots वृ, तृ, वृद्, हन् and others; cf. Uṇādi-Sūtras 342-349; (3) tad. affix स in the quadruple senses (चातुरर्थिक) applied to the words तृण and others. e.g. तृणसः; cf. P. IV. 2.80; (4) tad. affix स applied to the word मृद् when praise is intended e. g. मृत्सा, मृत्सना; also cf. P. V. 4.41; (5) substitute for the preposition सम् before the words हित and तत; cf. समो हिततयोर्वा लोपः M. Bh. on P. VI. 1.144 Vart. 1.

संकर्ष non-resolution of the consonants य् and व् into ह्य् and उव् e.g. त्रियम्बकम् as contrasted with त्रियम्बकम् which is called विकर्ष.

संक्रम (1) joining with a subsequent word after omitting a word or two occurring between; cf. गलत्पदमतिक्रम्य अगलता सह संधानं संक्रमः; e. g. शृद्धे अर्थे for शृद्धे यदर्थे where यत् is passed over in the krama and other recitals; cf. V. Pr. IV. 77, 165, 194; (2) a term used in

ancient grammars for such affixes and others which do not allow the substitution of guṇa or vṛddhi for the preceding vowel; the term is also used for the letters क्, ग् and ङ् when they are mute, serving only the purpose of preventing guṇa or vṛddhi; cf. मृजेरजादौ संक्रमे विभाषा वृद्धिमारभन्ते M. Bh. on P. I.1.3. Vārt. 10.

**संक्षिप्तसार** name of a complete grammar-work written by क्रमदीश्वर for facility of study. This grammar appears to have been written before the time of कैयटं or हेमचन्द्र, as can be seen from the popular stanza परेत्र पाणिनीयज्ञाः केचित् कालापकोविदाः । एके विश्रान्तविद्याः स्युरन्ये संक्षिप्तसारकाः ॥

**संख्या** (1) a numeral such as एक, द्वि etc. In Pāṇini's Aṣṭādhyāyī, although the term is defined as applicable to the word बहु, गण and words ending with the tad. affixes वतु and डति, such as तावत्, कति and the like, still the term is applied to all numerals to which it is seen applied by the people; cf. M. Bh. on P. I. 1.23 also Pari. Śek. Pari. 9; (2) numerical order; cf. स्पशोश्चैव संख्या V. Pr. I. 49.

**संख्यातानुदेश** application respectively of terms stated in the उद्देश्य and विधेय portions in their numerical order when the stated terms are equal in number: cf. यथासंख्यमनुदेशः समानाम् P. 1.3.10; cf. also पञ्चागमास्त्रय आगमिनः वैषम्यात् संख्यातानुदेशो न प्राप्नोति M. Bh. Āhnika 2.

**संख्यान** enumeration; statement; cf. एकाजनेकाग्रहणेषु चावृत्तिसंख्यानादनेकास्त्वं भविष्यति, M. Bh. on Śivasūtra 1 Vārt. 10.

**संख्यापूर्व** with a numeral word placed first or at the beginning; a term used for defining the Dvigu com-

pound; cf. संख्यापूर्वो द्विगुः P. II. 1.52. **संख्येय** lit. those that are to be counted; objects of enumeration; cf. बहुव्रीहौ संख्येय इजवहुगणात् P. V. 4.73; cf. also अथवा संख्या नाम इयं परप्रधाना । संख्येयननया विशेष्यम्, M. Bh. on P. II. 2.24 Vārt. 9.

**संगतार्थ** a word unit where the senses of two words are mixed together completely as in a compound word such as राजपुरुषः etc.; cf. संगतार्थं समर्थम् M. Bh. on P. II. 1.1. Vārt. 4.

**संगम** combination of things coming one after another; cf. उदात्तपूर्वोप्यनुदात्तसंगमः where the term is used with respect to a combination of grave syllables; cf. also व्यञ्जनसंगमं संयोगं विद्यात्, R. Pr. XVIII. 19.

**संगृहीत** included; the word is often used in the Mahābhāṣya in connection with instances which are covered by a rule, if interpreted in a specific way; cf. अथ निमित्तेऽभिसंबन्ध्यमाने यत्तदस्य योगस्य मूर्धाभिषिक्तमुदाहरणं तदपि संगृहीतं भवति M. Bh. on P. I. 1. 57; cf. also एकार्थीभावे सामर्थ्ये समास एकः संगृहीतो भवति, M. Bh. on P. II. 1.1.

**संग्रह** name of a very vast work on grammar attributed to an ancient grammarian Vyāḍi who is supposed to have been a relative of Pāṇini; cf. संग्रहेस्तमुपागते Bhartṛhari's Vākyapadiya cf. also संग्रहप्रतिकञ्चुके; cf. संग्रहो नाम लक्षश्लोकाम्को न्याधिकृतो ग्रन्थः । Some quotations only are found from the Saṅgraha in grammar works, but the work is lost long ago.

**संघात** (1) aggregate, collection ; the word is often used in grammar in connection with letters ( वर्ण ); cf. वर्णसंघातः पदम् cf. also संघातस्यैकार्थ्यात् सुवभावो वर्णात् M. Bh. on Śiva sūtra 5 Vārt. 13; the word is also used in connection with a collection of

words; cf. संघातस्य समाससंज्ञा प्राप्नोति । ऋद्धस्य राज् पुरुषः M. Bh. on P. I.4.13 Vārt. 8; (2) effort made in the utterance of a word; cf. संघातो नाम प्रयत्नः स बाह्याभ्यन्तरत्वेन द्विधा । अनन्त-मदृभाष्य on V. Pr. I. 9. cf. also स संघातादीन् वाक् V. Pr. I.9.

**संघातार्थ** collective sense given by a combination of letters called पदार्थ. When the collective sense is given by a combination of words it is called पदार्थ, and when the idea is complete it is called वाक्यार्थ. Sometimes the meaning of a compound word is taken individually and not collectively; such a meaning is called संघातविग्रहीतार्थ cf. नामाख्यातग्रहणं संघातविग्रहीतार्थं द्रष्टव्यम् M. Bh. on IV. 3.72 Vārt. 1.

**संचय** a collection or a group; cf. वर्णसंचय which means अक्षरसमाप्ताय or alphabet.

**संज्ञा** a technical term; a short wording to convey ample sense; a term to know the general nature of things; convention; cf. वृद्धिशब्दः संज्ञा; आदैचः संज्ञिनः M. Bh. on P. I.1.1. There are two main divisions of संज्ञा—कृत्रिमसंज्ञा or an artificial term such as टि, द्यु, or म which is merely conventional, and अकृत्रिमसंज्ञा which refers to the literal sense conveyed by the word such as अव्यय, सर्वनाम and the like. Some grammar works such as the Cāndra avoid purely conventional terms. These sarñjñas are necessary for every scientific treatise. In Pāṇini's grammar, there are the first two chapters giving and explaining the technical terms whose number exceeds well-nigh a hundred.

**संज्ञाधिकार** a topic or a chapter or a portion of a treatise in which technical terms are given and explained; cf. संज्ञाधिकारोपमः; M. Bh.

on P. I. 1.46, I. 1.56, I. 4.1, I. 4.23; see the word संज्ञा.

**संज्ञापूर्वक** an operation with respect to which a technical term has been expressly mentioned; cf. संज्ञापूर्वको विधिरानित्यः, Par. Śek. Pari. 93.1; Vyādi Pari. 53.

**संज्ञाभूत** (1) that, which by usage has become a technical word possessed of a conventional sense; cf. किं पुनर्यानि एतानि संज्ञाभूतानि आख्यानानि तत्र उत्पत्त्या भवितव्यम्, M. Bh. on III. 1. 26 Vārt. 7; (2) which stands as a proper noun or the name of a person; cf. संज्ञाभूतास्तु न सर्वादयः S. K. on P. I.1.27.

**संज्ञाविधि** a rule laying down the definition of a संज्ञा or a technical term; as contrasted with कार्यविधि or a rule laying down a grammatical operation; cf. संज्ञाविधौ वृद्धिरादैच् अदेङ्गुः इति M. Bh. on Śiva Sūtra 3, 4.

**संज्ञाशब्द** one of the four divisions of words—जातिशब्द, गुणशब्द, क्रियाशब्द and संज्ञाशब्द; the संज्ञाशब्द is called also यदृच्छाशब्द a word forming the name of a thing by virtue of a convention; see यदृच्छाशब्द.

**संज्ञिन्** the recipient or the bearer or possessor of a technical term; cf. संज्ञासंज्ञ्यसंदेहश्च । कुतो हेतद् वृद्धिशब्दः संज्ञा, आदैचः संज्ञिन इति । M. Bh. on P. I. 1.1 Vārt. 3; cf. also स्वभावात् संज्ञाः संज्ञिनः प्रत्याय्य निवर्तन्ते M. Bh. on P. I. 1.1. Vārt. 7.

**संतान** continuity; line; continuous recital.

**संदर्भामृत** name of a commentary on the Mugdhabodha Vyākaraṇa of Bopadeva, written by a grammarian, named Bholānātha.

**संदष्ट** a fault of pronunciation when the constituent letters of a word are uttered with the teeth kept close together. Kaiyaṭa has ex-



plained the word as वर्धित.

**संदेह** ambiguity; doubt regarding the wording of a rule or its interpretation or regarding the correctness of a word. It is looked upon as the main purpose of grammar to solve doubts regarding the correctness of words; cf. व्याख्यानतो विशेषप्रतिपात्तिर्नहि संदेहादलक्षणम् Pari. Śekh. Pari. 1.

**संदेहनिवृत्त्यर्थ** lit. meant for the removal of doubt; the word is used in connection with a word or an expression or an addition of a mute letter, as seen in the expression of the sūtrakāra for the purpose of leaving no kind of doubt regarding the wording or its meaning; cf. तत्र अवश्यं संदेहनिवृत्त्यर्थं विशेषार्थिना विशेषोनुप्रयोक्तव्यः M. Bh. on P. II. 2.24 Vārt. 6.

**संधारण** putting very close in utterance; slurring of a phonetic element when it appears as almost suppressed; cf. संधारणं वर्णश्रुतेः संवरणम् Uvvaṭa on R. Pr. VI. 5.

**संधि** euphonic combination; phonetic combination of two vowels or two consonants or one vowel and one consonant resulting from their close utterance; many kinds of such combinations and varieties are given in the Prāṭisākhya works. In the Siddhāntakaumudī, Bhaṭṭoji Dikṣita has given five kinds of such Sandhis at the beginning of his work; cf. पदान्तपदान्नोः संधिः । यः कश्चिद्वैदिकशास्त्रसंधिरुच्यते स पदान्तपदान्नोर्द्वौदितव्यः । ते संघयश्चत्वारो भवन्ति । स्वरयोः व्यञ्जनयोः स्वरव्यञ्जनयोश्च V. Pr. III. 3.

**संध्य** a diphthong; see below the word संधिः cf. अस्थनामनी संध्यम् .

**संध्यक्षर** diphthong, a vowel resulting from a combination of two vowels, but which is to be looked upon as one single vowel by reason of only a single effort being required for its pronunciation; the

letters ए, ऐ, ओ and औ are termed as संध्यक्षर as contrasted with समानाक्षर. cf. अष्टौ समानाक्षराण्यादितस्ततश्चत्वारि संध्यक्षराण्युत्तराणि R. Pr. I. 10; cf. also T. Pr. II. 13, R. T. 111; cf. also संध्यक्षराणामिदुतौ ह्रस्वादेशे Kāt. Pari. 43

**संनमन** interpretation, explanation; cf. यथायथं विभक्तीः संनमयेत् Nir. 1.

**संनिकर्ष** contact, juxtaposition; this contact between two letters is called संहिता when it is very close; cf. परः संनिकर्षः संहिता P. I. 4.109.

**संनिधापन** putting together too close, so that the two phonetic elements which are so placed, coalesce together and result into a third, or one of the two merges into another.

**संनिधि** juxtaposition; coming together phonetically very close; cf. पदानामाविलम्बितेनोच्चारणम् Tarka Saṁgraha; अव्यवधानेन अन्वयप्रतियोग्युपास्थितिः Tattvacintāmaṇi 4; the same as संनिकर्ष which see above.

**संनिपात** (1) a contact or relation of two things. cf. संनिपातो द्वयोः संबन्धः । Pari. Śekh. Pari. 85; (2) coming together; cf. न लक्ष्यते विकृतिः संनिपाते M. Bh. on P. III. 2.123 Vārt 5.

**संनिपातपरिभाषा** the maxim or convention that an operation which is based upon, or is caused or occasioned by, a relationship between two things cannot break their relation; in short, such an operation as results in breaking the relationship between two things on which it is based, cannot take place. This dictum is many times followed in grammar in preventing the application of such rules as are likely to spoil the formation of the correct word; many times, however, this dictum has to be ignored; For details

see Pari. Śek. Pari. 85; also Mahābhāṣya on P. I. 1.39.

**संनिपातलक्षण** an operation which is characterized by the relationship between two words or two phonetic elements. See संनिपातपरिभाषा above.

**संनियोग** occurrence together of two or more words in one sentence or in one grammatical rule; cf. संनियोगशिष्टानामन्यतरापये उभयोरप्यपयः M. Bh. on IV 1.36 Vārt. 4; cf. also एष एव न्यायो यदुत संनियोगशिष्टानामन्यतरापये उभयोरप्यभावः । तद्यथा देवदत्तयज्ञदत्ताभ्यामिदं कर्तव्यमिति देवदत्तापये यज्ञदत्तोपि न करोति, M. Bh. on V. 1.64 and 76.

**संनिविष्ट** placed together in a particular order at a particular place; cf. क्र संनिविष्टानां प्रत्याहारः M. Bh. on P. III. 1.40 Vārt. 3; III. 2.127 Vārt. 6.

**संनिवेश** order or arrangement of letters; cf. वर्णानामानुपूर्व्येण संनिवेशः समवायः M. Bh. Āhnika I. Vārt. 15; cf. also संनिवेशोन्यः प्रत्याहारार्थः R. T. I. 3.

**संनिहित** (1) present by implication; taken as granted; cf. अपि च क्रकारग्रहणे लृकारग्रहणं संनिहितं भवति M. Bh. on P. I. 1.9. Vārt. 5; (2) nearby, at hand; cf. इह सर्वेषु साधनेषु संनिहितेषु कदाचित् पचतीत्येतद् भवति, कदाचिन्न भवति । M. Bh. on I. 3.1. Vārt. 2; I. 4.23 Vārt. 15.

**संपद्यकर्तृ** the agent of the activity or of the event which is to take place; cf. अभूततद्भावे संपद्यकर्तृरि च्विः । संपद्यतेः कर्ता संपद्यकर्ता Kās. on P. V. 4.50.

**संपृक्त** completely mixed in such a way that one of the two or more letters mixed together can neither be distinguished as different, nor can be separated; cf. तद्यथा । क्षीरोदके संपृक्ते आमिश्रीभूतत्वान्न ज्ञायते कियत् क्षीरं कियद्दुदकम् । एवमिहापि न ज्ञायते कियद्दुदात्तं

कियद्दुदात्तम् । M. Bh. on P. I. 2.32.

**संप्रतिपत्ति** understanding, comprehension of the sense; cf. गौणमुख्ययोः सुख्ये संप्रतिपत्तिः, M. Bh. on P. VIII. 3.82 Vārt. 2.

**संप्रत्यय** the same as संप्रतिपत्ति which see above; cf. इतरंथा ह्यसंप्रत्ययो यथा लोके M. Bh. on P. I. 1.1 Vārt. 2; cf. also येनोच्चारितेन सास्नालाङ्गूलककुद-खुरविषाणिनां संप्रत्ययो भवति स शब्दः M. Bh. on Āhnika 1.

**संप्रदान** a kāraka relation or a relation between a noun and the verbal activity with which it is connected, of the type of the donation and the donee; the word is technically used in connection with the bearer of such a relation; cf. कर्मणा यमभिप्रैति स संप्रदानम् P. I.4.32.

**संप्रधारणा** simultaneous occurrence. अल्लोपस्य च यणादेशस्य नास्ति संप्रधारणा, M. Bh. on I. 4.2 Vārt. 9; cf. also सिद्धासिद्धयोश्च नास्ति संप्रधारणा M. Bh. on P. VI. 1.9. Vārt. 7.

**संप्रयुक्त** used together with; cf. लृहकार-मेति स एव चास्य ढकारः सन्नूष्मणा संप्रयुक्तः R. Pr. I. 22.

**संप्रसारण** lit. extension; the process of changing a semi-vowel into a simple vowel of the same sthāna or place of utterance; the substitution of the vowels इ, उ, ऋ and लृ for the semi-vowels य, व, र् and लृ respectively; cf. इग्यणः संप्रसारणम् P. 1.1.45. The term संप्रसारण is rendered as a 'resultant vowel' or as 'an emergent vowel'. The ancient term was प्रसारण and possibly it referred to the extension of य् and व् into their constituent parts इ+अ, उ+अ etc. the vowel अ being of a weak grade but becoming strong after the merging of the subsequent vowel into it; e. g. cf. सर्वत्र प्रसारणिभ्यो ङः P. III. 2.8 Vārt.1. For the words taking this saṁprasāraṇa

change, see P. VI. 1.13 to 19. According to some grammarians the term संप्रसारण is applied to the substituted vowels while according to others the term refers to the operation of the substitution; cf. M. Bh. on P. I. 1.15. The substitution of the saṁprasāraṇa vowel is to be given preference in the formation of a word; cf. संप्रसारणं तदाश्रयं च कार्यं बलवत् Pari. Śek. Pari. 119.

**संप्रसारणबलीयस्त्व** the relative superior strength of the saṁprasāraṇa change in comparison with other operations occurring simultaneously. The phrase न वा संप्रसारणबलीयस्त्वात् is often used in the Mahābhāṣya which is based upon the dictum of the superior strength of the saṁprasāraṇa substitution, which is announced by the writer of the Vārttikas; P. VI. 1.17 Vart. 2. See संप्रसारण.

**संबद्धार्थ** with senses (of the two words) merely connected with each other and not completely mixed into each other; cf. संगतार्थं समर्थं संसृष्टार्थं समर्थं संप्रेक्षितार्थं सनर्थं संबद्धार्थं समर्थमिति ।... कः पुनरिह वद्व्यात्यर्थः । संबद्ध इत्युच्यते यो रज्ज्वा अयसा वा काले व्यतिष्यती भवति, M. Bh. on P. II. 1.1. Vart.4. This संबद्धार्थत्व is connected with the definition व्यपेक्षा out of the two definitions एकार्थीभाव and व्यपेक्षा cited with respect to the word सामर्थ्य.

**संबन्ध** (1) lit. connection in general; cf. धातुसंबन्धे प्रत्ययाः P. III. 4.1. The word is explained by the general term विशेषणविशेष्यभाव; cf. संबन्धो विशेषणविशेष्यभावः Kās. on P. III. 4.1; (2) context, cf. संबन्धादतद् गन्तव्यं यं प्रति यदप्रधानं तं प्रति तदुपसर्जनं भवति M. Bh. on P. I. 2.43. Vart. 5.

**संबन्धपाद** name given by convention by grammarians to the fourth

pāda of the third adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the sūtra धातुसंबन्धे प्रत्ययाः P. III. 4.1.

**संबन्धिशब्द** relative term; the term refers to words connected in such a way by their meaning that if one of them is uttered, the other has to be anticipated and understood; e. g. पितृ, भ्रातृ, मातृ, भार्या etc. cf. तद्यथा । संबन्धिशब्दाः । मातरि वर्तितव्यम् । पितरि शूश्रूषितव्यम् । न चोच्यते स्वस्यां मातरि स्वस्मिन्वा पितरि इति । cf. also M. Bh. on I 1.71; cf. also प्रधानमुपसर्जनं च संबन्धिशब्दावेतौ M. Bh. on P. I. 2.43 Vart. 5; I. 2.48 Vart. 4.

**संबुद्धि** (1) a term used in Pāṇini's grammar for the case-affix of the vocative singular; cf. एकवचनं संबुद्धिः P. II. 3. 49; the vocative is, however, not looked upon as a separate case, but the designation संबोधन is given to the nominative case, having the sense of संबोधन; (2) the word is also used in the general sense of संबोधन i. e. addressing or calling; cf. एकश्रुति दूरात्संबुद्धौः क्रामिदं पारिभाषिक्याः संबुद्धेर्ग्रहणमेकवचनं संबुद्धिः (II. 3.49) आहोस्विदन्वर्थग्रहणं संबोधनं संबुद्धिः M. Bh. on P. I. 2.33.

**संबोधन** calling or address which is given as one of the additional senses of the nominative case affixes (cf. संबोधने च P. II. 3. 47) in addition to those given in the rule प्रातिपादिकार्थिल्लङ्गपरिमाणवचनमात्रे प्रथमा P. II. 3.46; cf. आभिमुख्यकरणं संबोधनम् Kās. on P. II. 3.47.

**संभव** lit. possibility. The word is used in the general sense of the possibility of the application of a rule or of the occurrence of a rule; cf. विधानियमसंभवे विधिरेव ज्यायान् M. Bh. on VI. 4.49 Vart.; Pari. Śek. Pari. 100; cf. also असति संभवे वाचनं भवति । आस्ति च संभवे यदुभयं स्यात् । Sira-

deva Pari. 35.

**संयुक्त** (1) closely connected; cf. गृहपतिना संयुक्ते च्यः P. IV. 4.90; (2) joint, conjoint; the term is used frequently in connection with two or more consonants in juxtaposition; cf. अननुस्वारसंयुक्तम् T. Pr. XXII. 15.

**संयोग** connection in general; the word is used as a technical term in the grammar of Pāṇini, in the sense of two or more consonants coming closely together unseparated by any vowel; cf. ह्रोलानन्तराः संयोगः cf. P. I. 1.7; cf. also अनन्तरं संयोगः V. Pr. I. 48.

**संयोगादिलोप** the elision of the first of the conjunct consonants if it is स् or क्, provided the conjunct consonants are at the end of a word or followed by a consonant which is not a semi-vowel nor a nasal; e. g. तक्, तयवान् from the root तक्ष्; cf. स्कोः संयोगाद्योन्ते च P. VIII. 2.29.

**संयोगान्तलोप** the elision of the final of the conjunct consonants when they are at the end of a word provided they are not formed of र् as the first member and any consonant except स् as the second member; e. g. गोमान्, ऊर्क् etc.; cf. संयोगान्तस्य लोपः, रात्सस्य P. VIII. 2.23, 24.

**संवरण** lit. concealment; slurring over a consonant by practically merging its sound into that of the following one; the technical term अभिनिधान is also used in the same sense; e. g. षड् द्वा द्वा; cf. संघारणं संवरणं श्रुतेश्च R. Pr. VI. 5.

**संवादाचिन्तामणि** name of a small treatise on roots and their meanings written by a grammarian named इन्द्रदत्तोपाध्याय who has also written a commentary on the Śabdakaustubha called कौस्तुभगुण and सिद्धान्तकौमुदीगूढफाकिकाप्रकाश,

**संवार** one of the external efforts in the production of a sound when the gullet is a little bit contracted as at the time of the utterance of the third, fourth and the fifth of the class-consonants; cf. कण्ठविलस्य संकोचः संवारः Uddyota on P. I. 1.9.

**संविज्ञात** conventional; lit. known widely among the people, as a result, of course, of convention; cf. संविज्ञातानि तानि यथा गौरश्चः पुरुषो हस्तीति Nir. I. 12.

**संविज्ञान** apprehension; cf. बहुव्रीहौ तद्गुणसंविज्ञानमपि.

**संवृत** lit. covered or concealed; name of an internal effort in the production of sound which is accompanied with a laryngeal hum; cf. संवृतां घोषवान्; cf. also ह्रस्वस्यावर्णस्य प्रयोगे संवृतम् । प्राक्रियादशायां तु धिवृत्तमेव S. K., on P. I. 1.9; cf. also तत्रोत्सत्तेः प्राग्यदा जिह्वोपाग्रमध्यमूलादिनि तत्तद्वर्णोत्पत्तिस्थानानां ताह्वादीनां समीपमेव केवलं अवतिष्ठन्ते तदा संवृतता Śabdakaus., on P. I. 1.9.

**संश्लिष्ट** very closely held together just as the sound of the consonant र् in the vowel कः; cf. क्लृवर्णे रेफक्करौ संश्लिष्टौ अश्रुतिधरौ एकवर्णौ where Uvvaṭa has explained the word संश्लिष्ट as एक्रीभूतः; cf. Uvvaṭa on V. Pr. IV. 148.

**संसर्ग** lit. contact, connection; (1) contact of the air passing up through the gullet and striking the several places which produce the sound, which is of three kinds, hard, middling and soft; cf. संसर्गो वायुस्थानसंसर्गः अभिवातात्मकः । स त्रिविधः । अयःपिण्डवद्दारुपिण्डवद्गूर्णापिण्डवदिति । तदुवत-मापिशलशिक्षायाम् । स्पर्शयमवर्णकरो वायुः अयः-पिण्डवत्स्थानमापीडयति । अन्तस्थावर्णकरो दास-पिण्डवत् । ऊष्मस्थस्वरवर्णकर ऊर्णापिण्डवत् । com. on. T. Pr. XXIII. 1; (2) syntactical connection between words themselves which exists between pairs of words as between

nouns and adjectives as also between verbs and the kārakas, which is necessary for understanding the meaning of a sentence. Some Mīmāṃsakas and Logicians hold that saṁsarga itself is the meaning of a sentence. The syntactical relation between two words is described to be of two kinds अभेद-संसर्ग of the type of आधारार्थभाव and भेदसंसर्ग of the type of विषयविषयिभाव, समवाय, जन्यजनकभाव and the like.

**संस्पृष्ट** words syntactically connected with each other, and hence, capable of expressing the sense of a sentence; cf. संस्पृष्टो वाक्यार्थः; Vākya-padiya II. 2.

**संस्पृष्टवादिपक्ष** the theory, that the meaning of a sentence is a novel thing ( अपूर्व ), held by some Mīmāṃsakas who believe that words connected with activity display their phenomenal capacity ( अनुभाविकाशक्ति ) after the recalling of the senses of words by the recalling capacity ( स्मृतिकाशक्ति ).

**संस्कार** (1) preparation such as (a) that of a word by placing the affix after the base and accomplishing all the necessary changes, or (b) that of a sentence by placing all words connected mutually by syntax and then explaining their formation; these two views are respectively called the पदसंस्कारपक्ष and the वाक्यसंस्कारपक्ष; (2) grammatical formation; cf. स्वरसंस्कारयोश्छन्दसि नियमः । संस्कारो लोपागमवर्णविकारप्रकृतिभाव-लक्षणः Uvvaṭa on V.Pr. I.1; cf. also तद्यत्र स्वरसंस्कारौ प्रोदेशिकेन गुणेन अन्वितौ स्याताम् etc. Nir.I.

**संस्कृतमञ्जरी** a short handbook on declension and case-relations written by a grammarian named Sādhusundara, who lived in the beginning of the eighteenth

century.

**संस्पृष्ट** lit. formed by combination or compact; the term is used in the Prātiśākhya for diphthongs which are combinations, in fact, of two vowels which are completely mixed being produced with a single effort. The diphthongs and ऋ also, are called संस्पृष्टवर्ण.

**संस्वाद** a peculiar phonetic element described along with another one named निगार both of which have got no definite place of utterance in the mouth; cf. अविशेषस्थानौ संस्वादनिगारौ । पकारनकारस्यकाराः वा संस्वादे । हकारसकारना. सिन्ध्या वा निगारे । com. on R.T.11.

**संस्वार** a combination or collection of the Svāras or musical notes for purposes of singing the Sāma hymns.

**संहत** a tone in which two or more accents or tones are mixed up with one another; cf. Bhāradvāja Śikṣā.

**संहार** unnecessary contraction of the place (स्थान) as also of the instrument ( करण ), which results into a fault of utterance called पीडन; cf. विहार-संहारयोर्न्योसपीडने R. Pr.XIV.2.

**संहिता** position of words or parts of words in the formation of a word quite near each other which results into the natural phonetic coalescence of the preceding and the following letters. Originally when the Vedic hymns or the running prose passages of the Yajurveda were split up into their different constituent parts namely the words or padas by the Padakāras, the word संहिता or संहितापाठ came into use as contrasted with the पदपाठ. The writers of of the Prātiśākhya have consequently defined संहिता as पदप्रकृतिः संहिता, while Pāṇini who further split up

the padas into bases ( प्रकृति ) and affixes ( प्रत्यय ) and mentioned several augments and substitutes, the phonetic combinations, which resulted inside the word or pada, had to be explained by reason of the close vicinity of the several phonetic units forming the base, the affix, the augment, the substitute and the like, and he had to define the word संहिता rather differently which he did in the words परः संनिकर्षः संहिता; cf. P.I.4.109; cf. also संहितैकपदे नित्या नित्या धातुपसर्गयोः । नित्या समासे वाक्ये तु सा विवक्षामपेक्षते Śabdakautubha on Māheshvara Sūtra 5.1.

**संहितापाठ** the running text or the original text of the four Vedas as originally composed. This text, which was the original one, was split up into its constituent padas or separate words by ancient sages शौनक, आत्रेय and others, with a view to facilitating the understanding of it, and consequently to preserving it in the oral tradition. The original was called मूलप्रकृति of which the पदपाठ and the क्रमपाठ which were comparatively older than the other artificial recitations such as the जटापाठ, घनपाठ and others, are found mentioned in the Prāṭisākhya works.

**सक्** augment स् added to the roots यम् रम्, नम् as also to roots which end in आ before affixes of the aorist tense; e. g. अयेसीत्, व्यरंसीत्, अयासीत्, cf. P. VII. 2.73.

**सकर्मक** a root which, by virtue of the nature of its meaning i.e. verbal activity, requires or expects an object which is covered by the activity; a transitive root. In the passive voice of these roots the object is expressed by the verbal termination and hence it is put in the nominative case.

**सकारक** accompanied by the qualifying words such as the different Kārakas or causal agents for the verbal activity; cf. आख्यातं साव्ययं सकारकं सकारकाविशेषणं वाक्यम् । सकारकम् । ओदनं पचति । M. Bh. on P. II. 1.1. Vārt. 9.

**सकृदाख्यातनिर्ग्राह्या** capable of being understood on being mentioned only once just as the notion of genus or generality which is so understood; the phrase सकृदाख्यातनिर्ग्राह्या is cited as a definition of जाति; cf. सकृदाख्यातनिर्ग्राह्या गोत्रं च चरणैः सह, M.Bh. on P.IV.1.63.

**सकृद्गति** or सकृद्गतिन्याय the maxim or convention of the non-application of a grammatical rule or operation any longer when, on conflict with another, it has been once set aside. The maxim is सकृद्गतौ विप्रतिषेधे यद्वाधितं तद्वाधितमेव M. Bh. on P. I. 1. 56, I.4. 2, VI.3. 42 etc. cf. also Par. Śek. Pari. 40.

**सक्रियाविशेषण** accompanied by a word qualifying the verbal activity; sometimes a verb with such a word makes a sentence; cf. सक्रियाविशेषणं चेति वक्तव्यम् । सुष्ठु पचति । M.Bh. on P. II.1.1 Vārt. 9.

**सगति** or सगतिक accompanied by a preposition which is called गति; cf. सगतिरपि तिङ् P. VIII. 1. 68; cf. also सगतिरपि । प्रपचति M.Bh. on P. VIII.1.68.

**सङ्** a short term or प्रत्याहार made up of the स of सन् in गुणित्किङ्गद्वयः सन् P.III.1.5, and the ङ् of महिङ् in P.III.4.78 with a view to include all affixes from सन् to महिङ्; cf. सङ्गि ज्ञलीति कुत्वादयो न सिध्यन्ति, M. Bh. on P.VI.1.9 Vārt. 7; cf. also M. Bh. on P. VIII.2.22.

**सण्** tad. affix सण् prescribed after the word पठ्युं in the sense of collection; e. g. पार्श्वम् ; cf. पार्श्वः सण् P. IV, 2, 43

Vārt. 3 for which there is an alternative reading पथी णस् वक्तव्यः; for facility of grammatical operations णस् is recommended with preference in the Mahābhāṣya; cf. एवं तर्हि णस् वक्तव्यः; M.Bh. on P. IV.2.43 Vārt. 3; (2) सण् is given as a technical term for संयोग in the Prātiśākhya works; cf. सयुक् सण् I संयुक्तं व्यञ्जनं संयोगसंज्ञं भवति R.T.27.

**सत्** a short term used for the affixes शतृ (अत्) and शानच् (आन) which are applied to roots to form the present and the future participles; cf. तौ सत् P III. 2. 127; cf. also लृटः सद्वा P III. 3. 14.

**सतिशिष्ट** prescribed subsequently; occurring after the preceding has taken place; cf. सति शिष्टोपि विकरणस्वरः सर्वधातुकस्वरं न बाधते; although the words सति and शिष्टः are separate still it is habitual to take them combined in an adjectival sense and make the word सतिशिष्ट an adjective to the word स्वर as in the dictum सतिशिष्टस्वरबलीयस्त्वं च P. VI. 1. 158 Vārt. 9.

**सतिशिष्टस्वरबलीयस्त्व** the comparatively superior strength of a subsequent accent which prevails by the removal of the accent obtaining before in the process of the formation of a word; cf. VI. 1. 158 Vārt. 9. See सतिशिष्ट above.

**सत्ता** existence, supreme or universal existence; the Jāti par excellence which is advocated to be the final sense of all words and expressions in the language by Bhartṛhari and other grammarians after him who discussed the interpretation of words. The grammarians believe that the ultimate sense of a word is सत्ता which appears manifold and limited in our everyday experience due to different limitations such as

deśa, kāla and others. Seen from the static viewpoint, सत्ता appears as द्रव्य while, from the dynamic viewpoint it appears as a क्रिया. This सत्ता is the soul of everything and it is the same as शब्दतत्त्व or ब्रह्मन् or अस्त्यर्थः; cf. Vākyapadiya II. 12i. The static existence, further, is called व्यक्ति or individual with reference to the object, and जाति with reference to the common form possessed by individuals.

**सत्त्वं** an aspect of सत्ता of the type of the static existence possessed by substantives as contrasted with भाव the dynamic type of existence possessed by verbs; cf. भाव-प्रधानमाख्यातम् ! सत्त्वंप्रधानानि नामानि. Nir. I; cf. also सत्त्वाभिधायकं नाम निपातः पादपूरणः R.Pr. XII. 8. V. Pr. VIII. 50.

**सत्त्वगुण** qualities of a substantive such as स्त्रीत्व, पुंस्त्व, नपुंसकत्व, or एकत्व, द्वित्व and बहुत्व cf. स्त्रीपुंनपुंसकानि सत्त्वगुणाः एकत्वद्वित्वबहुत्वचनानि च । M. Bh. on P. I. 1.38 Vārt. 6, also on P. I. 2.64 Vārt. 53.

**सत्त्वशब्द** the word सत्त्वं meaning द्रव्यः; cf. चादयोऽसत्त्वे । अयं सत्त्वशब्दः अस्त्येव द्रव्यपदार्थकः । M.Bh. on P. I. 4. 57.

**सत्यप्रबोध** name of commentary work on the Sārasvataprakriyā.

**सत्सप्तमी** the locative case prescribed by the rule यस्य च भावेन भावलक्षणम् P. II.3.37 as seen in गोपु दुह्यमानासु गतः; cf. लुकि इति नेषा परसप्तमी । का तर्हि । सत्सप्तमी । लुकि सति इति M. Bh. on P.I.2.49 Vārt. 2. On account of the frequent occurrence of the word सति in a large number of examples of this locative absolute, the term सतिसप्तमी is used by modern grammarians for the better word सत्सप्तमी in the Mahābhāṣya; cf. M.Bh. on P.VI.4.23 as also on P.VIII, 3.61.

**सदाशिव-अग्निहोत्री** name of a modern grammarian of the seventeenth century who has written a gloss on Prāṭisākhya works called प्रति-शास्त्रव्यदीपिका.

**सदाशिव-पण्डित** a grammarian of the seventeenth century who has written a commentary on the Sūtras of Pāṇini and a brief commentary on the Mahābhāṣya called गूढार्थदीपिनी or गूढार्थ-दीपिका which is incomplete.

**सदाशिवभट्ट (घुले)** a prominent grammarian of the latter half of the eighteenth century who was a resident of Nagpur and whose gloss on the Laghuśabdenduśekhara by name सदाशिवभट्टी is well known to scholars.

**सदाशिवभट्टी** name of a commentary written by सदाशिवभट्ट घुले on the Laghuśabdenduśekhara of Nāgeśa.

**सदेश** lit. belonging to the same place; the word is used in the sense of immediately near; or quite in proximity; cf. अनन्त्यविकारे अनन्त्य-सदेशस्य Pari. Sek. Pari. 103.

**सधीनर्** tad. affix अधीन proposed by the Vārttikakāra in the sense of 'something in that or from that'; e.g. राजनीदं राजाधोनं; cf. तस्मा-त्त्रेदामिति सधीनर् P. V. 4.7 Vārt. 2. The standard affix in such cases is ख (ईन) by the rule अषडक्ष ... अध्युत्तरपदात् ख; P. V. 4.7.

**सन्** (1) desiderative affix स applied to any root in the sense of desire; e.g. चिकीर्षति, जिहीर्षति, बुभूषति; cf. धातोः कर्मणः समानकर्तृकादिच्छायां वा P. III. 1.7; (2) applied in specific senses possessed by the root to the roots गुप्, तिञ्. कित्, मान्, बध्, दान् and शान्; e.g. जुगुप्सते, तितिक्षते, चाकित्सति, मीमांसते, बीभत्सते, दीदांसते, शीशांसते; cf. P. III. 1. 5 and 6. The roots to which सन् is applied are redupli-

cated and the reduplicated form ending with सन् (स) is looked upon as a different root from the original one for purposes of conjugation, which takes, however, conjugational affixes of the same Pada as the original root; cf. सनाद्यन्ता धात्वः III. 1.32.

**सन्नतर** graver, comparatively more grave; a term used in connection with a grave accent which is followed by a vowel with an acute or circumflex accent; e.g. the vowel इ of सरस्वति in इमं मे गङ्गे यमुने सरस्वति शुतुद्रि; cf. सन्नं दृष्ट्वा सन्नतर इत्येतद् भवति M. Bh. on P. I. 2.33.

**सन्वद्भाव** behaviour like that of the affix सन् in point of its specific features, viz. causing reduplication in the case of the previous root by the rule सन्वद्भाः VI.1.9, as also the substitution of इ for अ in the reduplicated syllable (अभ्यास) by P. VII. 4.79. This सन्वद्भाव is prescribed in the case of a root ending in इ (णिच्) before the aorist sign (विकरण) चङ्. cf. सन्वल्लुगुनि चङ्परिणम्लोपे VII. 4.93.

**सपादसप्ताध्यायी** a term used in connection with Pāṇini's first seven books and a quarter of the eighth, as contrasted with the term Tripādī, which is used for the last three quarters of the eighth book. The rules or operations given in the Tripādī, are stated to be asiddha or invalid for purposes of the application of the rules in the previous portion, viz. the Sapādasaptādhyāyī, and hence in the formation of words all the rules given in the first seven chapters and a quarter, are applied first and then a way is prepared for the rules of the last three quarters. It is a striking thing that the rules



in the Tripādī mostly concern the padas or formed words, the province, in fact, of the Prātiśākhya treatises, and hence they should, as a matter of fact, be applicable to words after their formation and evidently to accomplish this object, Pāṇini has laid down the convention of the invalidity in question by the rule पूर्वत्रासिद्धम् P. VIII. 2.1.

**सपूर्व** together with a word that is put before, and not with any suffix like बहुच् placed before; cf. सपूर्वायाः प्रथमाया विभाषा. P. VIII. 1 26; सपूर्वाच्च P. V. 2. 87.

**सप्तम** the seventh of the vowels stated in the alphabet; a word used for the vowel ठ ( ऋ ) by ancient grammarians; cf. ओजा ह्रस्वाः सप्तमान्ताः स्वराणाम् R. Pr. I.14.

**सप्तमी** (1) the seventh case; the locative case; a term used for the locative case by ancient grammarians and Pāṇini; cf. न सप्तम्यामन्त्रितयोः V. Pr. III 139; cf. ईदूती च सप्तम्यर्थे P. I. 1. 19. or सप्तम्याञ्छल् P. V. 3. 10; cf. also द्वितीयादयः शब्दाः पूर्वाचार्यैः सुपां त्रिकेषु स्मर्यन्ते Kāś., on P. II. 3.2; (2) the seventh of the moods and tenses; the optative mood; cf. Kāt. III. 1. 20; Hemacandra III. 3. 7.

**सप्तस्वर** lit. the seven accents; the term refers to the seven accents formed of the subdivisions of the three main Vedic accents उदात्त, अनुदात्त and स्वरित viz उदात्त, उदात्ततर, अनुदात्त, अनुदात्ततर, स्वरित, स्वरितोदात्त, and एकश्रुति; cf. त एत तन्त्रे तरनिर्देशे सप्त स्वरा भवन्ति । उदात्तः । उदात्ततरः । अनुदात्तः । अनुदात्ततरः । स्वरितः । स्वरिते य उदात्तः सौन्द्येन विशिष्टः । एकश्रुतिः सप्तमः ॥ M. Bh on P. I. 2. 33. It is possible that these seven accents which were turned into the seven notes of the chantings of the sā-

mans developed into the seven musical notes which have traditionally come down to the present day known as सा रे ग म प ध नी; cf. उदात्ते निषादगान्धारौ अनुदात्ते ऋषभधैवतौ । स्वरितप्रभवा ह्येते षड्जमध्यमपञ्चमाः । Pān. Sikṣā. The Vājasaneyi Prātiśākhya mentions the seven accents differently; cf. उदात्तादयः परे सप्त । यथा-अभिनिहितक्षैप्र-प्राक्छिष्ट-तैरोन्यञ्जन-तैरोविराम-पादवृत्त-ताथाभाव्याः Uvvaṭa on V.Pr.I.114.

**सप्ताध्यायी** a term used for the first seven chapters or books of Pāṇini's grammar; cf. येन्ये सप्ताध्याय्यां स्वरास्ते न संगृह्यताः । स्युः । M. Bh. on P. VI 1. 158 Vārt. 1.

**सम** equal in number to something given; cf. यथासंख्यमनुदेशः समानाम् cf. Kāś.. on P. I. 3.10.

**समन्तभद्र** a Jain scholar of great repute who is believed to have written, besides many well-known religious books such as आप्तमीमांसा गन्धहस्तिभाष्य etc. on Jainism, a treatise on grammar called Cintāmaṇi Vyākaraṇa.

**समन्वयप्रदीपसंकेत** a treatise on the philosophy of Vyākaraṇa written as a commentary by the author देवशर्मा on his own Kārikās on the subject.

**समाभिव्याहार** utterance together of several vocal elements or words; verbal concomitance; cf अनया परिभाषया स्त्रीप्रत्ययसमाभिव्यहारे तद्वहिते दृष्टानां ... पर्यातत्वमातिदिश्यते Par. Śek. Pari. 71.

**समाभिहार** repetition of an action; intensity of an action. पौनःपुन्यं भृशार्थो वा समाभिहारः Kāś. on P. III. 1. 22.

**समय** the omission of words which have already occurred before in the recital of the Pada and other Pāthas or recitals, with a view to avoiding an unnecessary repetition; cf. दृष्टकृमत्वात्समयान् संदध्यात् सर्वशः क्रमे । पदेन च पदाभ्यां च प्रागवस्येदतीत्य च । R.Pr.X.12.

**समर्थ** (1) having an identical sense; cf प्रोपाभ्या समर्थाभ्याम् । ०००० तौ चेतु प्रोपौ समर्थौ तुल्यार्थौ भवतः । क्व चानयोस्तुल्यार्थता । आदि-कर्मणि । Kās. on P. I. 3. 42; (2) mutually connected in meaning in such a way that the meanings are connected together or commixed together; समर्थः शक्तः । विग्रहवाक्या-र्थभिधाने यः शक्तः स समर्थो वेदितव्यः । अथवा समर्थपदाश्रयत्वात्समर्थः । समर्थानां पदानां संबन्धार्थानां संसृष्टार्थानां विधिवेदितव्यः । Kās. on P. II. 1. 1; cf. also एकार्थीभावो व्यपेक्षा वा सामर्थ्यम्; (3) connected with relationship of senses, as between the activity and the subject, object, instrument etc., or as between the master and the servant or the possessor and the possessed; cf. राज्ञः पुरुषः or ग्रामं गच्छति, or सर्पिः पिब, but not सर्पिः पिब in the sentence तिष्ठतु सर्पिः पिब त्वमुदकम् । ; (4) capable of expressing the sense e. g. a word with the sandhis well observed; cf. समर्थानां प्रथमाद्वा । सामर्थ्यं परिनिष्ठितत्वम् । कृतसन्धिकार्यत्वमिति यावत् । S. K. on IV. 1. 82; cf. also समर्थः पटुः शक्तः इति पर्यायाः । शक्तत्वं च कार्योत्पादनयोर्म्यत्वम् etc. Bālamānoramā on the above.

**समर्थनीय** that which can be justified; justifiable; एकेन वा द्रव्यवत्त्वमिति समर्थनीयम्, Kās. on P. V. 2. 118.

**समर्थपाद** name given by Siradeva and other grammarians to the first pāda of the second adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the sūtra समर्थः पदविधिः P. II. 1. 1.

**समर्थविभक्ति** a case which is appropriate to express the sense of the tad. affix prescribed; e.g. तस्यापत्यम् । तस्येति षष्ठी समर्थविभक्तिः; cf. P. IV. 1. 92; तेन रक्तं रागात् । तेनेति तृतीया समर्थविभक्तिः; cf. P. IV. 2. 1; cf. प्रकृता समर्थविभक्तिरनुवर्तते तस्येदामिति । M. Bh. on P. IV. 3. 134 Vārt. 2.

**समर्थसूत्र** the rule समर्थः पदविधिः P. II. 1. 1. cf. समर्थसूत्रे उद्गातार इति भाष्यप्रयोगात्

S. K. on P. VI. 4. 11.

**समर्थाधिकार** the province or the jurisdiction of the rule समर्थानां प्रथमाद्वा (P. IV. 1. 82), all the three words in which continue further on, and become valid in every rule upto the end of the second pāda of the fifth adhyāya; cf. समर्थानां प्रथमाद्वा । त्रयमप्यधिक्रियते समर्थानामिति च प्रथमादिति च वेति च । स्वार्थिकप्रत्ययावधिश्चायमाधिकारः । प्राग्दिशो विभक्तिरिति यावत् । स्वार्थिकेषु ह्यस्य उपयोगो नास्ति । विकल्पोपि तत्रानवस्थितः । Kās. on P. IV. 1. 82.

**समवस्थित** appearing together, presenting themselves together; cf. द्वयोर्हि सावकाशयोः समवस्थितयोर्विप्रतिषेधो भवति । M. Bh. on P. I. 1. 3 Vārt 6.

**समवाय** (1) combination as contrasted with व्यवय disjunction or separation; (2) the enumeration of the letters of the alphabet in a particular order so as to facilitate their combination, technically termed प्रत्याहार; cf. वृत्तिसमवायार्थ उपदेशः । का पुनर्वृत्तिः । शास्त्रप्रवृत्तिः । अथ कः समवायः । वर्णानामानुपूर्व्येण संनिवेशः । M. Bh. Āhnikā 1 Vārt. 15. cf. also समवाये वर्णगतः क्रमविशेषः । Uddyota on the Bhāṣya mentioned above; (3) contact; cf. रक्तै रागः समवाये स्वराणाम् R. Pr. XIV. 24.

**समसण्** tad. affix समस् applied to the word इदम् to form the word ऐषमः meaning 'this year'; cf. इदमः समसण् । इदमः समसण् प्रत्ययो निपात्यते संवत्सरभिधेये । अस्मिन्संवत्सरे ऐषमः । M. Bh. on P. V. 3. 22 Vārt. 3.

**समागम** concourse, coming in close quarters; cf. साङ्गसमागमे R. T. 224.

**समाधान**, समाधि, reply to remove the objection; conclusion.

**समान** common; the same; cf. समान-स्थानकरणा नासिक्वौष्ठ्याः । एतेषां यदेव स्थानं तदेव करणम्; V. Pr. I. 80. समानश्च खेदविगमो गम्यायां च अगम्यायां च M. Bh. on Āhnikā 1.

**समानकर्तृक** having got the same agent; the word is used in connection with actions ( क्रिया ) having the same agent of the activity; cf. समानकर्तृकेषु तुमुन् P. III. 3. 158.

**समानपद** the same word as contrasted with भिन्नपद a compound word which consists of two or more words. cf. खाभ्यां नो णः समानपदे P. VIII.4.1.

**समानाक्षर** simple vowels or monophthongs अ, इ and उ as contrasted with diphthongs ( संध्यक्षर ); cf. अष्टौ समानाक्षराण्यादितस्ततश्चत्वारि संध्यक्षराण्युत्तराणि R. Pr. I. 11. cf. also अथ नवादितस्समानाक्षराणि T. Pr. I. 2. Some writers of Prāṭisākhya held क as संध्यक्षर and not as समानाक्षर; cf. अन्यत्तु मतम्-ककारादीनां त्रयाणां त्वरद्वयसंघिरूपत्वाभावेऽपि रूपद्वयसद्भावाद्देश संज्ञा न युक्तेति नवानामेवाहेति । gloss on T. Pr. I. 2.

**समानाधिकरण** words which have got the same individual object ( द्रव्य ) referred to by means of their own sense, and which are put in the same case; co-ordinate words; cf. तत्पुरुषः समानाधिकरणः कर्मधारयः P. I. 2.42; cf. अधिकरणशब्दः अभिधेयवाची । समानाधिकरणः समानाभिधेयः । Kās. on P. I. 2.42.

**समानाश्रय** having got the same wording to operate on; the word is used in connection with operations which occur in the same word or wording as contrasted with व्याश्रय; cf. समानाश्रये कार्ये तदसिद्धं स्यात् S. K. on P. VI. 4.22; cf. also अत्रेति समानाश्रयप्रतिपत्त्यर्थम् Kās. on P. VI. 4.22.

**समापत्ति** restoration of the resultant to the original, as for instance, restoration of the padapāṭha and the kramapāṭha to the Saṃhitāpāṭha; cf. प्रकृतिदर्शनं समापत्तिः A. Pr. III. I.7.

**समाम्नाय** traditional enumeration or list of words or letters; cf. अक्षर-समाम्नाय, वर्णसमाम्नाय, शब्दसमाम्नाय etc.; cf. अथातो वर्णसमाम्नायं व्याख्यास्यामः V. Pr. VIII.1. अथ वर्णसमाम्नायः T. Pr. I.

1; cf. also समाम्नायः समाम्नातः स व्याख्या-तव्यः Nir. I.1. समाम्नायः पाठक्रमः । Com. on T. Pr. I. 1.

**समारोपित** superimposed; secondary notion.

**समावेश** placing together at one place, simultaneous application, generally with a view that the two or more things so placed, should always go together although in a few instances they may not go together; cf. तदधीते तद्देद । नैतयोरावश्यकः समावेशः । भवति हि कश्चित्सं पाठं पठति न च वेत्ति । कश्चिच्च वेत्ति न च सं पाठं पठति । M. Bh. on P. IV. 2.59; cf. also व्याकरणेण कर्तव्यं हर्तव्यमित्यत्र प्रत्ययवृत्कृत्यसंज्ञानां समोवेशो भवति M. Bh. on P. I.4.1.

**समास** placing together of two or more words so as to express a composite sense; compound composition; cf. पृथगर्थानामेकार्थीभावः समासः । Although the word समास in its derivative sense is applicable to any wording which has a composite sense (वृत्ति), still it is by convention applied to the समासवृत्ति only by virtue of the Adhikārasūtra प्राक् कडारात् समासः which enumerates in its province the compound words only. The Mahābhāṣya-kāra has mentioned only four principal kinds of these compounds and defined them; cf. पूर्वपदार्थ-प्रधानोऽव्ययीभावः । उत्तरपदार्थप्रधानस्तत्पुरुषः । अन्यपदार्थप्रधानो बहुव्रीहिः । उभयपदार्थप्रधानो इन्द्रः । M. Bh. on P. II.1.6; cf. also M. Bh. on P. II.1.20, II.1.49, II.2.6, II.4.26, V.1.9. Later grammarians have given many subdivisions of these compounds as for example द्विगु, कर्मधारय and तत्पुरुष (with द्वितीयात-त्पुरुष, तृतीयात्पुरुष etc. as also अवयवतत्पुरुष, उपपदतत्पुरुष and so on) समानाधिकरणबहु-व्रीहि, व्यधिकरणबहुव्रीहि, संख्याबहुव्रीहि, समा-हारद्वन्द्व, इतरेतरद्वन्द्व and so on.

**समासचक्र** a short anonymous treatise

on compounds which is very popular and useful for beginners. The work is attributed to वरहाचि and called also as समासपटल. The work is studied and committed to memory by beginners of Sanskrit studies in the Pāṭhasālās of the old type.

**समासमञ्जरी** a metrical work on compounds which has no author mentioned in or assigned to it.

**समासवाद** (1) a short treatise on compounds by गोविन्दचक्रवर्तिन्; (2) a small compendium on compounds written by a grammarian named सार्वभौम.

**समासशोभा** a short treatise on compounds by यशःसागर.

**समासान्त** secondary suffixes which are prescribed at the end of compounds in specific cases and which are looked upon as taddhita affixes; e.g. the Samāsānta इच् (अ), causing elision of the last syllable of the compound word, is added to compounds called संख्याबहुव्रीहि; e.g. उपदशाः पञ्चषाः etc. P.V.4.73. Samāsānta अ is added to compounds ending with ऋच्, पुर, अप्, and धुर, and अच् to words ending with सामन्, लोमन्, अक्षन्, चतुर्, पुंस्, अनङ्गह्, मनस्, वर्चस्, तमस्, श्रेयस्, रहस्, उरस्, गो, तावत्, अश्वन्, etc; under specific conditions; cf. P.V.4.68 to 85. अच् (अ) is added at the end of the tatpuruṣa compounds to the words अङ्गुलि, and रात्रि, under specific conditions; cf. P.V.4.86, 87; टच् (अ) is added at the end of tatpuruṣa compounds ending in राजन्, अहन्, सखि, गो, and उरस् and under specific conditions to those ending in तक्षन्, ध्वन्, सार्थि, नौ, खारी, and अज्जलि as also to words ending in अस् and अन् in the neuter gender in Vedic Literature, and to the word ब्रह्मन् under specific condi-

tions; cf. P.V. 4.91 to 105; टच् is added at the end of समाहारद्वन्द्व compounds ending in च्, छ्, ज्, झ्, ज्, द्, ब् and ह् and at the end of अव्ययीभाव compounds ending with the words शरद्, विपाद्, अनम्, and मनस् etc. as also at the end of words ending in अन् or with any of the class consonants except nasals, cf. P.V.4.106-112; षच् (अ) is added to Bahuvrihi compounds ending with सार्थि and अक्षि as limbs of the body, as also with अङ्गुलि, while ष, अप् and अच् are added to specified words under special conditions; the Samāsānta affix असिच् (अस्) is added at the end of a Bahuvrihi compound ending in प्रजा, and मेधा, the Samāsānta affix इच् is added at the end of the peculiar Bahuvrihi compound formed of दण्ड, मुसल etc. when they are repeated and when they show a fight with the instruments of fight exchanged; cf. P. V.4. 113-128. Besides these affixes, a general समासान्त affix कप् is added necessarily or optionally as specified in P.V. 4.151-159.

**समासान्तशब्ददेश** a substitute for a word or its part at the end of a compound prescribed for certain specified words under specified conditions; e. g. जु for जानु, ऊधन् for ऊधस्, धन्वन् for धनुस्, जानि for जाया, गान्धि for गन्ध, पाद् and पद्, for पाद, दत् for दन्त, ककुद् for ककुद; cf. P. V. 4.129-150.

**समासान्तोदात्त** the acute accent prescribed in general at the end of compounds excepting the Bahuvrihi and some specified compounds; cf. P.VI.1.223 and VI.2. 1 to end.

**समाहार** collection, collective notion, which is one of the four senses of the indeclinable च. The collective

notion by nature being single, the dvandva compound formed of words showing such a collection takes the neuter gender and singular number affixes; cf. यदा तिरोहितावयव-विवक्षा संहतिः प्रधानं तदा समाहारः Śiradeva Pari. 16; cf. also P. II.2.29 and II. 1. 51.

**समुच्चय** accumulation which is one of the four senses of the indeclinable च and which means the anticipation of an allied another by the express mention of one, in which sense the Dvandva compound prescribed by the rule चार्थे द्वन्द्वः does not take place; cf. समुच्चयः । प्लक्षश्च इत्युक्ते गम्यत एतन्नयप्रोधश्चेति M. Bh. on P. II. 2.29 Vārt. 15.

**समुदाय** aggregate, totality, collection of individual members; cf. समुदाये प्रवृत्ताः शब्दाः क्वचिदवयवेष्वपि वर्तन्ते also cf. समुदाये व्याकरणशब्दः अवयवे नोपपद्यते M. Bh. Āhnika I Vārt. 14; cf. also समुदाये वाक्यपरिसमाप्तिः । Par. Śek. Pari. 108.

**समुद्देश** specific individual mention or discussion; the term is used in connection with the several sections of the third Kāṇḍa or book of Bhartṛhari's Vākyapadīya.

**समुपस्थापन** simultaneous presentation of different grammatical operations; cf. वसुसंप्रसारणादीनामामाञ्छा-स्त्रीयाणामेव असिद्धत्वादान्तरङ्गयोर्युगपत्समुपस्थानं नास्तांति परिभाषा न प्रवर्तते । Kāś. on P. VI.4.22.

**समुपस्थित** presenting themselves simultaneously; the word is used in connection with two grammatical operations which present themselves simultaneously.

**समूह** aggregate, group or collection; one of the prominent senses in which the tad. affixes अण् and others are prescribed. These affixes are called सामूहिक; e. g. काकम् ( काकानां समूहः ); similarly भैक्षम्,

राजकम्, कैदार्यम्, जनता, मायूरम्, पाश्या, रथ्या etc. cf. P. IV. 2.37 to 51.

**सयुक्** connected, the word was used by ancient grammarians in the sense of संयुक्त; cf. सयुक् सण् R. T. 27.

**सर** Unādi affix सर mentioned in the rule तितुत्रतथसिसुसरकसेषु च P. VII. 2.7. e. g. अक्षरम्; cf. अशोः वसरन् Unādi. III. 70.

**सरक्, सरन् ( वसरन् )** Unādi affix सर e. g. कृसरः, धूसरः, वसम्, तसम् cf. Unādi III. 70-77.

**सरला** name of a comparatively modern lucid commentary written by Tārānātha Tarkavācaspati on the Siddhāntakaumudī.

**सरस्वतीकण्ठाभरण** called also सरस्वतीसूत्र, name of a voluminous grammar work ascribed to king Bhoja in the eleventh century. The grammar is based very closely on Pāṇini's Aṣṭādhyāyī, consisting of eight chapters or books. Although the affixes, the augments and the substitutes are much the same, the order of the Sūtras is considerably changed. By the anxiety of the author to bring together, the necessary portions of the Gaṇapāṭha, the Unādi-pāṭha and the Paribhāṣās, which the author has included in his eight chapters, the book instead of being easy to understand, has lost the element of brevity and become tedious for reading. Hence it is that it is not studied widely. For details see pp. 392, 393 Vyākaraṇa Mahābhāṣya Vol. VII. D. E. Society's edition.

**सरूप** (1) having the same form for practical purposes such as the form आ possessed by टप्, डप् and चाप् or the form अ possessed by the affixes अण्, अच्, घ, क, ण and others; (2) having the same form even literally, but possessed of different senses; e. g. the words माष, अक्ष, पाद, etc.;

समानानामेकशेष इत्युच्यमाने यत्र सर्वे समानं शब्दोर्थश्च तत्रैव स्यात् । वृक्षाः प्लक्षाः इति । इह न स्यात् । अक्षाः पादाः माषाः इति । रूपग्रहणे पुनः क्रियमाणे न दोषो भवति । M. Bh. on P. I. 2.64.

**सर्वत्र** lit. at all places, on all occasions; the word is used in connection with an essential application of a rule and not optionally in some cases; cf. सर्वत्र लोहितादिकतन्तेभ्यः । पूर्वेण नित्ये प्राप्ते विकल्पार्थे वचनम् Kās. on P. IV. 1.18; cf. also प्रत्यये माषायां नित्यवचनम् P. VIII.4.45 Vārt. 1, सर्वत्र शाकल्यस्य VIII. 4.51. etc.

**सर्वथा** at all costs, in any case, in all places; cf. सर्वथावरकालैव M. Bh. on P. I. 1.69 Vārt 4; cf. also तथा तेषां घोषिणः सर्वथाष्मभिः XII.2.

**सर्वनामन्** pronoun; lit. standing for any noun. There is no definition as such given, of the word pronoun, but the words, called pronouns, are enumerated in Pāṇini's grammar one after another in the class or group headed by सर्व ( सर्व, विश्व, उभ, उभय, words ending in the affixes डतर and डतम, अन्य etc.) which appear to be pronouns primarily. Some words such as पूर्वं, पर, अवर, दक्षिण, उत्तर, अपर, अधर, स्व, अन्तर etc are treated as pronouns under certain conditions. In any case, attention has to be paid to the literal sense of the term सर्वनामन् which is an ancient term and none of these words when standing as a proper noun, is to be treated as a pronoun; cf. सर्वादीनि सर्वनामानि P. I.1. 27, cf. also संज्ञोपसर्जनीभूतास्तु न सर्वादयः M. Bh. on P. I. 1. 27 Vārt. 2; ( 2 ) The word सर्वनामन् means also a common term, a general term; cf. एकश्रुतिः स्वरसर्वनाम, यथा नपुंसके लिङ्गसर्वनाम M. Bh. on P. VI. 4.174 Vārt 4.

**सर्वनामस्थान** a term used in Pāṇini's grammar, for the first five case-

affixes सु, औ, असु, अम् and औ as also for the nom. and acc. pl. affix इ ( शि ) of the neuter gender. The term appears to be an old one, which was used, by a specific mention, for the first five case-affixes which caused a special change in the base before them in the case of many words; cf. शि सर्वनामस्थानम् । सुडनपुंसकस्य P.I.1.42-43. For details see Vyākaraṇamahābhāṣya Vol. VII. D. E. Society's ed. p. 239 footnote.

**सर्वनिघात** grave accent ( अनुदात्त ) for the whole word, generally for a verbal form or a word in the vocative case, if preceded by another word which is not a verb. The term is used in contrast with शेषनिघात the grave accent for the remaining vowels of a word when a particular vowel is definitely fixed as an acute or an independent Svarita or circumflex; cf. P.VIII. 1.28 to 74.

**सर्वपदादेश** a substitute for the entire word and not for a part of it. This doctrine of सर्वपदादेश everywhere is advocated by grammarians in consonance with their doctrine of शब्दनित्यत्व; cf. सर्वे सर्वपदादेशा दाक्षीपुत्रस्य पाणिनेः । एकदेशविकारे हि नित्यत्वं नोपपद्यते ॥ M. Bh. on P. I. 1. 20, VII.1.27.

**सर्वप्रतिषेध** a general prohibition of every grammatical operation that presents itself; cf. नान्तःपादमिति सर्वप्रतिषेधः । M. Bh. on P. VI.1.115.

**सर्वप्रसङ्ग** a presentation of all the substitutes for all the original ones indiscriminately; an application in all cases irrespective of any special consideration; cf. स्थानिन एकत्वनिर्देशादनेकादेशनिर्देशाच्च सर्वप्रसङ्गः M. Bh. on P. I. 1. 50 Vārt. 1 and 12; cf. also M. Bh. on P. I.1.60, I.3.2, 3, 10 etc.

**सर्वप्रातिपदिक** any noun-base irrespective of any discrimination; cf. अपर आह सर्वप्रातिपदिकेभ्य आचारे क्तिञ्चक्तव्येति गर्दभतीत्येवमर्थम् M.Bh. on P. III.1.11 Vārt. 3.

**सर्वमङ्गला** a commentary on Nāgeśa's Paribhāṣenduśekhara written by a grammarian of the nineteenth century named शेषशर्मन् or मनीषिशेषशर्मन्. The work is incomplete.

**सर्वमुखस्थान** the whole orifice of the mouth as a place of utterance, as for example for the vowel अ; cf. सर्वमुखस्थानमवर्णमिक इच्छन्ति । M.Bh. on P. I. 1.9 Vārt. 2.

**सर्वरक्षित** spelt as शर्वरक्षित also; a Buddhist grammarian who is believed to have redacted or revised the grammar work Durghaṭṭvṛtti of Śaraṇadeva.

**सर्वलकार** the personal affixes in general pertaining to all the ten lakāras लट्, लिट् etc., cf. सर्वलकाराणामपवादः । Kāś. on P. III. 3.144.

**सर्वलिङ्गता** use in all the genders; cf. सर्वलिङ्गता च वक्तव्या । ब्राह्मणार्थं पर्यः । ब्राह्मणार्थं सूपः । ब्राह्मणार्थं यवागूः ।

**सर्वलोप** the elision of the entire wording instead of the final letter only, which is prescribed by P. I.1. 52, cf. तुः सर्वस्य लोपो वक्तव्यः अन्त्यस्य लोपो मा भूदिति । M.Bh. on P. VI. 4.154.

**सर्ववर्मन्** spelt as शर्ववर्मन् also, the reputed author of the Kātantra Vyākaraṇa. He is believed to have been a contemporary of the poet Guṇāḍhya at the Śātavāhana court, and to have revised and redacted the Kātantra Sūtras already existing for the benefit of his patron. With him began the Kātantra school of grammar, the main contribution to which was made by दुर्गासिंह who wrote a scholarly gloss on the Kātantra Sūtras. For details see कातन्त्र,

**सर्वविभक्त्यन्त** lit. ending with all cases; the term is used as an adjective of the word समास and refers to a compound which can be dissolved by putting the first member in any case; cf. सर्वविभक्त्यन्तः समासो यथा विज्ञायेत । अलः परस्य विधिः; अलि विधिरित्यादि M. Bh. on P. I.1.56.

**सर्वस्यद्वेपाद्** conventional name given to the first pāda of the eighth adhyāya of Pāṇini's Aṣṭādhyayi which begins with the Sūtra सर्वस्य द्वे VIII.1.1.

**सर्वादौ** lit. a group or a class of words beginning with the word सर्व as the first word in the list; the term is used in general as a synonymous term with Sarvanāman; cf. संज्ञोपसर्जनीभूतास्तु न सर्वादयः Kāś. on P. I.1.27.

**सर्वादेश** a substitute for the entire wording instead of the final letter as prescribed by the rule अलेन्त्यस्य P. I.1.52; cf. अनेकाल्पित्सर्वस्य P. I.1.55.

**सर्वानुदात्त** the grave accent for the entire word. See सर्वनिघात.

**सर्वान्त्य** final of all those that are denoted or enumerated; cf. यदेव सर्वान्त्यमर्थादेशानं तस्यैव विधेयं स्यात् । M.Bh. on P. IV.2.67.

**सर्वोपसर्जन** all the constituent members of which (compound) are subordinated to quite a different word and not mutually in the manner of one member to another. The Bahuvrīhi compound, as contrasted with other compounds, is described to be such an one, as all its members are subordinate in sense to another word; cf. यस्य सर्वे अवयवा उपसर्जनीभूताः स सर्वोपसर्जनो बहुव्रीहिरुच्यते । Kāś. on P. VI. 3.82.

**सर्वोपाधिव्यभिचारार्थ** a term used by the authors of the Kāśikā in connection with the application of a rule irrespective of all limitations

and not of any one limitation: cf. अन्येभ्योपि दृश्यते । अपिशब्दः सर्वोपाधिव्यभिचारार्थः; Kās. on P.III. 2.75; cf. also Kās. on P.II.1.32, III.2.101, VII. 1.38.

**सलिङ्ग** inclusive of the notion of gender; the word is used in connection with the sense of a Prātipadika or a crude base as inclusive of the notion of gender and number; cf. अर्थग्रहणस्यैतत् प्रयोजनं कृत्स्नः पदार्थो यथाभिधीयेत सद्रव्यः सलिङ्गः संसंख्यश्चेति । M. Bh. on P. II. 2 24 Vārt. 8.

**सवचन** with the notion of number included in the sense of the base itself; see सलिङ्ग.

**सवर्ग** belonging to the same class of letters; cf. उता सवर्गः । उकारेण लक्षित आदिः सह वर्गेण ब्राह्मः । चोः कुः । Cāndra I. 1. 2.

**सवर्ण** cognate, homophonic; a letter belonging to the same technical category of letters *possessing an identical place of utterance and internal effort*; cf. तुल्यास्यप्रयत्नं सवर्णम् P. 1. 1. 9. For example, the eighteen varieties of अ, due to its short, long and protracted nature as also due to its accents and nasalization, are savarṇa to each other. The vowels ऋ and ॠ are prescribed to be considered as Savarṇa *although their place of utterance differs*. The consonants in each class of consonants are savarṇa to one another, but by the utterance of one, another cannot be taken except when the vowel उ has been applied to the first. Thus कु stands for क्, ख्, ग्, घ् and ङ्. cf. तुल्यास्यप्रयत्नं सवर्णम् P. 1. 1. 9 and अणुदित्सवर्णस्य चाप्रत्ययः P. I. 1. 69.

**सवर्णग्रहण** taking or including the cognate letters; a convention of

grammarians to understand by the utterance of a vowel like अ, इ or उ all the 18 types of it which are looked upon as cognate ( सवर्ण ), as also to understand all the five consonants of a class by the utterance of the first consonant with उ added to it; e. g. कु denoting all the five consonants क्, ख्, ग्, घ् and ङ्; cf. अणुदित्सवर्णस्य चाप्रत्ययः P. I. 1.69.

**सवर्णदीर्घ** the lengthened form of a vowel which is substituted for two cognate vowels coming near each other; cf. अकः सवर्णे दीर्घः. P. VI. 1. 101.

**सविध** of the same kind; having the same accent.

**सविभाक्तिक** with the suitable case-affix added; cf. प्रयाजाः सविभाक्तिकाः कार्याः M. Bh. in Āhnika I.

**ससंख्य** possessed of the same number एकवचन, द्विवचन or बहुवचन; cf. कृत्स्नः पदार्थोभिधीयेत सद्रव्यः सलिङ्गः संसंख्यः । M. Bh. on P. II. 2. 24 Vārt. 8.

**सस्थान** having got an identical place of utterance; the word is much used in the Prātiśākhya works; cf. सस्थानेन घोषिणां घोषिणैव R. Pr. XIII. 5.

**सस्थानतर** more sasthāna i. e. nearer among those that have the same sthāna or place of production; cf. ननु च एङः सस्थानतरौ अर्धकारार्धकारौ M. Bh. on P. I. 1.48 Vārt. 3.

**सस्वर** lit. connected with a vowel; the term is used in connection with a consonant as connected with a vowel for purposes of syllabication, the vowel being either the previous one or the succeeding one.

**सहचरित** going together; occurring together; e. g. विपराम्यां जेः ( where परा is taken as the preposition परा and not the pronoun परा which is the fem. base of पर on account of the paribhāṣā सहचरितासहचरितयोः सहच-



रितस्यैव ग्रहणम्); cf. Pari. Śek. Pari. 103. सहविवक्षा the same as युगपद्विवक्षा, the desire to put quite closely with each other; cf. सहविवक्षायामेकशेषः । युगपद्विवक्षायामेकशेषेण भवितव्यम् M. Bh. on P. I. 2.64 Vārt 19, I. 2.105 Vārt. 5. सहोक्ति simultaneous expression of words as found in the Dvandva compound; cf. सहोक्तौ द्वन्द्वः Hem. III. 1.117.

सांख्य a rule or a topic concerning number; cf. यदि तर्हि कृत्स्नः पदार्थोभिर्घयिते लैङ्गाः सांख्याश्च विधयो न सिध्यन्ति, M. Bh. on P. II. 2 24 Vārt. 8,9.

सांग्रहसूत्रिक a student of संग्रहसूत्र; the word occurs in the Māhābhāṣya along with वार्तिकसूत्रिक, and it may therefore mean a student of the stupendous work named the Saṅgraha of व्याडि which is believed to have consisted of small numerous sūtralike assertions, with an exhaustive gloss thereon. See संग्रह.

सांन्यासिक lit. placed as a deposit, i.e. without any special purpose for the time being; the word is used in connection with a word in a rule which apparently is superfluous; cf. तेदेतन्नित्यग्रहणं सांन्यासिकं तिष्ठतु तावत् M. Bh. on P. VII. 1.81; cf. also M. Bh. on III. 2.107, VI. 1.8; VII. 2.86.

सांप्रतिक (1) what is actually expressed or found in the context; cf. सांप्रतिकभावे भूतपूर्वगतिर्विज्ञायते M. Bh. on P. VI. 1.177 Vārt. 1; (2) original, found in the original context or Prakṛti; cf. सांप्रतिके प्रकृतिस्थे कण्ठे सति हकारो नाम बाह्यः प्रयत्नः क्रियते T. Pr. II. 6; (3) of the present time; cf. Puruṣ. Pari. 15.

सांहितिक original, as belonging to the Saṁhitāpāṭha of the Sūtras and not introduced for some additional purpose without forming a part

of the actual affix; cf. आकर्षात् षलु । इह केषां चित्सांहितिकं षत्वं केषांचित्त्वित्थं M. Bh. on P. IV. 4.9.

साकचक together with the affix अकच् which is inserted in a pronoun after its last vowel; cf. साकचकाद्वा सावैस्वप्रतिधेयो वक्तव्यः । असकौ असुकः । M. Bh. on P. VII. 2.107; cf. also क्रिमः कः । साकचकस्याप्ययमोदेशः । Kās. on P. VII. 2.108.

साकाङ्क्ष possessed of an expectancy in meaning; cf. भवेत् पूर्वं परमाकाङ्क्षतीति साकाङ्क्षं स्यात्परं तु कथं साकाङ्क्षम् M. Bh. on P. III. 2.114.

सागमक possessed of the augment; cf. अनागमकानां सागमका आदेशाः M. Bh. on P. I. 1.20 Vārt. 5, also on P. I. 1.46; cf. also the verse सर्वे सर्वपदादेशा दाक्षीण्यस्य पाणिनेः । एकदेशधिकारे हि नित्यत्वं नोपपद्यते । quoted in the Mahābhāṣya to support the view that augments are not inserted, but a word with an augment replaces a word without that augment; cf. M. Bh. on P. I. 1.20 Vārt 5.

साति (1) tad. affix in the sense of entirety with respect to the occurrence of a thing where it was not before. e. g. उदकसाद्भवति लवणम्, आग्निसाद् भवति cf. P. V. 4.52, 53; (2) tad. affix in the sense of 'handing over' or 'entrusting'; e.g. राजसाद् भवति, ब्राह्मणसात् करोति, cf. P. V. 4.55.

सात्त्व of a substantive, belonging to the object; cf. सत्त्वस्य इदम् । अपि वा मेदसश्च पशोश्च सात्त्वं द्विवचनं स्यात् । Nir. VI. 16.

साधक instrument of an activity; cf. सर्वाणि कारकाणि साधकानि M. Bh. on I. 1.42; cf. also साधकं निर्वर्तकं कारकसंज्ञं भवतीति वक्तव्यम् M. Bh. on I. 4.23. See the word कारक above.

साधकतम most efficient in the accomplishment of an action; the kāraṅka called Karaṅka; cf. साधकतमं करणम् । P. I. 4.42. See the word करण.

**साधन** the same as साधक or कारक which see above; cf. साधनं च क्रियायाः । क्रियाभावात्साधनाभावः M. Bh. on P. I. 3. 1. Vart. 1; cf. also पूर्वं धातुः साधनेन युज्यते पश्चादुपसर्गेण and its opposite maxim also, पूर्वं धातुरुपसर्गेण युज्यते पश्चात्साधनेन M. Bh. on P. VI. 1.135. Vart. 9. cf. also Siradeva pari. 128, 129.

**साधारण** common, conveying a common notion; cf. साधारणान्युत्तराणि षट् दिवश्चादित्यस्य च Nir II. 13.

**साधुसुन्दर** a scholar of grammar who was a pupil of साधुकीर्तिप्रवर and who wrote a short work on grammar named उक्तिरत्नाकर.

**सानुनासिक** nasalized; uttered partly through the nose; cf. सान्ति हि यणः सानुनासिका निरनुनासिकाश्च M. Bh. on P. VI. 1. 67.

**सानुबन्ध** or सानुबन्धक an affix or a root or the like, to which a mute letter has been attached; cf. निरनुबन्धकग्रहणे न सानुबन्धकस्य ग्रहणम् Par. Śek. Pari. 81.

**सापवादक** an injunction accompanied by a rule or rules of exception. It is a convention that an injunctive rule gets its sense completed when prohibitions or exceptions to it have been fully considered; hence the convention runs, प्रकल्प्य वापवाद-विषयं तत उत्सर्गोभिर्निविशते । Par. Śek. Pari 63; cf. also सापवादकः स विधिरयं पुनर्निरपवादकः M. Bh. on P. IV. 3. 155, VI. 2. 177; VIII. 1. 68.

**सापेक्ष** with an expectancy in sense; although in grammar expectancy is at the root of, and forms a sort of a connecting link for, the various kinds of relations which exist between the different words of a sentence which has to give a composite sense, yet, if a word outside a compound is connected with a word inside a compound, especially with a second

or further member, the sense becomes ambiguous; and expectancy in such cases is looked upon as a fault; e. g. अप्रविष्टविषयो हि रक्षसाम् Raghu XI. When, however, in spite of the fault of expectancy the sense is clear, the compound is admissible; cf. यदि सविशेषणानां वृत्तिर्न वृत्तस्य वा विशेषणं न प्रयुज्यते इत्युच्यते देवदत्तस्य गुरुकुलम् देवदत्तस्य गुरुपुत्रः, अत्र वृत्तिर्न प्राप्नोति । अगुरुकुलपुत्रादीनामिति वक्तव्यम् । M. Bh. on P II.1.1; cf. also the expression सापेक्षत्वेपि गमकत्वात्समासः often used by commentators.

**सातामिक** prescribed in the seventh chapter or Adhyāya of the Aṣṭādhyāyī; cf. सातामिक आर्षधातुकस्येडिति पुनरयं भवति । M. Bh. on P. VI. 4. 62, सातामिके पूर्वसर्वणे कृते पुनः षाष्ठिको भविष्यति । M. Bh. on P. VI. 1. 70.

**साप्य** furnished with आप्य or object; a transitive root; the term is used in the Śākaṭāyana, Haimacandra and Cāndra grammars; cf. Cāndra I. 4. 100, Hema. III. 3. 21, Śākaṭ. IV. 3. 55.

**साभ्यास** together with the reduplicative syllable; cf. उभौ साभ्यासस्य P. VIII. 4. 21.

**साम्** the case-ending (आम्) of the genitive plural with the augment स् prefixed; cf. साम आकम् P. VII. 1. 33.

**सामतन्त्रव्याकरण** an anonymous ancient work of the type of the Prāṭisākhya works dealing with the euphonic changes and accents in the pada-pāṭha of the Sāmaveda.

**सामन्** equalization of tones; cf. वर्णानां मध्यमवृत्त्योच्चारणम् ।

**सामर्थ्य** lit. capacity of a word to express its sense; the word is, however, used rather technically, as derived from समर्थ, in the sense of compositeness; cf. तत्र एकार्थीभावः न्यपेक्षा वा सामर्थ्यम् । M. Bh. on P. II. 1. 1. See समर्थ above. The word is also

used in the sense of 'conformity in sense' or 'connectedness'; cf. इसुसोः सामर्थ्ये P.VIII. 3.41; cf. also उपसर्गः सामर्थ्ये R. T. 105; cf. also R. T. 98 and 130.

**सामवश** name of a Saṁdhi or euphonic change of the type of the vowels अ, इ and उ being lengthened in some specified cases chiefly for the sake of music ( साम ) or metre. This lengthening is given the name ष्टुति in the Ṛk Prātiśākhya; cf. दीर्घं ह्रस्वो व्यञ्जनेन्यस्त्वृकाराद् यथादिष्टं सामवशः स सन्धिः । R. Pr.VII.1.

**सामवेदप्रतिशाख्य** name of a Prātiśākhya work on Sāmaveda. It is probable that there were some Prātiśākhya works written dealing with the different branches or Śākhās of the Sāmaveda, as could be inferred from indirect references to such works. For instance in the Mahābhāṣya there is a passage " ननु च भोऽच्छन्दोगानां सात्यमुग्निराणायनीयाः अर्धमेकारमर्धमोकारं चाधीयते । . . पार्थदकृतिरेषा तत्रभवताम् " which refers to such works. At present, however, one such work common to the several branches of the Sāmaveda, called Ṛktantra is available, and it is called Sāmaveda Prātiśākhya. It is believed to have been written by औदत्रजि and revised by शाकटायन.

**सामानाधिकरण्य** standing in apposition; the word is used many times in its literal sense 'having the same substratum.' For instance, in घटं करोति देवदत्तः, the personal ending ति and देवदत्त are said to be सामानाधिकरण. The Samānādhikarāṇa words are put in the same case although, the gender and number sometimes differ. See the word सामानाधिकरण.

**सामान्य** lit. resemblance in any one or many respects. In the Nirukta the word is used in the sense of

resemblance between the word to be derived, and any form of a root; the term refers there to grammatical resemblance and may therefore mean grammatical consideration in general; cf. अविद्यमाने सामान्ये-प्यक्षरवर्णसामान्यत् निर्व्रयात् Nir.II.1.

**सामान्यग्रहण** mention of a term in such a general way as would include some varieties or specific forms of it to which the expression put is common; e. g. the word आप् (fem. affix) for the affixes टाप्, डाप् and चाप्; cf. सामान्य-ग्रहणार्थो णकारः M.Bh. on P.III. 1.30; cf. also च्छयुत्सर्गः सामान्यग्रहणार्थः P. III. 1.43 Vārt. 1.

**सामान्यग्रहणाविघात** the preservation of the inclusion of two or more terms by such a wording as is common to those two or more terms; e. g. डी for डीप्, डीष् and डीन्; आप् for टाप्, डाप् and चाप्; cf. अथवा अवश्यमत्र सामान्यग्रहणाविघातार्थः ककारोनुबन्धः कर्तव्यः । M. Bh. on P. III, 1.83 Vārt. 7. The phrase सामान्यग्रहणा-विघातार्थ is very frequently used in the Kāśikāvṛtti.

**सामान्यभविष्यत्** future tense in general; the general future tense expressed by the verb-endings substituted for लृट्. There is also the term शुद्धभविष्यत् or भविष्यन्ती used in the same sense; cf. लृट् शेषे च । शेषे शुद्धे भविष्यति काले घातोर्लृट् प्रत्यया भवति । Kāś. on P. III. 3.13.

**सामान्यविशेषभाव** the relationship between the general and the particular, which forms the basis of the type of apavāda which is explained by the analogy of तर्ककौण्डिन्यन्याय; the word also refers to the method followed by the Sūtras of Pāṇini, or any treatise of grammar for the matter of that, where a general rule is

prescribed and, for the sake of definiteness some specific rules laying down exceptions, are given afterwards; cf. किञ्चित्सामान्यविशेषवह्नक्षणं प्रवर्त्य येनाल्पेन यत्नेन महतः शब्दीघान् प्रति-  
पद्येरन् । M. Bh. Āhnik 1.

**सामान्याविहित** a general rule, a rule laid down in general which is restricted by special rules afterwards; cf. बाधकेनानेन भ्रितव्यं सामान्य-  
विहितस्य विशेषविहितेन M. Bh. on P. II. 1.24 Vārt. 5, cf. also M. Bh. on III.1.94, III. 2.77 etc.

**सामान्यातिदेश** extended application of a thing to others in general; cf. सामान्यातिदेशे विशेषानतिदेशः । तेन अनद्यतन-  
भूतरूपे विशेषे विहितयोर्लङ्घितेन 'भूतवच्च' (3.3.932) इत्यनेनातिदेशः । Pāri. Śekh. Pāri. 101.

**सामान्यातिदेशपरिभाषा** name given to the Paribhāṣā सामान्यातिदेशे विशेषानतिदेशः  
Pāri. Śekh Pāri. 101.

**सामान्यापेक्ष** referring only to a general thing indicated, and not to any specific instances. The word is used in connection with a Jñā-  
pana or indication drawn from the wording of a rule, which is taken to apply in general to kindred things and rarely to specific things; cf. इदं च सामान्यापेक्षं ज्ञापकं  
भावतिङोपि पूर्वमुत्पत्तेः । Pāri. Śekh. on Pāri. 50.

**सामान्याभिधान** denotation of the genus factor of a word, as contrasted with द्रव्याभिधान denotation of the individual object; cf. तद्यदा द्रव्याभिधानं  
तदा बहुवचनं भविष्यति, यदा सामान्याभिधानं तदैकवचनं भविष्यति M. Bh. on P. I. 2. 58 Vārt. 7.

**सामासिक** pertaining to a compound; found inside a compound; cf. मा भूतां यासौ सामासिकी विभक्तिस्तस्याम्,  
यासौ समासाद्विभक्तिस्तस्यां भविष्यति । M. Bh. on P. VII.1.1; cf. also सामासिकलुक्ः  
अप्राप्त्या etc. Par. Śekh. on Pāri. 56.

**सामूहिक** name given to tad. affixes prescribed in the sense of collec-  
tion ( समूह ) by the rule तस्य समूहः and the following ones; P. IV.2.37. to 51.

**साम्य** similarity, homogeneity: descri-  
bed to be of two kinds- in words and in sense; cf. किं पुनः शब्दतः साम्ये  
संख्यातानुदेशो भवत्याहोत्वित्पर्यतः M. Bh. on P. I. 3. 10 Vārt 3; cf. also स्थानकरण-  
कालादिभिः तौल्यम् T. Pr XXIV. 5.

**सायण, सायणाचार्य** the celebrated Vedic scholar and grammarian of Vijayā-  
nagar who flourished in the 14th century and wrote, besides the monumental commentary works on the Vedas, a grammatical work on roots and their forms known by the name माधवीया धातुवृत्ति. As the colophon of the work shows, the Dhātuvṛtti was written by Śāyaṇā-  
cārya, but published under the name of Mādharma, the brother of Śāyaṇācārya; cf. इति महामन्त्रिणा सायणसु-  
तेन माधवसहोदरेण सायणाचार्येण विरचितायां माधवीयायां धातुवृत्तौ...Mādharviyā Dhā-  
tuvṛtti at the end; cf. also तेन सायणपुत्रेण सायणेन मनीषिणा । व्याख्येया माधवी  
चेय धातुवृत्तिरिष्यते । Mād. Dhātuvṛtti at the beginning.

**सारङ्गकवि** name of a grammarian, the writer of प्रयुक्ताख्यातमञ्जरीसारसंग्रह.

**सारप्रदीपिका** name of a commentary by Jagannātha on the Sārasvata grammar.

**सारसत्त्वरी** name of a grammar work written by Kavindra.

**सारसिद्धान्तकौमुदी** the same as लघुसिद्धान्त-  
कौमुदी. See लघुकौमुदी.

**सारस्वत** name of a grammar work which was once very popular on account of its brevity, believed to have been written in the sūtra form by an ancient grammarian named Narendra who is said to have composed 700 sūtras under

the inspiration of Sarasvatī. The exposition of these Sūtras by a reputed grammarian named Anubhūti-svarūpācārya who possibly flourished in the thirteenth century A. D., is known by the name सारस्वतप्रक्रिया which has remained as a text book on grammar to the present day in some parts of India. This प्रक्रिया is popularly known as सारस्वतव्याकरण. The technical terms in this grammar are the current popular ones.

**सारस्वतटीका** name in general given to commentary works on the Sārasvata Vyākaraṇa out of which those written by Rāmanārāyaṇa, Satya-prabodha, Kṣemaṅkara, Jagan-nātha and Mahidhara are known to scholars.

**सारस्वतपरिभाषा** a grammar work of the Sārasvata school written by Dayāratna in explanation of the technical rules giving conventions and maxims.

**सारस्वतप्रक्रिया** the popular name given to the gloss by Anubhūti-svarūpācārya on Narendra's grammar rules. See सारस्वत above.

**सारस्वतप्रक्रियाटीका** see सारस्वतटीका above.

**सारस्वतभाष्य** a critical gloss on the Sārasvata grammar by a grammarian named Kāśīnātha.

**सारस्वतव्याकरण** see सारस्वत above.

**सारस्वतसार** a work giving a short substance of the Sārasvata Vyākaraṇa with a commentary named Mitākṣarā on the same by Harideva.

**सारस्वतसिद्धान्तचन्द्रिका** a work on the Sārasvata Vyākaraṇa by a grammarian named Rāmāśrama.

**सारस्वताख्यातदीपिका** a work on the Sārasvata Vyākaraṇa by Śūrasīmha.

**सारावली** or **सारावली-व्याकरण** an independent treatise on grammar

by Nārāyaṇa Vandyopādhyāya.

**सारासारविवेक** name of a commentary on Nāgeśa's Paribhāṣendusekhara written by बालशास्त्री रानडे, the stalwart grammarian of the nineteenth century at Vārāṇasi.

**सार्थक** lit. possessed of sense; significant, as contrasted with निरर्थक; cf. इतरे च सार्थका; Ṛk. Prāti. XIII. 9.

**सार्वकालिक** denoting time, irrespective of its divisions such as the past, the present and the future; e. g. the kṛt affixes prescribed by rules before P. III 2.84; cf. अतः सार्वकालिका विधयो वेदितव्याः Kāś. on P. III. 2. 83.

**सार्वधातुक** a term used in Pāṇini's grammar for affixes applied to verbs, such as the personal endings and those kṛt affixes which are marked with the mute letter श्; cf. तिङ्-शित्सार्वधातुकम् P. III. 4. 113. The term was taken into his grammar by Pāṇini from ancient grammar works and thence in their grammars by other grammarians; cf. सार्वधातुकमिति पूर्वाचार्यप्रसिद्धा संज्ञेयं निरन्वया, स्वभावान्नपुंसकलिङ्गमिति । Trilok-com. on Kāt. III. 1.34. The term सार्वधातुका also was used by ancient grammarians before Pāṇini; cf. आपिशलास्तुरस्तुशम्यम; सार्वधातुकासु च्छन्दसीति पठन्ति. Kāś. on P. VII. 3.95.

**सार्वनामिक** lit. pertaining to pronouns; the term is used in connection with rules or operations concerning exclusively the pronouns; cf. नान्यत्सार्वनामिकम् । Kāt. II. 1.33.

**सार्वभौम** a grammarian of the eighteenth century who wrote a very brief critical work on compounds named समासवाद.

**सार्वविभक्तिक** pertaining to all cases, i. e. prescribed to convey the sense of all case affixes; the term is commonly used by commentators with reference to the tad. affix

तस् prescribed by the rule प्रतियोगे पञ्चम्यास्तसिः and the Vārttika तसि-प्रकरणे आद्यादिभ्य उपसंख्यानम् thereon; cf. P. V. 4.44 and Vārt. 1.

**सावकाश** possessed of scope for its application as contrasted with निरवकाश; a term used in connection with a rule which has got its application to some cases without conflict with any other rule; cf. द्वयोर्हि सावकाशयोः समवस्थितयौर्विप्रतिषेधो भवति । M. Bh. on P.I.1.3 Vārt. 6.

**सावर्ण्य** the quality of being cognate or allied; see the word सवर्ण above.

**साव्यय** together with avyaya or ind-eclinable; cf. आख्यातं साव्ययं वाक्यम् । उच्चैः पठति । नीचैः पठति । M. Bh. on P. II. 1. 1. Vārt 9.

**साहचर्य** presence together, mention together, association; this साहचर्यं is many times of use in cases of doubt regarding the meaning of a word or the choice of a word in a particular sense; cf. अथवा साहचर्यात्ताच्छब्दं भविष्यति । M. Bh. on P. I.1. 70, I 2. 27; cf. सहचरितो योर्थस्तस्य गतिर्भवति साहचर्यात् ; M. Bh. on P. I. 2. 51 Vārt. 3.

**सि** (1) personal ending सिप् of the sec. pers. sing.; cf. तिप्तस्झिसिप्थस्थ-...महिद् P.III.4.78; (2) Unādi affix क्सि ( सि ) cf. लुषिकुषिशुषिभ्यः क्सिः Un. III. 155.

**सिंहावलोकितन्याय** the analogy of the backward look peculiar to a lion, who, as he advances, does always look back at the ground covered. The word is used in grammar with reference to a word taken back from a rule to the preceding rule which technically is called अपकर्षः; cf. वक्ष्यमाणं विभाषाग्रहणमिह सिंहावलोकितन्यायेन संबध्यते Kās. on P.III.3.49.

**सिच्** one of the substitutes ( स् ) for the general sign च्छि of the aorist tense ( लृङ् ); cf. च्छि लृङि । च्छे; सिच् P.

III.1. 43, 44.

**सिचिपाद** name given by convention to the second pāda of the seventh adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the sūtra सिचि वृद्धिः परस्मैपदेषु. P. VII. 2. 1.

**सित्** an affix marked with the mute letter स् signifying the designation पद for the preceding base to which that affix has been added; for examples where such affixes are noticed, see the words भवदीयः, ऊर्गायुः, ऋत्वियः, पार्श्वम्; cf. सिति च P. I. 4. 16.

**सिद्ध** (1) established; the term is used in the sense of नित्य or eternal in the Vārttika सिद्धे शब्दार्थसंबन्धे where, as Patañjali has observed, the word सिद्ध meaning नित्य has been purposely put in to mark an auspicious beginning of the शब्दानुशासनशास्त्र which commences with that Vārttika; cf. माङ्गलिक आचार्यो महतः शास्त्रौघस्य मङ्गलार्थं सिद्धशब्दमादितः प्रयुङ्क्ते M.Bh. on Āhnika 1; (2) established, proved, formed; the word is many times used in this sense in the Mahābhāṣya, as also in the Vārttikas especially when a reply is to be given to an objection; cf. P.I. 1.3 Vārt. 17, I. 1. 4. Vārt. 6; I. 1. 5, Vārt.5, I.1.9 Vārt. 2 etc.

**सिद्धकाण्ड** the chapter or portion of Pāṇini's grammar which is valid to the rules inside that portion, as also to the rules enumerated after it. The word is used in connection with the first seven chapters and a quarter of the eighth chapter of Pāṇini's Aṣṭādhyāyī, as contrasted with the last three quarters called त्रिपादी, the rules in which are not valid to any rule in the preceding portion, called by the name सपासताध्यायी or सपादी as also to any preceding rule in the Tripāḍī itself; cf. पूर्वत्रासिद्धम् P. VIII.2.1.

**सिद्धनन्दिन** an ancient Jain sage who is believed to have written an original work on grammar.

**सिद्धहेमचन्द्र** a title given to his grammar by Hemacandra himself, which subsequently came to be called हैमशब्दानुशासन or हैमव्याकरण. For details see हेमचन्द्र.

**सिद्धान्त** established tenet or principle or conclusion, in the standard works of the different Shāstras.

**सिद्धान्तकौमुदी** a critical and scholarly commentary on the Sūtras of Pāṇini, in which the several Sūtras are arranged topicwise and fully explained with examples and counter examples. The work is exhaustive, yet not voluminous, difficult yet popular, and critical yet lucid. The work is next in importance to the Mahābhāṣya in the system of Pāṇini, and its study prepares the way for understanding the Mahābhāṣya. It is prescribed for study in the courses of Vyākaraṇa at every academy and Pāṭha-ālā and is expected to be committed to memory by students who want to be thorough scholars of Vyākaraṇa. By virtue of its methodical treatment it has thrown into the back-ground all kindred works and glosses or Vṛttis on the Sūtras of Pāṇini. It is arranged into two halves, the first half dealing with seven topics (1) सँज्ञापरिभाषा, (2) पञ्चसंधि, (3) षड्लिङ्ग, (4) स्त्रीप्रत्यय, (5) कारक, (6) समास, (7) तद्धित, and the latter half dealing with five topics, (1) दशगणी, (2) द्वादश-प्रक्रिया (3) कृदन्त (4) वैदिकी and (5) स्वर. The author भट्टोजीदीक्षित has himself written a scholarly gloss on it called प्रौढमनोरमा on which, his grandson, Hari Dikṣita has written a learned commentary

named लघुशब्दरत्न or simple शब्दरत्न. The Siddhāntakaumudī has got a large number of commentaries on it out of which, the commentaries प्रौढमनोरमा, बालमनोरमा, (by वासुदेव-दीक्षित) तत्त्वबोधिनी and लघुशब्देन्दुशेखर are read by almost every true scholar of Vyākaraṇa. Besides these four, there are a dozen or more commentaries some of which can be given below with their names and authors (1) सुबोधिनी by जयकृष्णमौनि, (2) सुबोधिनी by रामकृष्णभट्ट (3) बृहच्छब्देन्दुशेखर by नागेश, (4) बालमनोरमा by अनन्तपण्डित, (5) वैयाकरणसिद्धान्तरहस्य by नीलकण्ठ, (6) रत्नार्णव, by कृष्णमिश्र (7) वैयाकरणसिद्धान्तरत्नाकर by रामकृष्ण, (8) सरला by तारानाथ, (9) सुमनोरमा by तिरुमल्ल, (10) सिद्धान्तकौमुदीव्याख्या by लक्ष्मीनृसिंह, (11) सिद्धान्तकौमुदीव्याख्या by विश्वेश्वरतीर्थ, (12) रत्नाकर by शिवरामेन्द्रसरस्वती and (13) प्रकाश by तोलापदीक्षित. Although the real name of the work is वैयाकरणसिद्धान्तकौमुदी, as given by the author, still popularly the work is well known by the name सिद्धान्तकौमुदी. The work has got two abridged forms, the Madhyakaumudī and the Laghukaumudī both written by Varadarāja, the pupil of Bhaṭṭoji Dikṣita.

**सिद्धान्तकौमुदीगूढफक्किप्रकाश** a small gloss on Bhaṭṭoji's Siddhāntakaumudī, explaining its difficult lines and passages, written by a grammarian named इन्द्रदत्तोपाध्याय.

**सिद्धान्तकौमुदीवाचार्थ** an explanatory work, discussing the difficult sentences and passages of the Siddhāntakaumudī, written by a grammarian named Rāmākṣṇa.

**सिद्धान्तरत्न** a gloss on the Sarasvatī-sūtra written by a grammarian named Jinacandra.

**सिद्धान्तरत्नाङ्कुर** name of a commentary on the Kātantrapariśiṣṭa by

Śivarāmacakravartin.

**सिद्धान्तसारस्वत** an independent work on grammar believed to have been written by Devanandin.

**सिद्धान्तिन्** a term used in connection with the writer himself of a treatise when he gives a reply to the objections raised by himself or quoted from others, the term पूर्वपक्षिन् being used for the objector.

**सिद्धि** formation of a word; establishment of the correct view after the removal of the objection; e. g. संज्ञासिद्धि, कार्यसिद्धि, स्वरासिद्धि.

**सिप्** (1) the personal ending ( सि ) of the second person singular ( मध्यमपुरुषैकवचन ) substituted for the affix लृ, of the ten tenses and moods लृट्, लिट्, लुट् and others; cf. P. III. 4.78; (2) Vikaraṇa affix स् added to a root before the affixes of लृट् or Vedic Subjunctive.

**सिम्** a technical term used in the Vājasaneyi-Prātiśākhya for the first eight vowels of the alphabet, viz. अ, आ, इ, ई, उ, ऊ, ऋ and ॠ; cf. सिमादितांशे स्वराणाम् V. Pr. I.44.

**सीयुद्** augment सीय्, prefixed to the personal affixes which are substituted for the लिङ् affixes in the Ātmanepada; e. g. पन्थेत् पन्थेयाताम् cf. P. III. 4.102.

**सीरदेव** a prominent grammarian of the Eastern part of India who lived in the twelfth century A. D. He was a very sound scholar of Pāṇini's grammar who wrote a few glosses on prominent works in the system. His Paribhāṣāvṛtti is a masterly independent treatise among the recognised works on the Paribhāṣās in which he has quoted very profusely from the works of his predecessors, such as the Kāśikā, Nyāsa, Anunyaśa and others. The reputed scholar

Maitreya Rakṣita is more often quoted than others.

**सु** (1) case affix ( सु ) of the nominative singular and ( सु ) of the locative plural; cf. P. IV. 1.2; (2) Uṇādi affix सु ( क्तु ) applied to the roots इष्; e. g. इक्षुः cf. इषेः क्तुः Uṇādi 437.

**सुक** augment सुक् added according to some grammarians to any word optionally with असुक, which is prescribed in the case of the words अश्व, वृष, क्षीर and लवण before the affix क्यञ् ( य ) in the sense of desire. e. g. दधिष्यति, मधुष्यति etc. cf. P. VII. 1 51 Vārtika.

**सुच्** (1) tad. affix स् applied to द्वि, त्रि, चतुर् and to एक optionally, in the sense of 'repetition of the activity' e. g. द्विः करोति etc. cf. Kāś. on P. V. 4. 18, 19; (2) Uṇādi affix सु, see सु above.

**सुजनपण्डित** a grammarian who wrote a small treatise on genders named लिङ्गार्थचन्द्रिका.

**सुद्** (1) short term ( प्रत्याहार ) for the first five case-affixes which are called सर्वनामस्थान also, when they pertain to the masculine or the feminine gender; cf. सुडनपुंसकस्य I.1.43; (2) augment स् prefixed to the root कृ and to the root कृ when preceded by certain prepositions and as seen in the words कुस्तुम्बुरु and others as also in the words अपस्पर, गोष्पद, आप्पद, आश्रये, अपस्कर, विष्किर, हरिश्चन्द्र, प्रस्कण्व, मस्कर, कास्तीर, अजस्तुन्द, कारस्कर and words in the class of words headed by पारस्कर, under certain conditions; cf. P. VI. 1.135-57; (3) augment स् prefixed to the case-affix आम् after a pronoun; e. g. सर्वेषाम् cf. P. VII. 1.52; (4) augment स् prefixed to the consonant त् or थ् pertaining to लिङ् affixes, e. g.



कृषाष्ट cf. P. III. 4.107.

**सुधाञ्जन** an anonymous commentary on the Siddhāntakaumudī of Bhaṭṭoji Dikṣita.

**सुप्** (1) locative case affix सु; (2) short term for case-affixes, as formed by the syllable सु (the nom. sing. affix) at the beginning and the final consonant प् of सुप्, the locative plural case-affix in the rule स्वौजसमौट्...ड्योस्सुप् P. IV. 1.2. These case affixes are called 'vibhakti' also. These सुप् affixes are elided after an indeclinable word; cf. अव्ययादाप्सुपः P. II. 4.82; in Veda सू, श ( ए ), या, डा, ड्या, याच् and आल् as seen, are substituted for these case affixes, which sometimes are even dropped or assimilated with the previous vowel of the base; e. g. सन्तु पन्थाः, आर्द्रं चर्मन् etc. cf. P. VII. 1.39. These case-affixes are as a rule, grave-accented (अनुदात्त) excepting in such cases as are mentioned in P. VI.1. 166 to 184 and 191.

**सुपद्मव्याकरण** an independent work on grammar written by a scholar of grammar named पद्मनाभ, who flourished in Mithilā in the fifteenth century A. D.

**सुपद्मव्याकरणटीका** a commentary written by a scholar of grammar named विष्णुमिश्र on the Supadma-vyākaraṇa, which see above.

**सुपद्मसमाससंग्रह** a treatise written by a grammarian named रूपनारायण, on the सुपद्मव्याकरण, which see below.

**सुपद्मसमाससंग्रहटीका** a commentary by a grammarian named विष्णुमिश्र, on the सुपद्मसमाससंग्रह which see above.

**सुप्सुप्समास** a popular name given to a compound formed of two nouns, which cannot be ordinarily explained by the rules of grammar

laid down in definite terms by Pāṇini in II.1.51 to II. 2.29. These so called irregular compounds are explained as formed in accordance with the rule सह सुपा II. 1.4 wherein the word पद presents itself by अनुवृत्ति from सुत्रामन्त्रिते पराङ्गवत् स्वरे II. 1. 2, the rule सह सुपा as a result being explained as सुप् सुपा सह समस्येत. As these compounds cannot be put under the topics of अव्ययीभाव, तत्पुरुष and others mentioned by Pāṇini in II. 1.5 to II. 2.29 they are called सुप्सुप्समास or केवलसमास.

**सुबन्त** name given to a word formed with the addition of a case-affix and hence capable of being used in a sentence by virtue of its being called a पद by the rule सुप्तिङन्तं पदम्. The ancient grammarians gave four kinds of words or padas viz. नाम, आख्यात, उपसर्ग and निपात which Pāṇini has brought under two heads सुबन्त including नाम, उपसर्ग and निपात and तिङन्त standing for आख्यात; cf. सुप्तिङन्तं पदम् P. I. 4. 14.

**सुबोधिनी** name given to (1) a commentary on the Siddhāntakaumudī by Kṛṣṇamaunin or Jayakṛṣṇamaunin; (2) a commentary on the Sārasvata Vyākaraṇa by Amṛta-bhārati; (3) a commentary on the Sārasvata Vyākaraṇa by Candrakīrti.

**सुधातु** a root formed from a noun or a subanta by the addition of any of the following affixes— क्यच् ( by P. III. 1.8, 10 and 19), काम्यच् ( by P.III.1.9), क्यङ् ( by P. III.1.11, 12 and 14-18), क्यप् ( by P.III.1.13), णिङ् ( by P.III.1.20), णिच् ( by P.III.1.21 and 25) and यक् ( by P.III.1.27) and also by क्तिप् or zero affix by P. III.1.11 Vārttika 3. All these formations ending with the affixes mentioned above are termed roots

by the rule सनाद्यन्ता घात्वः (P. III, 1. 32) and are regularly conjugated in all the ten tenses and moods with the general conjugational sign शप् added to them in the conjugational tenses, and स्य, तास् and others in the other tenses and moods, and have verbal derivatives also formed by the addition of suitable क्त affixes.

**सुमनोरमा** name of a commentary written by a Southern grammarian तिरुमल्ल on Bhattoji's Siddhānta-kaumudī.

**सूत्र** a short pithy assertion laying down something in a scientific treatise; aphorism; the word is sometimes used in a collective sense in the singular, referring to the whole collection of Sūtras or rules; cf. व्याकरणस्य सूत्रम् M. Bh. on Āhnika 1. The term is defined as आल्पाक्षरमसंदिग्धं सारवद्विधितोमुखम् । अस्तो-भमनवद्यं च सूत्रं सूत्रविदो विदुः. There are given generally six kinds of Sūtras viz. संज्ञासूत्र, परिभाषासूत्र, विधिसूत्र, नियमसूत्र, प्रतिषेधसूत्र and अधिकारसूत्र; cf. also संज्ञा च परिभाषा च विधिर्नियम एव च प्रतिषेधोधिकारश्च षड्विधं सूत्रलक्षणम् ॥ Com. on Kāt. I. 1.2.

**सूत्रकार** the original writer of the sūtras; e. g. पाणिनि, शाकटायन, शर्ववर्मन्, हेमचन्द्र and others. In Pāṇini's system, Pāṇini is called Sūtrakāra, as contrasted with Kātyayana, who is called the Vārttikakāra and Patañjali, who is called the Bhāṣyakāra; cf. पाणिनिः सूत्रकारस्य M. Bh. on P. II 2.1.1.

**सूत्रपाठ** the text of Pāṇini's Sūtras handed down by oral tradition from the preceptor to the pupil. Although it is said that the actual text of Pāṇini was modified from time to time, still it can be said with certainty that it was fixed at the time of the Bhāṣyakāra who has noted a few different readings

only. The Sūtra text approved by the Bhāṣyakāra was followed by the authors of the Kāśikā excepting in a few cases. It is customary with learned Pandits and grammarians to say that the recital of the Sūtras of Pāṇini was originally a continuous one in the form of a Saṁhitā-text and it was later on, that it was split up into the different Sūtras, which explains according to them the variation in the number of Sūtras which is due to the different ways of splitting the Sūtrapāṭha.

**सूत्रभेद** (1) splitting up of a grammatical rule ( योगविभाग ); (2) change in the wording of a rule; cf. स एष सूत्रभेदेन लृकारोपदेशः प्लुत्याद्यर्थः सन् प्रत्याख्यायते सैषा महतो वंशस्तम्बाह्लट्टानुकुष्यते M. Bh. on Śiva Sūtra 2 Vārt. 5.

**सूत्रशाटकन्याय** reference to something as present, when, in fact, it is yet to come into existence, on the analogy of the expression अस्य सूत्रस्य शाटकं वयः; cf. भाविनी संज्ञा विश्वास्यते सूत्रशाटकवत् । M. Bh. on P. I. 3. 12 Vārt. 2.

**सूक्त** the place of the articulation or production of the sound व्.

**सृष्टिधर** name of the famous commentator on Puruṣottamadeva's Bhāṣāvṛtti, who lived in the fifteenth century A.D.

**से** (1) one of the several affixes found in Veda in the sense of तुमुन् ( तुम् of the infinitive); e. g. वृक्षे रायः; cf. Pāṇ. III. 4.9; (2) personal-ending substituted for यास् in the pres., perfect, and other tenses; cf. यासः से P. III. 4. 80.

**सेद्** together with the augment ' it ' prescribed in general for being prefixed to an Ārdhadhātuka affix beginning with any consonant except य्. The word is also used

in the sense of a root which allows the augment इट् ( इ ) to be prefixed to valādi Ārdhadhātuka affixes placed after it, in contrast with such roots which do not allow it and hence which are termed अनिट्-सेदक possessed of the augment इट्. See सेट्.

**सेतुसंग्रह** name of a commentary on Bopadeva's Mugdhabodha Grammar written by a grammarian named Gaṅgādharma.

**सेन्** one of the several affixes found in Veda in the sense of the infinitive affix तुम् ; e.g. एषे रथानां, cf. P. III.4.9.

**सेनक** name of an ancient grammarian quoted by Pāṇini in the rule गिरिश्च सेनकस्य P. V. 4.112.

**सेढ** tad. affix सेढ prescribed in the sense of 'milk', optionally along with the affixes दूस् and मरीस् after the word अवि; e. g. अविसोढम् cf. अवैर्दुग्धे सेढदूस्मरीसन्: P. IV. 2.36. Vārt. 5.

**सोपसर्ग** together with a preposition ( उपसर्ग ) prefixed; the term is used in connection with a root to which a preposition such as प्र, परा etc. has been prefixed; cf. अकर्मका अपि वै सोपसर्गाः सकर्मका भवन्ति M. Bh. on P. I. 1.44.

**सोम, सोमयार्य** name of the writer of a gloss named त्रिभाष्यरत्न on the Taittiriya Prātiśākhya.

**सोमदेव** a Jain Grammarian, the writer of a gloss on the commentary Jainendra Vyākaraṇa named शब्दार्णवचन्द्रिका by the author, who was a resident of the Deccan and lived in a village named Arjurikā ( called आजरे to-day ) near Kolhapur in the twelfth century.

**सोमयाजिन्** a modern grammarian of the nineteenth century who wrote a short grammatical work as a

hand-book for scholars who aspired to be poets. The work was called वैयाकरणशब्दमाला.

**सोष्मन्** accompanied by a rush of breath. The word is taken to apply to the second and fourth consonants which are produced by the rush of unintonated breath through the open mouth like steam through a pipe; the second and fourth class consonants; cf. युष्माः सोष्माणः R. T. 16.

**सौत्र** belonging to the sūtra; found in the sūtra as contrasted with what is given elsewhere; cf. सौत्रोयं धातुः or सौत्रं पुरुषम् etc. cf. also सौत्रो निर्देशः M. Bh. on P. III. 2.139, III. 4.60, 64, IV. 2.64 etc.

**सौनाग** name of a school of ancient grammarians who composed Vārttikas in explanation of the sūtras of Pāṇini; cf. सौनागाः पठन्ति P. III. 2.56 Vārt. 1, IV. 1.74 Vārt. 1. cf. एतदेव सौनागैर्विस्तरतरकेण पाठितम् M. Bh. on II. 2.18 Vārt. 4.

**सौर्यभगवान्** an ancient grammarian quoted in the Mahābhāṣya; cf. तत्र सौर्यभगवतोक्तमनिष्टिज्ञो वाडवः पठति । इयत् एव चतुर्मात्रः षड्: M. Bh. on P. VIII. 2.106 Vārt. 3.

**सौवादिक** a root of the स्वादिगण or the Fifth Conjugation.

**स्कन्धच्** a tad. affix in the sense of collection, added to the words नर, करि and तुरङ्ग; cf. Vārttika on P. IV. 2.51 quoted in the Kāśikāvṛtti.

**स्तु** a term used for the sibilant स् and dental class consonants for the substitution of the sibilant श् and palatal consonants in respective order; cf. स्तोः क्षुना क्षुः P. VIII. 4.40.

**स्त्री** (1) the sense of the feminine; cf. स्त्रियाम् P. IV. 1.3-81 (2) a word

ending with an affix in the sense of femininity such as टप्, डप् or चप् or डीप्, डीष् or डीन् or the like; cf. स्त्रीभ्यो ढक् IV. 1.120; (3) a word in the sense of feminine cf. स्त्री पुंवच्च P. I. 2.66.

**स्त्रीप्रत्यय** (1) affixes added to the masculine base of a word to show the sense of the feminine, such as आ in टप्, डप् and चप् and ई in डीप्, डीष् and डीन्. See P. IV. 1.3 to 81. (2) name of a section of Bhaṭṭoji's Siddhāntakaumudī which gives the affixes added for the formation of a feminine base.

**स्थ** based upon; the word is peculiarly used in the Prātiśākhya works in the sense of 'based on' 'belonging to' or 'made up of'; cf. अस्थनामिनी सन्ध्यम्, R. T. 94, so also cf. वं नैमि उस्थे R. T. 162.

**स्थविरकौण्डिन्य** name of an ancient writer of Prātiśākhya works who is quoted in the Taittiriya Prātiśākhya cf. T. Pr. XVII. 4.

**स्थान** place of articulation; place of the production of sound, which is one of the chief factors in the production of sound; cf. अनुप्रदानात् संसर्गात् स्थानात् करणविन्ययात् । जायते वर्णवैशेष्यं परीमाणान्च पञ्चमात्, T.Pr. XXIII. 2. Generally there are given five places of the production of sound viz. कण्ठ, तालु, मूर्धन्, दन्त and ओष्ठ, respectively for the articulation of guttural, palatal cerebral, dental and labial letters and नासिका as an additional one for the articulation of the nasal consonants ञ्, स्, ङ्, ण् and न्. For the Jihvā-mulīya sound ( ञ्क ), जिह्वासूल is given as a specific one. For details and minor differences of views, see T. Pr. III, R. Pr. 1.18 to 20, R. T. 2-10; V. Pr. I. 65 to 84 and M. Bh. on P. I. 1. 9.

(2) place, substratum, which is generally understood as the sense of the genitive case-affix in rules which prescribe substitutes; cf. षष्ठी स्थोनेयाणां. P. I. 1. 49.

**स्थानषष्ठी** one of the several kinds of the genitive case when it means a place or substratum, see the word स्थान.

**स्थानिन्** the original word or part of a word such as a syllable or two of it or a letter of it, for which a substitute ( आदेश ) is prescribed; cf. स्थानिवदादेशोऽनात्विधौ P. 1.1. 56.

**स्थानिवत्** similar to the original in behaviour; cf. स्थानिवदादेशोऽनात्विधौ P. I. 1.59. See स्थानिवद्भाव.

**स्थानिवत्त्व** acting like the original. See स्थानिवद्भाव.

**स्थानिवद्भाव** behaviour of the substitute like the original in respect of holding the qualities of the original and causing grammatical operations by virtue of those qualities. By means of स्थानिवद्भाव, the substitute for a root is, for instance, looked upon as a root; similarly, a noun-base or an affix or so, is looked upon like the original and it can cause such operations or be a recipient of such operations as are due to its being a root or a noun or an affix or the like. This स्थानिवद्भाव cannot be, and is not made also, a universally applicable feature; and there are limitations or restrictions put upon it, the chief of them being अत्विधौ or in the matter of such operations as are caused by 'the property of being a single letter' ( अत्विधौ ). There are two views regarding this 'behaviour like the original' : (1) supposed behaviour which is only instrumental in causing operations or

undergoing them which is called शास्त्रातिदेश and (2) actual restoration to the form of the original under certain conditions only as prescribed which is called रूपातिदेश. The रूपातिदेश is actually resorted to by some grammarians in the case of the reduplication of roots; cf. Kās. on द्विवचनेचि P.I.1.59 and M. Bh. on P.I.1.59. See the word रूपातिदेश also. For details see Vol. VII p.p. 241-243, Vyākaraṇa Mahābhāṣya D.E. Society's Edition.

**स्थानेद्विवचनपक्ष** one of the two alternative views regarding reduplication according to which two wordings or units of the same form replace the original single wording, cf. स्थानेद्विवचनपक्षे स्थानिवद्भावात्प्रकृतिव्यपदेशः Śīradeva Pari. 68. The other kind of reduplication is called द्विः-प्रयोगाद्विवचनपक्ष which looks upon reduplication as the mere placing of an exactly similar unit or wording after the original first unit. This alternative view is accepted in the Kāśikā; cf. Kās. on P. VI.1.1.

**स्थानेयोगा** a variety of the genitive case when it is connected in sense with the Prātipadika by the relationship of स्थान or place, as contrasted with the relationships of the kind of विषय-विषयिभाव, अवयवावयविभाव and others. As grammar is a science of words, in those places where one word is mentioned for another by the use of the genitive case it should be understood that the word mentioned is to be substituted for the other; cf. the rule of Pāṇini for that purpose षष्ठी स्थानेयोगा explained by Bhaṭṭoji Dikṣita as आनीर्धरितसंबन्धविशेषा षष्ठी स्थानेयोगा बोध्या; cf. S.K. on P.I.1.49. In some grammars the sthānin and ādeśa are expressed in the same case, viz. the nominative case.

**स्थान्यादेशभाव** the relation between

the original and the substitute which is described as of two kinds (1) supposed and actual; cf. आनुमानिकस्थान्यादेशभावकल्पनेपि श्रौतस्थान्योदशभावस्य न त्यागः Pari. Sek. Pari.

**स्थापितव्य** to be established, to be brought about.

**स्थित** (1) happened, come to pass; e. g. राम डस् इति स्थिते etc.; (2) established; remaining intact after the removal of doubts; cf. एवं हि स्थितमेतत्; (3) remaining unaffected as referring to अस्पृष्टकरण; cf. स्वराणामनुस्वारस्य ऊष्मणां च अस्पृष्टं करणं वेदितव्यम् तच्च स्थितामित्युच्यते। यत्र वर्णस्थानमाश्रित्य जिह्वावतिष्ठते तत् स्थितमित्युच्यते Uvvaṭa on R.Pr. XIII.; (4) established or stated in the Padapāṭha; cf. स्थिते पदे पदपाठे इत्यर्थः gloss on T. Pr. XX.2.

**स्थिति** utterance of a pada or padas in the Padapāṭha without इति; the utterance with इति being called उपस्थिति; cf. पदं यदा केवलमाह सा स्थितिः R. Pr. XI.15; (2) established practice or view; cf. शाकल्यस्य स्थविरस्येतरा स्थितिः। R. Pr. II. 44.

**स्त्** tad. affix स्न added optionally with स, to the word मृद् in the sense of praiseworthy; e. g. मृत्स्ना also मृत्सा; cf. सन्नो प्रशंसायाम्। P.V.4.40.

**स्त्** tad. affix स्न, added in many taddhita senses, अपत्य, जात, समूह, आगत and others mentioned upto P. V. 1st pāda end; e. g. स्त्रेणः पौसः, cf. स्त्री-पुंसाभ्यां नस्नञौ भवनात् P.IV.1.87.

**स्पर्ध** a word used in the sense of 'a conflict of two rules' ( विप्रतिषेध ) in some grammars such as those of Jainendra, Śākaṭāyana and Hemacandra; cf. Jain. I.2.39, Śāk. I.1.46 and Hema. VII.4. 119.

**स्पर्श** a contact consonant; a term used in connection with the consonants of the five classes, verily because the karaṇa or the tip of the tongue touches the place of

utterance in the mouth in their pronunciation; cf. कादयो मावसानाः स्पर्शाः S.K. Saṁjñāprakaraṇa on P. VIII. 2.1; cf. also आद्याः स्पर्शाः पञ्च ते पञ्चवर्गाः R.Pr. I.78; cf. also T.Pr.I.7.

**स्फुटार्थ** an expression used often by commentators with reference to a line or a passage of the text the meaning of which is clear and no explanation is necessary.

**स्पृष्ट** name of one of the four internal efforts when the instrument (करण) of articulation fully touches the sthāna or the place of the production of sound in the mouth. See the word स्पर्श above; तत्र स्पृष्टं प्रयतनं स्पर्शानाम् S.K. on P. VIII.2.1; cf. also M.Bh. on P.I.1.9.

**स्फ** a short technical term used in the Jainendra Vyākaraṇa instead of the संयोग in Pāṇini's grammar.

**स्फोट** name given to the radical Śabda which communicates the meaning to the hearers as different from ध्वनि or the sound in ordinary experience. The Vaiyākaraṇas, who followed Pāṇini and who were headed by Bhartṛhari entered into discussions regarding the philosophy of Grammar, and introduced by way of deduction from Pāṇini's grammar, an important theory that शब्द which communicates the meaning is different from the sound which is produced and heard and which is merely instrumental in the manifestation of an internal voice which is called Sphoṭa. स्फुट्यतेनेन अर्थः इति स्फोटः or स्फोटः शब्दो ध्वनिस्तस्य व्यायमादुपजायते Vākyapadiyā; cf. also अभिव्यक्तवादको मध्यमावस्थ आन्तरः शब्दः Kaiyata's Pradīpa. For details see Vākyapadiya I and Śabdakaustubha Āhnika 1. It is doubtful whether this Sphoṭa theory was

advocated before Pāṇini. The word स्फोटायन has been put by Pāṇini in the rule अवङ् स्फोटायनस्य only incidentally and, in fact, nothing can be definitely deduced from it although Haradatta says that स्फोटायन was the originator of the स्फोटवाद. The word स्फोट is not actually found in the Prātiśākhya works. However, commentators on the Prātiśākhya works have introduced it in their explanations of the texts which describe वर्णोत्पत्ति or production of sound; cf. com. on R.Pr.XIII.4, T.Pr. II.1. Grammarians have given various kinds of sphoṭa; cf. स्फोटो द्विधा । व्याक्तिस्फोटो जातिस्फोटश्च । व्यक्तिस्फोटः सखण्ड अखण्डश्च । सखण्ड । वर्णपदवाक्यभेदेन त्रिधा । अखण्डः पदवाक्यभेदेन द्विधा । एवं पञ्च व्याक्तिस्फोटाः । जातिस्फोटः वर्णपदवाक्यभेदेन त्रिधा । इत्येवमष्टौ स्फोटाः । तत्र अखण्डवाक्यस्फोट एव मुख्य इति नव्याः । वाक्य जातिस्फोट इति तु प्राञ्चः ॥; cf. also पदप्रकृतिः संहिता इति प्रातिशाख्यग्रन्थ मानम् । पदानां प्रकृतिरिति षष्ठीतत्पुरुषे अखण्डवाक्यस्फोटपक्षः । बहुव्रीहौ सखण्डवाक्यस्फोटः ॥

**स्फोटचटक** a small treatise on the theory of Sphoṭa by a sound modern scholar of Vyākaraṇa and Nyāya, by name Kṛṣṇaśāstri Ārade who lived in Benaras in the earlier part of the nineteenth century.

**स्फोटचन्द्रिका** a small treatise on the theory of Sphoṭa written by Jayakṛṣṇa Maunī of the famous Maunin family. The author is known as Kṛṣṇabhaṭṭa also.

**स्फोटतत्त्वनिरूपण** a work on the Sphoṭa theory by the famous grammarian Kṛṣṇaśeṣa of the Śeṣa family of grammarians.

**स्फोटन** (1) manifestation of the sense of a word by the external sound or dhvani; the same as sphoṭa; (2) separate or distinct pronunciation of a consonant in a way by

breaking it from the conjunct consonants; cf. स्फोटनं नाम पिण्डीभूतस्य संयोगस्य पृथगुच्चारणम् स दोषो वा न वा । V. Pr.IV.165.

**स्फोटनिरूपण** name of a work discussing the nature of Sphoṭa written by Āpadeva.

**स्फोटवाद** a general name given to treatises discussing the nature of Sphoṭa written by the Vāiyakaraṇas who defend and establish the theory of Sphoṭa and by the Naiyāyikas who criticise the theory. Famous among these works are (1) स्फोटवाद by a stalwart Grammarian Koṇḍabhaṭṭa, the author of the Vaiyākaraṇabhūṣaṇa and (2) स्फोटवाद by Nāgeśa, the reputed grammarian of the eighteenth century.

**स्फोटसिद्धान्त** the doctrine of Sphoṭa, as advocated by the grammarians and criticised by others. See the word स्फोट.

**स्फोटसिद्धि** (1) name of a short treatise on the nature of Sphoṭa, written by a grammarian named Bharata Miśra; (2) name of a short disquisition on Sphoṭa by Maṇḍanamiśra.

**स्फोटायन** an ancient grammarian referred to by Pāṇini in the rule अवङ् स्फोटायनस्य P.VI.1.123. Great grammarians like Haradatta observe that this स्फोटायन was the first advocate of the Sphoṭa theory and hence he was nicknamed स्फोटायन; cf. स्फोटः अयनं परायणं यस्य स स्फोटायनः स्फोटप्रतिपादनपरो वैयाकरणाचार्यः । Padamañjari on P. VI.1.123.

**स्मात्** case-ending स्मात् substituted for the ablative sing. case-affix इति placed after pronouns; cf. इतिङ्योः स्मात्स्मिनौ P. VII. 1.15, 16.

**स्मृति** an authoritative dictum of an ancient grammarian before the

famous author of the Vārttikas; cf. तथा च स्मृतिः शिवा शपानुबन्धेन निर्दिष्टं etc, Siradeva Pari. 68.

**स्मै** case ending स्मै, substituted for the dative sing. case-affix डे after pronouns; cf. सर्मान् स्मै P. VII.1.14.

**स्य** (1) case-ending स्य substituted for the genitive singular case-affix after bases ending in अ; cf. टाङ्सिङ्सामिनास्याः P. VII.1.12; (2) Vikaraṇa affix स्य placed before the personal endings of लृट् and लृङ् (the second future tense and the conditional mood); cf. स्यतासी लृट्ढोः P. III.1.33.

**स्याद्** augment स्या affixed to a case-affix marked with the mute इ i.e. डे, डसि, इस् and ङि of the dat. abl. gen. and loc. singular after a pronoun and optionally after वृतीय and द्वितीय ending with the fem. affix आ; cf. सर्वस्यै सर्वस्याः सर्वस्याम् द्वितीयस्यै, द्वितीयाय, वृतीयस्यै, वृतीयाय; cf. P. VII. 3.114, 115.

**स्यादि** the Vikaraṇas headed by the Vikaraṇa स्य mentioned in P.III.1.33 upto III.1.90.

**स्व** (1) personal-ending of the second person sing. Ātmanepada in the imperative mood; cf. थासः से । सवाभ्यां वामौ । P.III.4.80, 91; (2) a term used in the sense of स्ववर्गीय (belonging to the same class or category) in the Prātiśākhya works; cf. स्वर्शः स्वे R.T.25; cf. also कान्तु स्वे R. T. 1.55; cf. also R. Pr.IV.1; and VI.1; (3) cognate, the same as स्वर्ण defined by Pāṇini in तुल्यास्यप्रयत्नं स्वर्णम् P. P.I.1.9; the term is found used in the Jain grammar works of Jainendra, Śākaṭayana and Hemaçanda cf. Jain. I.1.2 Śik- I.1.2; Hema. I.1.17.

**स्वतन्त्र** lit. independent; independent in activity; the subject or agent of an action (कर्ता) is defined as स्वतन्त्र independent in his

activity, i. e. not depending upon any one for the same; cf. स्वतन्त्रः कर्ता P. I. 4. 54.

**स्वतन्त्रपदोपस्थितिपक्ष** an alternative view regarding the explanation of the rule ' इको गुणवृद्धी ' P. I. 1. 3 by taking an additional word गुणवृद्धी supplied in the sūtra. For full explanation see Śabdakaustubha on P. I. 1. 3.

**स्वपदार्थ** meaning of one's own, as possessed by a word. In many compounds especially in the Bahuvrīhi compounds the meaning expressed by the compound word is quite different from the one expressed by the constituent words; cf. स्वपदार्थे कर्मधारयः । अन्यपदार्थे बहुव्रीहिः । M. Bh. on P. II. 1. 69.

**स्वपाठ** the original recital of the Veda; the Saṁhitāpāṭha as opposed to the Padapāṭha which is looked upon more or less as artificial.

**स्वर** (1) vowel, as contrasted with a consonant which never stands by itself independently. The word स्वर is defined generally as स्वयं राजन्ते ते स्वराः ( M. Bh. on pān. The word स्वर is always used in the sense of a vowel in the Prātiśākhya works; Pāṇini however has got the word अच् (short term or Pratyāhāra formed of अ in 'अङ्उण्' and च् at the end of ऐऔच् Māheśvara sūtra 4 ) always used for vowels, the term स्वर being relegated by him to denote accents which are also termed स्वर in the ancient Prātiśākhyas and grammars. The number of vowels, although shown differently in different ancient works, is the same, viz. five simple vowels अ, इ, उ, ऋ, ए, and four diphthongs ए, ऐ, औ, and औ. These nine, by the addition of the long varieties of the first four such as आ, ई, ऊ, and ऋ, are

increased to thirteen and further to twentytwo by adding the pluta forms, there being no long variety for ए and short one for the diphthongs. All these twentytwo varieties have further subdivisions, made on the criterion of each of them being further characterized by the properties उदात्त, अनुदात्त and स्वरित and निरनुनासिक and सानुनासिक. (2) The word स्वर also means accent, a property possessed exclusively by vowels and not by consonants, as they are entirely dependent on vowels and can at the most be said to possess the same accent as the vowel with which they are uttered together. The accents are mentioned to be three; the acute ( उदात्त ), the grave अनुदात्त and the circumflex ( स्वरित ) defined respectively as उच्चैरुदात्तः, नीचैरनुदात्तः and समाहारः स्वरितः by Pāṇini ( P. I. 2.29, 30,31). The point whether समाहार means a combination or coming together one after another of the two, or a commixture or blending of the two is critically discussed in the Mahābhāṣya. (vide M. Bh. on P. I. 2.31). There are however two kinds of svarita mentioned by Pāṇini and found actually in use : (a) the independent स्वरित as possessed by the word स्वर (from which possibly the word स्वरित was formed) and a few other words as also many times by the resultant vowel out of two vowels ( उदात्त and अनुदात्त ) combined, and (b) the enclitic or secondary svarita by which name, one or more grave vowels occurring after the udāṭṭa, in a chain, are called; cf. P. VIII. 2.4 VIII. 2.6 and VIII 4.66 and 67. The topic of accents is fully



discussed by the authors of the Prāṭisākhya as also by Pāṇini. For details, see R. Pr. III. 1.19; T. Pr. 38-47 V. Pr. I. 108 to 132, II. 1.65 A. Pr. Adhyāya 1 pādas 1, 2, 3 and Rk. Tantra 51-66; see also Kaiyaṭa on P. I. 2.29; (3) The word स्वर is used also in the sense of a musical tone. This meaning arose out of the second meaning 'accent' which itself arose from the first viz. 'vowel', and it is fully discussed in works explanatory of the chanting of Sāmas. Patañjali has given seven subdivisions of accents which may be at the origin of the seven musical notes. See सतस्वर above.

**स्वरप्रतिरूपक** a word or Prātipadika which is exactly similar to a single vowel such as उ or आ or ए and; the like; such words are to be looked upon as Avyayas and the case-affixes after them are dropped when they are used. cf. स्वरप्रतिरूपकमव्ययम्.

**स्वरभक्ति** a vowel part; appearance of a consonant as a vowel; the character of a vowel borne by a consonant. Many times a semi-vowel which consists of one letter has to be divided especially for purposes of metre, as also for accentuation into two letters or rather, has to be turned into two letters by inserting a vowel before it or after it, for instance य् is to be turned into इय् e. g. in त्रियम्बकं यजामहे, while र् or रेफ is to be turned into र्क् as for instance in कर्हि चित् which is to be uttered as कर्क् चिह् चित्. This prefixing or suffixing of a vowel is called स्वरभक्ति; cf. स्वरभक्तिः पूर्वभागक्षराङ्गं द्राघीयसी सार्धमात्रतरे च । अव्योनात्या । R. Pr. I. 32.35; cf. also न संयोगं स्वरभक्तिर्विहन्ति R. Pr. VI. 35; cf. also रेकात् स्वरोपहिताद् व्यञ्ज-

नादयाद् ऋकारवर्णा स्वरभक्तिरुत्तरा; R. Pr. VI. 46. In Pāṇini's grammar, however, the word अज्भक्ति, which means the same, is used for स्वरभक्ति; cf. ऋति ऋ वा लति ल वा इत्युभयत्रापि विधेयं वर्णद्वयं द्विमात्रम् । आद्यस्य मध्ये द्वौ रेफौ तयोरेका मात्रा । अभितोऽज्भक्तेरपरा । S. K. on VI. 1.101.

**स्वरभिन्न** differing in the matter of accent; words so differing are practically looked upon as one and the same; cf. स्वरभिन्नानां यस्योत्तरस्वरविधिसस्यैकशेषो वक्यद्वयः । अक्षश्च अक्षश्च अक्षौ । M. Bh. on I. 2. 64 Vārt. 24. For technical purposes, they are sometimes looked upon as different; cf. स्वरभिन्नस्य च प्राप्नुवन् विधिरनित्यः । Par. Sek. Pari. 49.

**स्वरभेद** difference in accents. See स्वरभिन्न above.

**स्वरविधि** a rule prescribing an accent or a modification of accent.

**स्वरविराम** a pause between two vowels in one and the same word as in तितउ or पउग or in two different words coming close by the visarga or य् between the two being elided, as for instance in देवा इह.

**स्वरविवृत्ति** (1) the same as स्वरविराम which see above; (2) a short treatise on Vedic accents written by a modern Vedic scholar and grammarian named Indradattopādhyāya.

**स्वरसंधि** euphonic combination of two vowels, a detailed description of which forms a small topic in the Prāṭisākhya and grammar works; vide R. Pr. chapters II. 1-26; T. Pr. chapters 9 and 10 V. Pr. III and अन्वधिप्रकरणम् in the Siddhāntakaumudī.

**स्वरसर्वनाम** a common accent; the accent which is supposed to be present in a word when none of the three accents are definite. cf. एकश्रुतिः स्वरसर्वनाम यथा नपुंसकं लिङ्गसर्वनाम

M. Bh. on P. VI. 4.174.

**स्वरसाहितोच्चारण** recital of the Veda Saṁhitā text with intonation or accents, as contrasted with एकश्रुत्युच्चारण which is specially prescribed in a few cases; tonal system showing distinction between words of different senses although pronounced alike, in the Saṁhitā text. e. g. नतेन and न तेन.

**स्वरार्थ** for purposes of accent, meant for accent; cf. अवश्यं चैषा परिभाषा ( असिद्धं बाहिरङ्गमन्तरङ्गे ) आश्रयितव्या स्वरार्थम् M. Bh. on P. I. 1.57.

**स्वरित** the circumflex accent, the accent between the acute ( उदात्त ) and the grave ( अनुदात्त ); for details see स्वर.

**स्वरितकरण** marking or characterizing by a svarita accent, as is supposed to have been done by Pāṇini when he wrote down his sūtras of grammar as also the Dhātupāṭha, the Gaṇapāṭha and other subsidiary appendixes. Although the rules of the Aṣṭādhyāyī are not recited at present with the proper accents possessed by the various vowels as given by the Sūtrakāra, still, by convention and traditional explanation, certain words are to be believed as possessed of certain accents. In the Dhātupāṭha, by oral tradition the accents of the several roots are known by the phrases अथ स्वरितैः, अथाद्युदात्ताः, अथान्तोदात्ताः, अथानुदात्तैः put therein at different places. In the sūtras, a major purpose is served by the circumflex accent with which such words, as are to continue to the next or next few or next many rules, have been marked. As the oral tradition, according to which the Sūtras are recited at present, has preserved no acc-

ents, it is only the authoritative word, described as 'pratiñā' of the ancient grammarians, which now is available for knowing the svarita. The same holds good in the case of nasalization ( आनुनासिक्य ) which is used as a factor for determining the indicatory nature of vowels as stated by the rule उपदेशेजनुनासिक इत्; cf. प्रतिज्ञानुनासिक्याः पाणिनीयाः S. K. on P. I.3.2.

**स्वरितप्रतिज्ञा** the conventional dictum that a particular rule or part of a rule, is marked with the accent स्वरित which enables the grammarians to decide that that rule or that part of a rule is to occur in each of the subsequent Sūtras, the limit of continuation being ascertained from convention. It is possible that Pāṇini in his original recital of the Aṣṭādhyāyī recited the words in the rules with the necessary accents; probably he recited every word, which was not to proceed further, with one acute or with one circumflex vowel, while, the words which were to proceed to the next rule or rules, were marked with an actual circumflex accent ( स्वरित ), or with a neutralization of the acute and the grave accents ( स्वरितत्व ), that is, probably without accents or by एकश्रुति or by प्रचय; cf. स्वरितेनाधिकारः P. I.3.11 and the Mahābhāṣya thereon.

**स्वरितेत्** marked with a mute circumflex vowel; the term is used in connection with roots in the Dhātupāṭha which are said to have been so marked for the purpose of indicating that they are to take personal endings of both the padas; cf. स्वरितभितः कर्त्रभिप्राये क्रियाफले P. I.3.72.

**स्वरूपग्रहण** mention by the verbal form,

and not by the description of characteristics; e. g. मृजैर्बुद्धिः P. VII. 2.114; सृजिदृशोऽङ्गल्यमकिति VI. 1. 58; cf. घातोः स्वरूपग्रहणे तत्प्रत्यये कार्यविज्ञानम् M. Bh. on P. VI. 1.58.

**स्वरूपयोग्यता** deserving by virtue of one's own form.

**स्वरूपविधि** an operation prescribed for the verbal form of the word and not for such words as possess the meaning of the word; cf. अस्ति कश्चित्पुरुषारम्भः । कः । स्वरूपविधिर्नाम । हन्ते-रात्मनेपदमुच्यमानं हन्तेरेव स्याद्वधेर्न स्यात् । M. Bh. on P. I. 1.56 Vārt. 1. In grammar there is a general dictum that in connection with words of a Sūtra, unless they are technical terms, the word-forms are to be understood, and not those shown by the sense of the word; cf. स्वं रूपं शब्दस्याशब्दसंज्ञा P. I. 1.68. This rule has some exceptions; for example in the rule नदीभिश्च P. II. 1.20 the various rivers are to be understood and not the word नदी.

**स्वस्थ** lit. remaining in its own form without admitting any cuphonic change for the final letter; an ancient term for 'pragṛhya' of Pāṇini.

**स्वस्वामिसंबन्ध** relationship of the possessor and the possessed; one of the general meanings of the type of relation, expressed by the genitive case; cf. अधिरीश्वरे । ईश्वरः स्वामी । स च स्वमपेक्षते तदर्थं स्वस्वामिसंबन्धः कर्मप्रवचनार्थसंज्ञो भवति । Kās. on P. I. 4:97.

**स्वाङ्ग** (1) one's own limb, as contrasted with that of another person; cf. स्वाङ्गकर्मकाच्चेति वक्तव्यम् । स्वाङ्गं चेह न पारि-भाषिकं गृह्यते । किं तर्हि स्वमङ्गं स्वाङ्गम् । Kās. on P. I. 3.28; (2) forming a part, a portion; cf. स्वाङ्गाच्चोपसर्जनादसंयोगो-पघात् । किं स्वाङ्गं नाम । अद्रवं मूर्तिमत्स्वाङ्गं प्राणिस्थमविकारजम् । अतत्त्वं तत्र दृष्टं च तस्य चेतत्तथा युतम् ॥ अप्राणिनोपि स्वाङ्गम् । M. Bh. on P. IV. 1.54.

**स्वातन्त्र्य** independence, or autonomy as a characteristic of the agent (कर्ता); cf. कर्मकर्तरी कर्तृत्वमास्ति । कुतः । स्वातन्त्र्यस्य विवक्षितत्वात् । स्वातन्त्र्येणैवात्र कर्ता विवक्षितः । M. Bh. on P. III. 1. 87 Vārt. 5.

**स्वादि** the affixes headed by सु; a general term for case-affixes; cf. खोजसमोऽश्टाभ्यां ... ड्योस्सु P. IV. 1.2.

**स्वाद्युत्पत्ति** the addition of case-affixes which requires the designation प्रातिपदिक for the preceding base by the rule अर्थवदधातुरप्रत्ययः प्रातिपदिकम् or कृत्तद्धितसमासाश्च । P. I. 2.45, 46. The addition of a case-affix entitles the word, made up of the base and the case-affix, to be termed a Pada which is fit for use in language; cf. अपदं न प्रयुञ्जीत; cf. निपातस्य अनर्थकस्य प्रातिपदिकसंज्ञा वक्तव्या । किं पुनरत्र पदसंज्ञया प्रार्थ्यते । प्रातिपदिकादिति स्वाद्युत्पत्तिः, सुवन्तं पदमिति पदसंज्ञा, पदस्य पदादिति निघातो यथा स्यात् । M. Bh. on P. I. 2.45 Vārt. 12.

**स्वाभाविक** natural, unartificial; the word is used frequently in connection with the capacity of denotation which words naturally possess; cf. अभिधानं पुनः स्वाभाविकम् P. I. 2. 64 Vārt. 36.

**स्वाभाव्य** inherence; natural capacity; the word is used many times in connection with the power of denotation; cf. शब्दशक्तिस्वाभाव्यात् । Nyāsa on P. III. 1. 112 or अभिधान-शक्तिस्वाभाव्यात् Nyāsa on P. IV. 4.60.

**स्वार** a term used in the Prāṭisākhya works for स्वरित or the circumflex accent; स्वारः स्वरितः । Com. on T. Pr. XVII. 6; cf. also T. Pr. XX. 20; XXIII. 24. There are seven varieties of स्वार given in the Prāṭisākhya works, viz. क्षेप्र, नित्य, प्रातिहृत, अभिनिहृत, प्राक्लिष्ट, पादवृत्त and तैरोव्यञ्जन, cf. T. Pr. XX. 1-7.

**स्वार्थ** one's own sense possessed by a word, such as जाति, गुण, क्रिया or संज्ञा

which is called प्रवृत्तिनिमित्त in the case of nouns, and क्रिया in the case of verbs; cf. also अनिर्दिष्टार्थाः प्रत्ययाः स्वार्थे भवन्ति M. Bh. on P. III. 2. 4 Vārt. 2.

**स्वार्थिक** prescribed (after a base) in the sense of itself; i.e. in the sense of the base. The word is used in connection with a large number of tad, affixes which are prescribed without any special sense attached to them; vide P. V.3.36 to P. V. 4.67. The Samāsānta affixes prescribed from P.V.4.68 onwards can also be called स्वार्थिक; cf. स्वार्थिकाश्च प्रकृतितो लिङ्गवचान्यनुवर्तन्ते । M. Bh. on P. V. 4. 14, 27. See the word स्वार्थ.

**स्वाश्रय** possessed as its own, as contrasted with artificial or intentionally stated ( आनुदेशिक ); cf. अस्त्वत्र आनुदेशिकस्य बलादित्वस्य प्रतिषेधः । स्वाश्रयमत्र बलादित्वं भाविष्यति M. Bh. on P. I. 1. 59 Vārt. 6.

ह

**ह्** the last of the spirant consonants, which is a glottal, voiced letter called also ऊष्म or spirant of a partial contact, i. e. possessed of the properties कण्ठ्य, नादानुप्रदान, ऊष्म and ह्रस्ववृत्त्व. This letter has been given twice in the Pāṇinian alphabet, viz. the Maheśvara Sūtras, and the Bhāṣyakāra has given the purpose of it, viz. the technical utility of being included among soft consonants along with semi-vowels, nasals and the fifth, the fourth, and the third class-consonants (ह्रस्व अश्च etc.), as also among the hard consonants along with the fourth and the third class-letters and spirants ( झल्ल, ). The second letter ह् in ह्रस्व appears, however, to have only a technical utility, as the pur-

pose of its place there among spirants is served by the Jihvāmūliya and the Upadhmaniya letters which are, in fact, the velar and the labial spirants respectively, besides the other three श्, ष् and स्. The Rk Prātisākhya calls ह् as a chest sound. For details, see Mahābhāṣya on the Śiva Sūtra ह्यवर्त्त Vārttikas 1, 2 and 3.

ह (1) representation of the consonant ह् with अ added for facility of pronunciation; (2) a technical term for the internal effort between विवृत and संवृत, which causes घोष in the consonants; cf. संवृतविवृतयोर्मध्ये मध्यमप्रकारे यः शब्दः कियते स हकारसंज्ञो भवति । संज्ञायाः प्रयोजनं ' हकारो हचतुर्थेषु ' इति ( तै. प्रा. २।१ ) । Tribhāṣyārātna on T.Pr. II.6; (3) name of an external effort causing घोष; cf. सांप्रतिके प्रकृतिस्थे कण्ठे सति हकारो नाम बाह्यः प्रयत्नः कियते । तेन च व्यञ्जनेषु घोषो जायते । Vaidikābharāṇa on T.Pr. II.6; (4) name of a kind of external effort of the type of अनुप्रदान found in the utterance of the consonant ( ह् ) and the fourth class-consonants; cf. हकारो हचतुर्थेषु T.Pr. II.9.

**हंसपदा** name given to a kind of svarabhakti, when the consonant र्, followed by ष्, is read as र+ ष्+ ह्.

**हकार** See ह् as also ह.

**हनु** inside of the chin, mentioned as a स्थान or place which is touched by the tongue when a peculiar sound described as something like किट्-किट् is produced; cf. किट्किडाकारो हन्वा तिष्ठति R. T. 10.

**हरदत्त** name of a reputed grammarian of Southern India who wrote a very learned and scholarly commentary, named पदमञ्जरी, on the Kāśikāvṛtti which is held by grammarians as the standard vṛtti or gloss on the Sūtras of Pāṇini, and studied

especially in the schools of the southern grammarians, Haradatta was a Drāvīda Brāhmana, residing in a village on the Bank of Kāverī. His scholarship in Grammar was very sound and he is believed to have commented on many grammar-works. The only fault of the scholar was a very keen sense of egotism which is found in his work, although it can certainly be said that the egotism was not ill-placed and could be justified; cf. एवं प्रकटितोऽस्माभिर्भाष्ये परिचयः परः। तस्य निःशेषतो मन्ये प्रतिपत्तापि दुर्लभः ॥ also प्रक्रियातर्कगहने प्रविष्टो दृष्टमानसः हरदत्तहरिः स्वैर विहरन् केन वार्यते ॥ Padamañjari, on P. I. 1. 3, 4. The credit of popularising Pāṇini's system of grammar in Southern India goes to Haradatta to a considerable extent.

**हरि** a short form used for भर्तृहरि, the stalwart grammarian Bhartṛhari, by later grammarians and commentators in their references to him. See the word भर्तृहरि above.

**हरिकृष्ण** a scholar of grammar who wrote a short treatise on the nature and function of prepositions named उपसर्गवाद.

**हरिणी** name of a kind of svarabhakti when r ( र् ) followed by ś ( श् ) and s ( स् ) is read as र + इ + श् and र + इ + स् respectively.

**हरितादि** a class of words headed by the word हरित to which the taddhita affix फक् ( आयन ) is added in the sense of a descendant after the affix अ ( अञ् ) has already been added to them by P. IV. 1. 104, the word so formed possessing the sense of the great grandchild (युवापत्य) of the individuals denoted by हरित and others; e. g. हरितायनः; cf. इह तु गोत्राधिकारिणि सामर्थ्याद् युनि प्रत्ययो-भिर्वायते Kās. on P. IV. 1. 100.

**हरिदत्त** a grammarian who wrote a commentary on the Uṇādi Sūtras, called उणादिसूत्रटीका.

**हरिदीक्षित** a reputed grammarian of the Siddhāntakaumudī school of Pāṇini who lived in the end of the seventeenth century. He was the grandson of Bhaṭṭojī Dikṣita and the preceptor of Nāgeśabhaṭṭa. His commentary named लघुशब्दरत्न, but popularly called शब्दरत्न on Bhaṭṭojī Dikṣita's Praudhamanoramā, is widely studied by pupils along with the Praudhamanoramā in the Vyākaraṇapāṭhasālās. There is a work existing in a manuscript form but recently taken for printing, named 'Bṛhatsabdaratna' which has been written by Haridikṣita, although some scholars believe that it was written by Nāgeśa who ascribed it to his preceptor. For details see लघुशब्दरत्न.

**हरिनाथद्विवेदी** a grammarian of the nineteenth century who has written a commentary named अकाण्डताण्डव on Nāgeśa's Paribhāṣenduśekhara.

**हरिभास्कर** ( अग्निहोत्री ) a grammarian of the Deccan who lived in the seventeenth century at Nāsik and wrote commentaries on grammar-works out of which his treatise on Paribhāṣās ( परिभाषाभास्कर ) written independently but based upon Sīradeva's Paribhāṣāvṛtti, deserves a special notice and mention.

**हरिराम** ( हरिराम केशव काळे ) a modern grammarian who has written a commentary named Kāsikā on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra. He lived in the second half of the eighteenth century and the commentary Kāsikā was written by him in 1797, He is said to have been a pupil of the great

grammarian Bhairavamisra.

**हरिवल्लभ** a grammarian who has written commentaries named दर्पण on the Vaiyākaraṇabhūṣanasāra of Koṇḍabhaṭṭa, and Laghubhūṣanakānti on the Śabdakaustubha of Bhaṭṭoji Dikṣita.

**हरिशाल्मी** ( भागवत ) a grammarian of the nineteenth century who has written Vākyārthacandrikā, a commentary on Nāgeśa's Paribhāṣendusekhara.

**हर्षवर्द्धनस्वामिन्** a fairly old grammarian who wrote an extensive metrical compendium on genders named लिङ्गानुशासन on which a commentary was written by a grammarian named शबरस्वामिन्. These grammarians were, of course, different from the reputed king हर्षवर्द्धन and the Mimāṃsaka शबरस्वामिन्.

**हल्** a short term ( प्रत्याहार ) for consonants, made up of the first letter ह in ह्यवरट् and the last letter ल् in हल्. The term is universally used for the word व्यञ्जन in Pāṇini's grammar; cf. हलानन्तराः संयोगः P. I. 1.7. हलन्ताच्च I. 2.10 etc.

**हलन्त** a term used for words ending in consonants; cf. हलन्तस्येयेवं भविष्यति M. Bh. on P. I.1.3 Vārt.10; cf. also the term हलन्तलक्षणा वृद्धि for the Vṛddhi prescribed by the rule वदन्नहलन्तस्याचः P. VII. 2. 3.

**हलादि** beginning with a consonant; cf. हलादयो विभक्तयः, M. Bh. on P. II. 4.32 Vārt. 2; धातुर्य एकाञ् हलादिः M. Bh. on P. III. 1. 22. Vārt. 2. etc.

**हलादिशेष** a term frequently used by commentators for the omission of all consonants except the initial one in the reduplicative syllable as prescribed by the rule of Pāṇini हलादिः शेषः VII. 4. 60. The word 'हलादिःशेष' as one word, is also found used in the same sense.

**हल्स्वरप्राप्ति** a possibility of the application of an accent to the consonant by the literal interpretation of rules prescribing an accent for the first or the last letter of a word, to prevent which a ruling is laid down that a consonant is not to be accented; cf. हल्स्वरप्राप्तौ व्यञ्जनमविद्यमानवत् Par. Śek. Pari. 80.

**हश्** a short term ( प्रत्याहार ) for semi-vowels, ह्, and the fifths, the fourths and the thirds of the class-consonants; cf. हशि च P. VI.1.114.

**हारिता** name given to a kind of Svара-bhakti when the consonant ल् is followed by श् and the conjunct consonant ल्श् is read as ल्ल्श् or ल् इ श्; cf. वनस्पते शतवल्शा विरोह Tait. Saṁh. 1.

**हि** (1) personal-ending of the second pers. sing. substituted for सि in the imperative mood; cf. सेर्हापिच P. III. 4.87; (2) a sign-word used in the Vājasaneyi-prātiśākhya to mark the termination of the words of the Adhikārasūtra V. Pr. III.5, IV.11.

**हुष्करण** the use of the sign-word हुष्, put in the grammar of Āpiśali according to some grammarians who read हुष्करण for पुष्करण in the Kāśikāvṛtti on P. IV.3.115.

**हृदयहारिणी** name of a commentary written by a grammarian named दण्डनाथ on the Sarasvatikanṭhābharaṇa of Bhojarāja.

**हेतु** (1) cause; cf. नतेः परस्योभयहेतुसंग्रहात् R. Pr. XI.2; also cf. हेतौ P. II.3.23; हेतुहेतुमतोर्लिङ् P. III.3. 126; (2) causal agent cf. यः कारयति स हेतुः Kāt. II. 4.15; cf. also तत्प्रयोजको हेतुश्च P. I. 4.55.

**हेतुमणिञ्च** the affix णिञ् added to a root in the sense of the activity of the causal agent; see हेतुमत above; cf. तत्र हेतुमणिञ्चः प्रतिषेधः P. I. 1. 62. Vārt. 7.

**हेतुमत्** the activity of the causal agent to express which a root has the affix णिच् added to it; cf. हेतुः स्वतन्त्रस्य कर्तुः प्रयोजकः । तदीयो व्यापारः प्रेषणादिलक्षणो हेतुमान् । तस्मिन्नाभिधेये घातोर्णिच् स्यात् । Kās. on P. III. 1.26.

**हेमचन्द्र** a Jain sage and scholar of remarkable erudition in the religious works of the Jains as also in several Shāstras. He was a resident of Dhandhukā in Gujarat, who, like Śaṅkarācārya took संन्यास-दीक्षा at a very early age and wrote a very large number of original books and commentaries, the total number of which may well nigh exceed fifty, during his long life of eighty-four years (1088 to 1122). He stayed at Anhilavāḍā-Paṭṭaṇa in the North Gujarat and was patronised with extreme reverence by King Kumārapāla who, in fact, became his devoted pupil. Besides the well-known works on the various Shāstras like Kāvyaṅuśāsana, Abhidhānacintāmaṇi, Deśināmamālā, Yogasāstra, Dvyāśrayakāvya, Triṣaṣṭīśalākāpuruṣacarita and others which are well-known, he wrote a big work on grammar called सिद्धहेमचन्द्र by him, but popularly known by the name हेमव्याकरण or हेमशब्दानुशासन. The work consists of eight books or Adhyāyas, out of which the eighth book is devoted to Prākṛit Grammar, and can be styled as a Grammar of all the Prakrit dialects. The Sanskrit Grammar of seven chapters is based practically upon Pāṇini's Aṣṭādhyāyī, the rules or sūtras referring to Vedic words or Vedic affixes or accents being entirely omitted. The wording of the Sūtras is much similar to that of

Pāṇini; at some places it is even identical. The order of the treatment of the subjects in the सिद्धहेमशब्दानुशासनम् is not, however, similar to that obtaining in the Aṣṭādhyāyī of Pāṇini. It is somewhat topicwise as in the Kātantra Vyākaraṇa. The first Adhyāya and a quarter of the second are devoted to Saṁjñā, Paribhāṣā and declension; the second Pāda of the second Adhyāya is devoted to kāraka, while the third Pāda of it is devoted to cerebralization and the fourth to the Stripratyayas. The first two Pādas of the third Adhyāya are devoted to Saṁāsas or compound words, while the last two Pādas of the third Adhyāya and the fourth Adhyāya are devoted to conjugation. The fifth Adhyāya is devoted to verbal derivatives or kṛdanta, while the sixth and the seventh Adhyāyas are devoted to formations of nouns from nouns, or taddhita words. On this Śabdānuśāsana, which is just like Pāṇini's Aṣṭādhyāyī, the eighth adhyāya of Hemacandra being devoted to the grammar of the Ārṣa language similar to Vedic grammar of Pāṇini, Hemacandra has himself written two glosses which are named लघुवृत्ति and बृहद्वृत्ति and the famous commentary known as the Bṛhannyāsa. Besides these works viz. the हेमशब्दानुशासन, the two Vṛttis on it and the Bṛhannyāsa, he has given an appendix viz. the Lingānuśāsana. The Grammar of Hemacandra, in short, introduced a new system of grammar different from, yet similar to, that of Pāṇini, which by his followers was made completely similar to the Pāṇiniya system by writing works similar to the Sid-

dhāntakaumudī, the Dhātuvṛtti, the Manoramā and the Paribhāṣenduśekhara.

**हेमहंसगणि** a grammarian belonging to the school of Hemacandra, who lived in the fifteenth century and wrote a work on Paribhāṣās named न्यायसंग्रह, on which he himself wrote a commentary called न्यायार्थमञ्जूषा and another one called by the name न्यास.

**हेलाराज** a learned grammarian who wrote a commentary on the third Kāṇḍa of the Vākyapadiya of Bharṭṛhari to which he has given the name प्रकीर्णप्रकाश.

**हेमकौमुदी** an exhaustive commentary on the Śabdānuśāsana of Hemacandra written by a Jain grammarian Meghavijaya in the seventeenth century which is similar to the Siddhāntakaumudī of Bhaṭṭojī Dikṣita.

**हेमघातुव्याख्या** written by a Jain grammarian named गुण्यसुंदर which is similar to the Mādhaviyā Dhātuvṛtti.

**हेमबृहत्प्रक्रिया** a work very similar to the Siddhāntakaumudī written by a comparatively modern Jain scholar named Gīrijāshaukar Shāstri.

**हेमबृहद्वृत्ति** a gloss written on the Haima Śabdānuśāsana sūtrapāṭha by Hemacandra himself. See हेमचन्द्र above.

**हेमबृहन्त्यास** an extensive critical commentary written by Hemacandra on his own work, Haima Śabdānuśāsana. See हेमचन्द्र.

**हेमलघुप्रक्रियावृत्ति** a topicwise work based on Hemacandra's Śabdānu-

śāsana written by Vinayavijaya, a Jain scholar of grammar.

**हेमलघुवृत्ति** a short gloss on the Śabdānuśāsana, written by Hemacandra himself. See हेमचन्द्र above.

**हेमलिङ्गानुशासन** a treatise on genders written by हेमचन्द्र. See हेमचन्द्र above.

**हेमलिङ्गानुशासनविवरण** a commentary, written in the seventeenth century by Kalyāṇasāgara on the हेमलिङ्गानुशासन.

**हेमलिङ्गानुशासनव्याख्या** a commentary named उद्धार also, written by Jayānanda on the हेमलिङ्गानुशासन.

**हेमव्याकरण** a treatise on grammar written by हेमचन्द्र, called by the name हेमशब्दानुशासन. See हेमचन्द्र above.

**हेमशब्दानुशासन** a treatise on grammar written by Hemacandra. See हेमचन्द्र above.

**हेमशब्दानुशासनलघुन्यास** a short commentary on Hemacandra's Śabdānuśāsana written by Devendrasūri.

**हेमशब्दानुशासनवृत्ति** a short gloss called अवचूरि also, written by a Jain grammarian नन्दसुन्दर on the हेमशब्दानुशासन.

**ह्रस्वनी** imperfect tense; a term used by ancient grammarians for the affixes of the immediate past tense, but not comprising the present day, corresponding to the term लङ् of Pāṇini. The term is found in the Kātantra and Haimacandra grammars; cf. Kāt. III. 1.23, 27; cf. Hema. III. 3.9.

**ह्रस्व** short, a term used in connection with the short vowels taking a unit of time measured by one mātrā for their utterance; cf. ऊक्रालोञ्जस्वदीर्घप्लुतः P. I. 2.27.



## ॥ ग्रन्थप्रशस्तिः ॥

प्रातिशाख्यमहाभाष्यकौमुदीकाशिकादिकान् ।  
ग्रन्थान् वाक्यपदीयार्दींश्चाभ्यस्य श्रमपूर्वकम् ॥ १ ॥  
ग्रन्थानां ग्रन्थकाराणां नामानि प्रत्ययांस्तथा ।  
विशिष्टशास्त्रीयार्थस्य वाचकान् पारिभाषिकान् ॥ २ ॥  
शब्दान् समीक्ष्य संज्ञादीनादेशानागमांस्तथा ।  
यदारब्धं संग्रथनं कालात् प्राक् सुबहोर्मया ॥ ३ ॥  
अभ्यंकरोपाह्णकुले वासुदेवस्य सूनुना ।  
काशिनाथाभिधेनेदं कोषरूपं समापितम् ॥ ४ ॥  
शाल्मिवाहनशाकेस्मिन्नष्टादशशतोत्तरे ।  
त्र्यशीत्यधिकवर्षेस्मिञ्चैत्रस्य प्रतिपत्तिथौ ॥ ५ ॥  
द्राग् व्याकरणकोषाख्यं कृपया परया प्रभोः ।  
निर्व्यूढं कार्यमेतन्मे कुर्याद्विद्वद्भृदि स्थितिम् ॥ ६ ॥  
इह व्याकरणे शास्त्रे ग्रन्थभूयस्त्वकारणात् ।  
कोषार्हा बहवः शब्दा दिङ्मात्रमिह दर्शितम् ॥ ७ ॥  
बुद्धिवैचित्र्यतः केचित् कोषानर्हाः स्थिता यदि ।  
शब्दास्तदर्हा गलिताः प्रार्थये क्षम्यतां बुधैः ॥ ८ ॥

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